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GNOMON

OF

THE NEW TESTAMENT

BY

JOHN ALBERT BENGEL.

NOW FIRST TRANSLATED INTO ENGLISH.

WITH

ORIGINAL NOTES EXPLANATORY AND ILLUSTRATIVE.

REVISED AND EDITED BY

REV. ANDREW R. FAUSSET, M.A.,
OF TRINITY COLLEGE, DUBLIN.

VOL. IV.

"TO GIVE SUBTILTY TO THE SIMPLE, TO THE YOUNG MAN KNOWLEDGE AND DISCRETION. A WISE MAN WILL HEAR, AND WILL INCREASE LEARNING; AND A MAN OF UNDERSTANDING SHALL ATTAIN UNTO WISE COUNSELS."—PROV. I. 4, 5.

EDINBURGH:
T. & T. CLARK, 38, GEORGE STREET.

MDCCCLVIII.

GNOMON

OF

THE NEW TESTAMENT

BY

JOHN ALBERT BENGEL.

ACCORDING TO THE EDITION ORIGINALLY BROUGHT OUT BY HIS SON,

M. ERNEST BENGEL;

AND SUBSEQUENTLY COMPLETED BY

J. C. F. STEUDEL.

WITH CORRECTIONS AND ADDITIONS FROM THE ED. SECUNDA OF 1759.

VOLUME IV.

CONTAINING THE COMMENTARY ON THE GALATIANS, EPHESIANS, PHILIPPIANS, COLOSSIANS, I. AND II. THESSALONIANS, I. AND II. TIMOTHY, TITUS, PHILEMON, AND HEBREWS,

TRANSLATED BY

REV. JAMES BRYCE, LL.D.

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ON THE

EPISTLE TO THE GALATIANS.

CHAPTER I.

1. Παῦλος ἀπόστολος, οὐκ ἀπ᾽ ἀνθρώπων, οὐδὲ δι᾽ ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, *Paul an apostle, not of* [ἀπ᾽ *called by*] *men, nor by* [διὰ, instructed through the instrumentality of] *man, but through Jesus Christ and God the Father, who raised Him from the dead*) A remarkable antithesis, in which, while Paul asserts his apostleship, he mentions also his divine vocation, οὐκ ἀπ᾽ ἀνθρώπων, ἀλλὰ (supply διὰ) Θεοῦ πατρὸς, *not of man, but* (by) *God the Father;* comp. ver. 15, and the following verses; and his immediate instruction, οὐδὲ δι᾽ ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, *not by man but by Jesus Christ.* Instruction is generally effected by one individual, for example, as Paul was instructed by Gamaliel; calling, by more than one; hence the difference of number, *of men, by a man.* Artemonius page 211, 212, contends, after Le Clerc, that we must insert ἀπὸ *from* after καὶ: but διὰ *by* is rightly supplied from the last clause, and the force of the particle διὰ *by* in this passage includes the meaning of the particle ἀπὸ, *from*, but not *vice versa.* Paul, when he mentions the Father and the Son in connection, often uses a single preposition. 1 Tim. vi. 13.—διὰ, *by*) He had just used διὰ with

an apostrophe; it is now without the apostrophe, for the sake of emphasis.—ἐγείραντος, *who raised*) The seeds preparatory to the discussion of his subject are [here already] scattered. The resurrection of Christ is the source of righteousness and apostleship, Rom. i. 4, 5, iv. 25; 2 Cor. v. 19.

2. Πάντες, *all*) This short verse adds to this epistle the form of a *creed*.—ἐκκλησίαις, *to the churches*) He uses the plural on account of the multitude of churches and towns in Galatia. Nor does he add the epithets, which he applies to the Romans, Corinthians, etc.—Γαλατίας, of Galatia) 1 Pet. i. 1.

4. Τοῦ δόντος, *who gave*) Paul adds such a periphrasis nowhere else to the prayer for grace and peace: *who gave himself*, ii. 20. -ἁμαρτιῶν, *for our sins*) which had enslaved us to this evil world.—ἐξέληται, *might deliver*) Paul describes the whole benefit of redemption on that side, on which the Galatians, carried away by the mischievous influence of Jewish teaching, experienced greatest difficulty.—ἐνεστῶτος, *present*) This *present* lasts as long as wickedness prevails.—αἰῶνος πονηροῦ; *evil world*) A rare mode of speaking by which the whole economy of sin under the authority of Satan is denoted. *The ages of ages* (*for ever and ever*) in the following verse are opposed to this *world* [*which is both depraved and unhappy*.—V. g.], on which comp. Rom. v. 6: and by it the Galatians had been almost entirely led away. The present *world* obstructs the glory of God, and is under the authority τοῦ πονηροῦ, of the *Wicked One*. Paul speaks of Satan nowhere more sparingly than in this epistle.—κατὰ, *according to*) construed with, *who gave;* John x. 18, at the end.—τὸ θέλημα *the will*) without any merit of ours; comp. John vi. 38, 39.—καὶ, *and*) See Rom. xv. 6, note [of Him who is at once God (the Creator) *and* our Father].

5. Ἡ δόξα, *the glory*) for this *will*, which brings salvation. A delightful introduction.

6. Θαυμάζω, *I marvel*) Paul, writing to all the other churches, begins with an expression of thanksgiving and praise to God, which, although the subject here requires something different, has however been virtually expressed, [has been represented by an equivalent] ver. 5. He also delays giving them the appellation of *brethren*. We give this summary of the epistle. There are three divisions.

I. The Inscription, i. 1–5.

II. The Recalling of the Gentiles to the true Gospel, where

i. He reproves them, 6–10.

ii. He asserts the divine authority of the Gospel preached by himself: because he

1) From a persecutor has become an apostle by heavenly calling, 11–17.

2) Never acted as if he had not been Peter's equal, 18, 19 : 21, 22.

iii. He vindicates justification by faith, anew reproaching the Galatians, iii. 1, 2, 15—iv. 11.

iv. He explains the same subject to the Galatians, with the most tender affection, by the allegory of the son of the bond maid and of the son of the free woman, iv. 12.

v. He then exhorts them to maintain their liberty, v. 1–12, dissuades them from its abuse, and admonishes them not to walk after the flesh, but after the Spirit, 13, 14, 16.—vi. 5, 6–10.

III. Conclusion, 11, 12, 17, 18.

See also the note at chap. ii. 16.

—οὕτω ταχέως, *so quickly*) Paul had been with the Galatians not long before. See *Ordo temp.* (arrangement of dates) p. 281 [Ed. ii., p. 242, No. 6.]—μετατίθεσθε, *you are removed*) transferred [you have changed your place from Him] A weighty expression, having an excuse blended with it. Jerome says: *Galatia in our language implies* transference, [removal from one place to another].—ἀπὸ τοῦ καλέσαντος ὑμᾶς, *from Him, who called you*) One's calling, is therefore the channel of grace, the rule for the future; ch. v. 8, 13. We have here, ver. 6–10, a *Proposition* [statement of the subject, viz. *the calling*] and a sort of *Division of it into parts* [διαίρεσις]; and the *calling in* ["into the"] *grace* [ver. 6] is treated of in continuation from ver. 11: the words "there be some that trouble you" are treated of, ch. v. 7., etc.—ἐν χάριτι, *in grace* [Engl. Vers., *into*

the grace] Acts xv. 11.—Χριστοῦ, *of Christ*) The construction is with ἀπὸ *from*.[1])

7. Ὅ, *which*) This word relates to *the Gospel*, not to the words *a different gospel*.—οὐκ ἔστιν ἄλλο, *is not another*) ἄλλο [aliud] *another* differs from ἕτερον, [alterum] *a second and different*.[2] Paul not merely rejects that so-called Gospel, which the Galatians had allowed to be thrust upon them, but any other whatever.—τινές, *some*) unhappy persons, ver. 8, ch. v. 10, 12.—ταράσσοντες, *that trouble*) ch. v. 10.—θέλοντες, *wishing*) They really were not able, but yet they were earnestly *wishing* to do it. Paul often glances at the Galatians and their seducers by this expression; ch. iv. 9, 17, 21, vi. 12, 13. So Col. ii. 18.—μεταστρέψαι) הפך is frequently translated by this word.—τὸ εὐαγγέλιον τοῦ Χριστοῦ, *the Gospel of Christ*.) Those, who troubled them, did not quite deny Jesus Christ; but Paul acknowledges nothing but the pure Gospel.

8. Ἡμεῖς) *We*, many as we are, ver. 2.—ἢ ἄγγελος ἐξ οὐρανοῦ, *or an angel from heaven*) whose authority, with the exception of God and Christ, is the highest, ch. iv. 14.—ὃ εὐηγγελισάμεθα, *which we have preached*) This proves the apostolic infallibility.—ἀνάθεμα, *let him be* [accursed] *anathema*) Deprived of all part in Christ and God. The antithesis is at vi. 16.—ἔστω, *let him be*) Controversies not only cannot, but not even ought to be carried on without strong feeling; but that strong feeling ought to be holy feeling.

9. Ὡς, *as*) He speaks deliberately. He seems to have paused between the writing of each verse. A similar asseveration is repeated, ch. v. 2, 3, 21.—προειρήκαμεν, *we said before*) In the plural: for in ver. 8 he wrote *we have preached*, also in the plural.—λέγω, *I say*) in the singular. All knew the truth of the Gospel; Paul knew that the minds of the Galatians had

[1] This word Χριστοῦ itself, although it is not considered as a reading fully established by the margin of both Ed., is, however, expressed in the Germ. Ver.—E. B.

G*g* Cypr. Lucif. omit Χριστοῦ. But ABHD [adding Ἰησοῦ with *f*] Vulg. support it;—τοῦ καλέσαντος agreeing with Χριστοῦ, and both governed by ἀπό; but Engl. Vers. and Vulg. make Χριστοῦ be governed by χάριτι.—Ed.

[2] ἄλλος, *one of many*; ἕτερος, *one of two*. *Diversity* is more strongly expressed in ἕτερος than ἄλλος.—Ed.

been truly impressed with the Gospel; he now therefore says, *ye have received*, and by this expression there is an epitasis [emphatic addition, or augmentation of force] in the repetition.[1]—εἰ) *if*. This is more positive than ἐὰν [though it should happen that], ver. 8.—ὑμᾶς εὐαγγελίζεται, *furnish you with any other Gospel* [*preach to you*]) Here ὑμᾶς is put before the verb εὐαγγελίζεται, though in the 8th verse ὑμῖν is put after; this is for the sake of emphasis; moreover we are not to suppose that there is no distinction intended in the different cases [ὑμῖν and ὑμᾶς]: *We have preached the Gospel to you*, has the dative of advantage: *To furnish any one* [Accusative] *with a Gospel*, is fitted to direct a sneer against the false teachers' pretensions.

10. Ἄρτι γὰρ, *for now*) The reason why even *now* he writes with such asseverations: *now* is repeated from ver. 9.—ἀνθρώπους, *men*) This word is without the article, but presently after, τὸν Θεὸν, *God*, with the article. Regard is to be had to God alone. —πείθω) πείθω τινὰ, is much the same as the word ἀρέσκω, which presently occurs, *I seek to please any one*: πείθειν τινὰ, to obtain the consent or indulgence of any one. Plato de Leg. lib. 10, at the beginning; comp. 2 Cor. v. 11, note.—ἀνθρώποις, *men*) The antithesis is, *of Christ*.—ἔτι, *yet*) The meaning is, I have not heretofore sought, nor do I *yet* seek to please men; comp. *yet*, ch. v. 11. The particles of the present time, ἄρτι, *now*, and ἔτι, *yet*, refute the words of him who troubled the Galatians. They here distinguish the present from the former time, not only when he was a Pharisee, but likewise when he was an apostle. As to the time when he was a Pharisee, Paul neither denies nor affirms in this passage. Paul not long before had circumcised Timothy for example. They were wishing to turn that circumstance as a conclusive argument against him with the Galatians.—ἀνθρώποις, *men*) for the feelings of men are at variance with those of God and Christ; hence, the *evil of this present world*, ver. 4.—ἤρεσκον, *I pleased*) ἀρέσκω, *I seek to please*, Rom. viii. 8, note. A man generally either pleases or displeases him,

[1] See Append. on Epitasis. In the first use of the words, ver. 8, "Though we, etc., preach any other Gospel," there do not occur the words "than that ye have received." The addition of these words, ver. 9, on the second use or repetition of the former words, constitutes the Epitasis.—Ed.

whom he either seeks or does not seek to please.—Χριστοῦ, *of Christ*) whom I seek to please, as is becoming in a *servant*, Tit. ii. 9.

11. Ἀδελφοί, *brethren*) He now at length calls them *brethren*.—κατὰ, *according to* [*after*]) κατὰ includes the meaning of the prepositions ἀπὸ, διὰ, and παρὰ, in ver. 1, 12. My Gospel is not according to the estimate of men.

12. Παρέλαβον, *I received*) This differs from *I was taught* it [ἐδιδάχθην]; for the one is accomplished without labour; the other is acquired by the labour of learning.—δι' ἀποκαλύψεως, *by revelation*) viz., *I received*.

13. Ἠκούσατε, *ye have heard*) before I came to you.—ποτὲ, *in time past*) when Paul was no way desirous of promoting the cause of the Gospel.—ἐπόρθουν, *I wasted*) This word denotes what is quite the opposite of *edification* [*the building up* of the Church].

14. Προέκοπτον, *I was becoming a proficient* [*I profited*]) in my very acts.—συνηλικιώτας, *my equals in years*) who were at that time in their full vigour.—πατρικῶν μου, *of my fathers* [*of my hereditary and national* traditions]) which were very dear to me, as if they depended on me as their sole patron. A mimesis.[1]

15. Εὐδόκησεν, *it pleased*) The *good pleasure* of God is the farthest point which a man can reach, when he is inquiring with respect to the causes of his salvation. Paul attributes nothing to merit; presently he adds, *from the womb;* comp. Rom. ix. 11.—ὁ ἀφορίσας, *who separated me*) that he might show to me this *good pleasure*.—ἐκ κοιλίας μητρός μου, *from my mother's womb*) Jer. i. 5.

16. Ἀποκαλύψαι, *to reveal*) construed with *it pleased God*. A remarkable word.—τὸν υἱὸν αὐτοῦ, *His Son*) ii. 20.—ἐν ἐμοὶ) *in me*, not merely *by me;* for that after all is but the consequent [which must be preceded by the revelation *in* the preacher]. The Son of God had been formerly revealed, now He was also revealed *in Paul*, in relation to Paul, *i.e.* [He was revealed] to Paul. So, *in*, presently in this verse, and ver. 24.—ἐν τοῖς ἔθνεσι, *among the heathen*) whose calling corresponds in many respects to my own. There was the less need therefore to repair to

[1] See App. Here he *imitates* the language which himself formerly, and which the Jewish legalists used in speaking of the traditions.—Ed.

Jerusalem.—εὐθέως, *immediately*) This is chiefly connected with ἀπῆλθον, *I went away*. The sudden fitness of the apostle is denoted, Acts ix. 20, *he straightway preached*. [*Moved, however, by peculiar modesty, he willingly yielded the palm to his senior colleagues, if at any time they were present.*—V. g.] Jerome construes εὐθεώς with ἵνα εὐαγγελίζωμαι, *that I might forthwith preach*.—οὐ προσανεθέμην) *I had not recourse* to flesh and blood, for the sake of consulting them. The same verb, and ἀνεθέμην, occur ii. 6, 2. The dictionaries (which see) make no distinction between the single and double compound verb. But the apostle seems to have considerately made the distinction, so that πρὸς means, *besides, further, i.e.*, divine revelation was sufficient for me [I went no *further* than it].—σαρκὶ καὶ αἵματι, *to flesh and blood*) *i.e.*, to man or men, ch. ii. 6; comp. Matt. xvi. 17, note.

17. Οὐδὲ ἀνῆλθον) *Neither went I up;* so ἀνῆλθε, John vi. 3.—Ἱεροσόλυμα, *to Jerusalem*) the seat of the apostles.—Ἀραβίαν, *Arabia*) a country of *the Gentiles*.—πάλιν ὑπέστρεψα, *again I returned*) Paul here takes for granted that his journey to Damascus, on which he had been converted, was previously known.—Δαμασκὸν, *Damascus*) of Syria. There is no other Damascus than that of Syria, but I have added the mention of Syria, because he had been formerly speaking of *Arabia*, etc.

18. Τρία, *three*) After he had given proofs of the apostolic office.—ἱστορῆσαι) a weighty expression,[1] as referring to an important matter. He did not say ἰδεῖν [though Engl. Vers. so renders it, *to see*], but ἱστορῆσαι, "which," (says Chyrs.) "is said by those who accurately observe (οἱ καταμανθάνοντες) great and splendid cities." Plutarch represents Solon and many others as having travelled for the purpose of acquiring great wisdom and information (ἱστορίας). Julian, when he was about to consult the diviners in the cities of Greece, alleged as the cause of his going, the extensive information of Greece (καθ' ἱστορίαν τῆς Ἑλλάδος), and of the schools there. Greg. Naz., Or. 4, Cresoll. theatr. rhet., p. 163.—Πέτρον, *Peter*) Therefore Paul preferred him to the

[1] Ἱστορέω Th. ἵστωρ, ἵσημι; to become acquainted with anything by visiting and inquiry, Pol. ix. 14, 3. Ἱστορ. τινά, to become acquainted with one by a face to face interview.—Ed.

See Wahl. Clav.

other apostles, ch. ii. 7.—δεκαπέντε, *fifteen*) during so short a time, Paul means to say, Peter would not have been able to have made me an apostle. [*It is profitable to observe rather carefully, what are the dealings of God with thee, that when circumstances permit, thou mayest confidently appeal to them even after a long interval.*—V. g.]

19. Τὸν ἀδελφὸν τοῦ Κυρίου, *the Lord's brother*) cousin of Jesus. There was no other James, the Lord's brother, and an apostle.

20. Ἰδοὺ, *behold*) viz. ἐστὶ, *it is;* for ὅτι means *that.*[1]

21. Ἦλθον, *I came*) with the Gospel, ver. 23.

22. Τῆς Ἰουδαίας, *of Judæa*) with the exception of Jerusalem.

23. Ὁ διώκων, *he who persecuted*) He had been very well known by this name, nor was the name Saul itself so celebrated, as that of the persecutor.

24. Ἐδόξαζον, *they glorified*) And in the present day the Church glorifies God *in Paul.* [*Remember thou to observe the same thing* (to glorify God) *as often as a good report* (about some one converted from ungodliness), *has been brought to thee.*—V. g.]—ἐν ἐμοὶ, *in me*) comp. note to ver. 16. They glorified God previously, they now glorified Him also *on account* of Paul.

CHAPTER II.

1. Διὰ, *after*) At an interval of fourteen years between the two journeys to Jerusalem.

2. Κατὰ ἀποκάλυψιν, *by revelation*) As Paul had revelations he had no need to learn from men. This revelation had been communicated to him for an important reason.—ἀνεθέμην) *set before* them [*communicated*], as equals are wont to do, not that they should confirm me, but that they should confirm others, Acts xv. 2.—αὐτοῖς, *to them*) at Jerusalem. This is treated of ver. 3, 4.—κατ' ἰδίαν) *apart, privately*) all were not capable of comprehending it.—τοῖς δοκοῦσι, *who were held in reputation*) In anti-

[1] *It is the case* before God, *that,* etc.—Ed.

thesis to Paul, who was less acknowledged. [*The apostles are principally intended*, ver. 9.—V. g.] comp. 2 Cor. xi. 5. Hesychius; δοκοῦντες, οἱ ἔνδοξοι. This is brought under consideration, ver. 6, 7.—μήπως, *lest by any means*) this word depends on ἀνεθέμην, *I set forth* [*communicated*]. I should run, says he, or had run in vain, if circumcision had been judged necessary.—τρέχω, *I should run*) with the swift victory of the Gospel.

3. Οὐδὲ, *not even*) We did *not even* allow the necessity of circumcising Titus, who was with me, to be laid upon us.

4. Διὰ δὲ) *But* this matter concerning Titus happened *on account of*, etc.—δὲ, *but* [Engl. Vers. *And that*] is here a particle explanatory and intensive.—παρεισάκτους) παρὰ here and in παρεισῆλθον, denotes *by the way, stealthily, underhand.*—ψευδαδέλφους, *false brethren*) He had shown greater respect to those, who were professed Jews, as in the case of Timothy, Acts xvi. 3.—οἵτινες, *who*) Comp. Acts xv. 1, 24.—κατασκοπῆσαι) *to spy out*, and destroy.

5. Τῇ ὑποταγῇ, *by subjection*) There is here a limitation. We would willingly have yielded for *love* [but not in the way of *subjection*].—ἡ ἀλήθεια) *the truth of the Gospel*, the pure Gospel, not another, ch. i. 6: which *false brethren* attempt to substitute. The same mode of speaking is found, ver. 14; Col. i. 5. Truth, precise, unaccommodating, abandons nothing, that belongs to itself, admits nothing, that is inconsistent with it.—ὑμᾶς, *you*) Greeks. We defended for your sakes, what you now reject.

6. Ἀπὸ) Supply οἱ, οἱ ἀπὸ, κ.τ.λ., and construe, οὐδέν μοι διαφέρει, ὁποῖοί ποτε ἦσαν ἀπὸ, κ.τ.λ. *It is of no importance to me, what sort of persons in particular* ['whatsoever'] *those were, who were of the number of those more distinguished.* The preposition is put in the same way, while the article is omitted, Mark v. 35; Luke xi. 49. Not only the three, James, Peter, and John, were δοκοῦντες, *highly distinguished.* He therefore says ἀπὸ τῶν. Οἱ δοκοῦντες, viz. οἱ ὑπὲρ λίαν ἀπόστολοι; 2 Cor. xi. 5.—εἶναί τι) *to be* (accounted) *something*, among those, who did not so esteem Paul.—ὁποῖοί ποτε) ποτὲ is here enclitic, not an adverb of time.—Θεὸς, *God*) Paul followed the judgment of God. He asserts the Divine authority; he does not disparage that of the apostles.—γὰρ, *for*) The reason assigned [aetiologia] not of the thing but

of the word. Paul had just made a preface, and points out the reason why he did so, and proposes the subject itself. In like manner, *for* occurs, ch. vi. 7. The preface is, that he does not depend on the consent of others; afterwards, however, he shows that consent.—οὐδὲν προσανέθεντο) *they added* [imparted][1] *nothing* to me, *i.e.* they found no fault in my doctrine. It often happens that a man, who wishes to find fault or admonish, does it modestly, under the appearance of communicating information. "Those, who took the lead," *antecessores*, as Tertullian calls τοῦς δοκοῦντας, used no such method in regard to Paul. I *set forth*, ἀνεθέμην, to them, ver. 2; they had nothing to add.[2]

7. Ἰδόντες) *seeing* from the effect itself, which I pointed out to them, ver. 8; Acts xv. 12.—τῆς ἀκροβυστίας, *of the uncircumcision*) *i.e.* of the Gentiles, who were to be brought to the faith without circumcision.

8. Εἰς τὰ ἔθνη, *to the Gentiles*) *i.e.* to the apostleship of the Gentiles.

9. Γνόντες, *when James*, etc., *perceived*) After having heard and seen me.—δοθεῖσαν, *given*) comp. respecting Paul, 2 Pet. iii. 15.—Ἰακωβος[3]) *James*. He is put here first, because he mostly remained at Jerusalem, or even because he took the principal lead in this matter, and Paul might have seemed to differ more from James than from Peter, more from Peter than from John. For many circumstances would lead us to conclude, that James and Paul, as well as Peter and Paul, etc., had

[1] Wahl. *Clav.* renders the verse here in the middle, "Animus est, novum aliquid imponere;" *i.e. they were not disposed to impose any new burden or obligation on me.*—Ed.

[2] προσανέθεντο, the πρὸς implying *addition*.—Ed.

[3] Πέτρος καὶ Ἰάκωβος, *the marginal reading in this verse is equal* in both Ed. *to the reading* Ἰάκωβος καὶ Κηφᾶς *adopted both in the* Germ. Vers. *and in* the Gnom: ver. 11, *the name* Κηφᾶς, *which had been left doubtful* in the larger Ed., *is openly preferred* in 2d Ed. and Germ. Ver. *to the other; finally*, ver. 14, *the reading* Κηφᾷ *added to the genuine readings on the* margin of the larger Ed. *on the margin* of the 2d Ed. *is placed among those that are less certain, and* in the Germ. Ver. *is exchanged for the reading* πέτρῳ.—E. B.

Ἰάκωβος καὶ Κηφᾶς is read by BC Orig. and Cod. Amiat. of Vulg. Πέτρος κ. Ἰάκωβος is read by D(Λ)G*fg* Vulg. (Fuld. MS., etc.) Iren. A omits καὶ Κηφᾶς. In ver. 11 ABCH Vulg. read Κηφᾶς. But D(Λ)G*fg* Vulg. and Rec. Text have Πέτρος. In ver. 14 ABC have Κηφᾷ. D(Λ)G*fg* Vulg. and Rec. Text have Πέτρῳ.—Ed

that in their nature and in the feelings of their soul, which would demand that the one should exercise love and forbearance, along with self-denial, towards the other, without, however, any compromise of the truth recognized by all. Hence it happens, that one and the same man, or one and the same assembly cannot with equal facility comprehend both James and Paul. This is proved in the failure of Luther, who called the epistle of James "an epistle of straw;" but let those who violently arraign him on this account, look at the monstrous feelings which they themselves cherish against Paul. Christ is the only Head, the only Sun; the greatest apostles were only members; nor did these, as individuals, all equally receive the rays of that Sun, but the whole together represented Christ in the apostleship; comp. on their variety, Rev. xxi. 14, 19, 20. And the affairs of the Church were so directed by its Divine Head, that James, who was more tenacious of the law, preached to the Jews; Paul, who did not copy others, and was more eager for faith and liberty, preached to the Gentiles; and that thus every one might bring a character and endowments as much adapted as possible to the province assigned to him.—Κηφᾶς, *Cephas*) In some way or other, I know not how, this word has the sound of greater veneration than Peter. If Peter had held that supremacy, which men afterwards attributed to him, Paul would have had the strongest reason for mentioning that supremacy on the present occasion, or at least of naming him as in an exalted position.—στύλοι) This word corresponds to the Hebrew term עמוד Prov. ix. 1, and wherever it occurs.—δεξιὰς ἔδωκαν) so, δῶμεν δεξιὰν, *let us make peace*, 1 Macc. vi. 58, etc.—κοινωνίας) *fellowship*, which refers to colleagues.—ἵνα, *that*) viz. we might go, viz. with the Gospel.—εἰς τὰ ἔθνη, *to the Gentiles*) especially. For Paul also taught the Jews, Peter and John the Gentiles, but the former followed out his career beyond Judea, the latter had continued in Judea, so long as it continued to exist as a nation. If Peter came to Rome, he certainly had no fixed abode there.

10. Τῶν πτωχῶν, *the poor*) From among the Jews.—μνημονεύωμεν, *we should remember*) The antecedent for the consequent; for Paul *was forward*, not only to *remember*, but to *assist*.—ἐσπούδασα, *I was forward* [anxious, zealous]) even among the

Galatians, 1 Cor. xvi. 1. Paul did not cast away his zeal for good works.[1]

11. Ὅτε, *when*) The argument at last reaches its highest point. Paul reproves Peter himself, therefore he owes not his doctrine to man.—Ἀντιόχειαν, *Antioch*) at that time the citadel of the Gentile Church.—κατὰ πρόσωπον, *to the face*) comp. ver. 14, *before all*; so the LXX., 1 Kings i. 23, twice; 1 Chron. xxviii. 8; Ps. l. 21; Dan. xi. 16, etc. Below, κατὰ, iii. 1.—ἀντέστην, *I withstood* [resisted]) A stern word.—κατεγνωσμένος) κατακεκριμένος, *condemned*, on account of contrary actions, of which the one condemned the other; see the following verse; comp. ver. 18. The participle has a reciprocal meaning. For Peter had condemned himself by his own judgment, by his own practice.

12. Συνήσθιεν) *He ate*, like as we did, along with the Gentiles.—ὑπέστελλε, *he began to withdraw*[2]) gradually.—ἀφώριζεν, *separated*) entirely.—φοβούμενος, *fearing*) The fear of man is very injurious.

13. Οἱ λοιποὶ) *The others*, believers.—καὶ) *even* Barnabas, whom you would by no means think likely to do such a thing.—συναπήχθη, *was led away*) The power of frequent example.

14. Εἶδον, *I saw*) A happy observation [of their error].—ὀρθοποδοῦσι) *they walk* [*with a straightforward* and open *step*] according to the rule, vi. 16; in the right way, or rather with body erect [as Engl. Vers. translates it *uprightly*], so that it is opposed to lameness, and to what is properly called straddling. Straightness of the feet is the thing intended. The Greeks say also ὀρθοβατεῖν, ὀρθοδραμεῖν.—τοῦ εὐαγγελίου, *of the Gospel*) For the Gospel teaches, that righteousness from the works of the law and the necessity for observance of the ceremonial law are inconsistent with redemption by the death of Christ.—εἶπον, *I said*) Paul alone maintained the point in this place, without associates [to support him], against Judaism; afterwards also against heathenism, 2 Tim. iv. 16, 17.—τῷ) The authors of this conduct ought to be attacked.—ἔμπροσθεν πάντων, *before all*) 1 Tim. v. 20.—εἰ σὺ, *if thou*) In this argument Paul reminds Peter of the argument which the latter had used against the

[1] Though denying justification by them.—ED.

[2] This is the force of the Imperfect.—ED.

Pharisees, Acts xv. 10, 11. Here commences a proposition consisting of two members, of which the first, *if thou*, etc., is treated of in ver. 15, 16; the second, *why—the Gentiles*, etc., at ver. 17, 18.—Ἰουδαῖος ὑπάρχων, *being a Jew*) and therefore more closely related to the law.—ἐθνικῶς ζῇς, *livest after the manner of Gentiles*) So Paul speaks, κατ' ἄνθρωπον, *i.e.* [using the *ad hominem* argument, turning Peter's own practice as an argument against him] For Peter, retracting his former mode of living, declared for the *Gentile* mode, since it was right in itself. Taking away this figure, the proposition itself, we must not live after the manner of the Jews, is presently discussed.—τὰ ἔθνη, *the Gentiles*) set free from the law.—ἀναγκάζεις, *thou compellest*) by thy conduct. They would have held it *necessary* that the Gentiles should either follow the Jewish ritual, or be deprived of communion with the Church.—Ἰουδαΐζειν, *to live as do the Jews* [Judaize]) what had been formerly obedience to the law is now mere Judaism.

15. Ἡμεῖς, *we*) Paul, sparing the person of Peter, dismisses the second person singular, and passes to the first person plural, then figuratively to the first person singular, ver. 18; lastly, *I* in its proper [literal] meaning, ver. 19, 20. *We*, although Jews by nature, and not sinners of the Gentiles, viz., we *have been:* comp. the preterite *knowing—we have believed.* This *we*, after the reason[1] has been interposed in the way of parenthesis, is taken up again in the following verse with epitasis [an emphatic addition, viz., *even* we] and reaches to *we have believed.*—φύσει, *by nature*) not merely proselytes.—οὐκ ἐξ ἐθνῶν ἁμαρτωλοί, *not sinners of the Gentiles*) Paul openly declares it as a thing acknowledged, that the Gentiles, inasmuch as they did not even possess the law, are sinners, while the Jews, on the contrary, had the law or even works; Tit. iii. 5. Then by the way he grants, that it is only in Christ that the Jews can have communion with them; but he especially declares, as a thing acknowledged, the justification of the Gentiles by faith, and he also infers the same thing concerning the Jews. To this refers the expression *sinners*, ver. 17, note.[2]

[1] By 'aetiologia.' See Append.

[2] Sinners such as the Gentiles heretofore were justly regarded.—Ed.

16. Εἰδότες, *knowing*) *i.e.* since we have come to know.—ἄνθρωπος, *a man*) every man, whether Jew, or Greek.—ἐξ ἔργων νόμου, *by the works of the law*) The followers of Galatism, from not clearly understanding and not rightly interpreting the nature and end of the moral law, earnestly maintained the ceremonial law; and, acknowledging little or no distinction between the moral and ceremonial law, they comprehended both under one word, *the law*, and therefore sought to be justified in the observance of the whole law. The apostle therefore in a similar manner refuting them, includes the two in one word; or, where he uses the word law more strictly, he means the moral law itself; he calls the ceremonial law by a different appellation, elements, etc. But the state of the controversy came more prominently under notice, in so far as it regarded the ceremonial law, than in so far as the same regarded the moral law: since the matter of the former being about times, circumcision, meats, etc., met the eye more than that of the latter; and the abrogation of the former, which was complete, was more conspicuous, than that of the latter, which was only abrogated in some one respect. Hence it happens that some arguments serve particularly against justification by the ceremonial law; there are more, however, which serve against justification by the law taken universally, including even the moral law. The whole is more clearly evident from the economy of the epistle to the Galatians; for in ch. i. and ii. the apostle shows that he was sent and taught by God, and was in no respect inferior to the other apostles, as his conferences for promoting peace, nay even his controversial debates, held with them, and with Peter himself, plainly evince. In the third chapter, there is the discussion on the moral law; whence at ch. iv. 1–11, arguments are deduced regarding the ceremonial law, and, after an allegory has been interposed in reference to both, in ch. v. the question is raised respecting circumcision in particular. This is the sum: Moses and Jesus Christ; the law and the promise; doing and believing; works and faith: wages and the gift; the curse and the blessing.—are represented as diametrically opposed to each other. And the Decalogue is left by Paul either altogether untouched, or it is included under the term law; nay, the Decalogue is properly that law, which,

though it is declared, that it cannot justify, is yet established by faith; for, truly the ceremonial law is entirely *abolished*: [2 Cor. iii. 13]; Rom. iii. 31. But *Sinai*, Gal. iv. 24, is much more celebrated for the Decalogue than for the ceremonial law. Nor was the ceremonial law a yoke intolerable in itself, but it derived its strength from the moral law, Acts xv. Therefore the moral law is, so to speak, *more legal* than the ceremonial, which was at the same time, as it were, an elementary and preliminary Gospel. See also Rom. iii. 20, note.—ἐὰν μὴ, [*but by*] *if not*) a particle to be resolved into ἀλλὰ, *but*, though with greater force. Man is not justified by the works of the law, and therefore in no other way save by faith. We find the same meaning attached to the particles, *and not*, which occur presently after.—διὰ, *by*) *by* is used concerning the Gentiles; *from* [ἐκ—ἐξ] presently after, concerning the Jews, Rom. iii. 30, note.—Ἰησοῦ Χριστοῦ, *of Jesus Christ*) *i.e.* in *Christ Jesus*, as the expression follows presently after with the names transposed.[1] The name *Jesus* was the name that became known first to the Gentiles; the name *Christ* to the Jews. Wherefore the order is not always indiscriminate, where both names are used as here; Rom. xv. 5, 6; 1 Tim. i. 15, 16, ii. 5, vi. 13, 14; 2 Tim. i. 9, 10, notes: and generally in more solemn discourse *Christ Jesus* is used; in that which is more ordinary, *Jesus Christ*.—καὶ ἡμεῖς) *we* ourselves *also;* how much more the Gentiles.—ἐπιστεύσαμεν, *we have believed*) *i.e.* we began to believe long ago. —διότι, *because that*) The consequence is proved in reference to the Jews.

17. Εἰ δὲ, *but if*) When Peter withdrew himself, and refused to hold any longer that communion in living [food] with the Gentiles, which he had begun; it was the same thing as if he had said, that he had lived a *heathen sinner*, by the fact of and during the continuance of that communion. But Christ had formed a close relationship with the Gentiles, on account of which he had very properly eaten with them. Wherefore if Peter committed sin in eating with them, the consequence will be that Christ was the *minister* of that *sin*. Paul so shrinks

[1] Engl. Vers. has *We have believed in Jesus Christ*. But ACD(Λ)G*g* Vulg. have the order Χριστὸν Ἰησοῦν. B*f* Memph. and later Syr. support the order Ἰησ. Χριστ.—Ed

back from the impropriety of such a consequence, that he not only subjoins, *God forbid*, but immediately softens the expression by turning it into an interrogation, and by using also the word διάκονος, *minister*, which is well adapted to mark the indignity implied in this passage. There is no blame attached to Christ, conferring righteousness and holiness upon the Gentiles; but the whole blame lies with him, who *renews* [builds again] a separation from the Gentiles, after they had been converted to Christ; see following verse.—ζητοῦντες) *while we seek*, ever since we have received faith and freedom from the law. This word, *to seek*, is represented [virtually expressed] in the preceding verse; and "if while *seeking—we are found*," is a strong antithesis to it.—εὑρέθημεν, *we are found*) now, anew.—καὶ αὐτοί) *we ourselves also*, of our own accord.—Χριστὸς, *Christ*) *by* [*in*] *whom*, however, we seek to be justified.

18. Κατέλυσα, *I destroyed*) By the faith of Christ.—πάλιν οἰκοδομῶ, *I build again*) by subjection to the law.—παραβάτην) *a prevaricator*,[1] a transgressor of the law, while I seem to observe it, [*retracting, as it were, my former change* (*abandonment*) *of Judaism*.—V. g.] The word (παραβάτης) was dreadful in the eyes of those who were more zealous for the law. [*This was, to wit, to transgress the law of faith*.—V. g.]—συνίστημι, *I commend*) Peter had wished to commend himself, ver. 12, at the end; Paul shows by this mimesis,[2] the sad fruit of that commendation.

19. Ἐγὼ γὰρ, *for I*) The reason assigned [aetiologia] for, *God forbid*. Christ is not the minister of sin and death, but the Establisher [Stator] of righteousness and life. I am entirely in Him. This is the very sum and marrow of Christianity.—διὰ νόμου νόμῳ) *by the law* of faith [I am dead] *to the law* of works, Rom. iii. 27. I do not do an injustice to the law; I depend on a law, not less divine. This is set forth as it were enigmatically, and is presently explained by the definition of the law of faith. In the same sense in which *transgressor* [παραβάτης] is used,

[1] Prævaricator, a *shuffler, one guilty of collusion, a sham-defender*, as Peter here seeming to be a maintainer of the law, though being a transgressor against it.—Ed.

[2] Imitation of the word characterising Peter's aim, viz. to *commend* himself.—Ed.

law,[1] is used, in speaking of faith.—ἀπέθανον, ἵνα Θεῷ ζήσω) Rom. vii. 4, 6, note.

20. Συνεσταύρωμαι, *I am crucified with*) Death is included in the cross, as is evident from the antithesis, *I live;* comp. Phil. ii. 8. On communion with the same; Phil. iii. 10.—ζῶ δὲ, *nevertheless I live*) after that death.—οὐκ ἔτι ἐγὼ) [Engl. Vers., *yet not I.*] *No longer I*, as *a Jew:* Col. iii. 11.

21. Οὐκ ἀθετῶ, *I do not frustrate*) As the Judaizing teachers do, but embrace it with my whole soul.—τὴν χάριν τοῦ Θεοῦ, *the grace of God*) by which Christ died for us.—εἰ γὰρ, *for if*) Christ is our righteousness in Himself; not in so far as [inasmuch as] He fulfils the righteousness of the law in us. This is evident from the consequence which Paul here shows would follow, if the case were otherwise.—ἀπέθανεν, *He died*) and so *rose again.* There would have been no need of these, if righteousness had been from the law.

CHAPTER III.

1. Ὦ, *O*) He abruptly attacks the Galatians.—ἀνόητοι Γαλάται, *foolish Galatians*) inasmuch as not having followed up, and held fast, a subject which had been most distinctly set before them, ver. 3. He does not call them ἀγαπητοὺς, *beloved*, because they were not to be loved, but to be reproved; although He really loved them.—ἐβάσκανε, *bewitched*) [*that is, produced in you a change so sudden, and at the same time so very great.*—V. g.] What follows more closely agrees with this word, if the phrase, *not to obey the truth*, were to be laid aside;[2] for the *eyes* are so

[1] Referring to the law of works.—Ed.

[2] *The margin* of both Ed. *with the concurrence* of the Germ. Vers. *implies that it should be laid aside.*—E. B.

ABD corrected later (Δ), G*fg* Vulg. (many MSS., but Cod. Amiat. the best, has "veritati non obedire") omit τῇ ἀληθείᾳ μὴ πείθεσθαι. Rec. Text with C retains the words. Jerome 7,418*c* writes, "Legitur in quibusdam codicibus, 'Quis vos fascinavit non credere veritati.' Sed hoc, quia in exemplaribus Adamantii non habetur, omisimus;" and 7,487*a*, "licet et Græca exemplaria hoc errore confusa sint."—Ed.

obstructed by *fascination* [*that a man is either of opinion that he does not see what he sees, or thinks that he sees what does not exist.*—V. g]—κατ' ὀφθαλμούς, *before the eyes*) Very clearly.—προεγράφη, *hath been distinctly* [evidently] *set forth by writing*) Things are said προγράφεσθαι, *to be set forth*, which are placed publicly in writing before the eyes of all, as H. Valesius shows, Not. in Harpocr, p. 116. Jesus Christ had been so written or portrayed before the eyes of the Galatians by the Gospel.—ἐν ὑμῖν ἐσταυρωμένος, *crucified among you*) The form of His cross exhibited in your heart by faith, that now henceforth you might also be crucified with Him, ch. ii. 20; iv. 19, note. This crucifixion with Christ is realized especially in the Lord's Supper.

2. Μόνον, *only*) A weighty argument.—μαθεῖν, *learn*) What it is that you think [what sentiment you entertain]. Here is the point of his questions: you have learned many things from me; I wish to learn this one thing alone from you.—ἐξ ἔργων νόμου, *from the works of the law*) In which you seek righteousness.—τὸ Πνεῦμα, *the Spirit*) [*in* (through) *whom you addressed* God *as Father.*—V. g.], and whose presence [among the Galatians] was conspicuous by means of the gifts, which He bestowed; ver. 5; Mark xvi. 17; Heb. ii. 4. The gift of the Spirit accompanies righteousness [justification], ver. 14; Eph. i. 13. Therefore the one is often put for the other; comp. note on Rom. vi. 18. This argument is repeated, ver. 5: and it receives additional weight by the verses interposed, viz. ver. 3, 4. Further, Paul, in this one epistle of his, although he so often names the Spirit, does not, however, even once add the epithet, *Holy;* and this he does not appear to have done without good reason; namely, the epithet 'Holy' is a very joyful one, but this epistle is decidedly severe.—ἢ, *or*) Two things directly opposed.—ἐξ ἀκοῆς πίστεως, *from* [by] *the hearing of faith*) The nature of faith is thus exquisitely denoted—faith [consisting in] not working, but receiving.

3. Οὕτως ἀνόητοι, *so foolish*) οὕτως, makes an [Epitasis] emphatic addition [in ver. 1 it was merely ἀνόητοι]; you not only neglect the evangelical portraiture of Christ [referring to προεγραφη, ver. 1], but also the gift of the Spirit, which came much more under your notice; see at 1 Cor. i. 6.—ἐναρξάμενοι, *having begun*) The progress corresponds to the commencement. There

is no second [subsequent] justification given by the works of the law.—νῦν, *now*) Whereas having left the flesh, you ought to have become more and more spiritual.—σαρκὶ, *in the flesh*) Heb. ix. 10. [Phil. iii. 2; Rom. ii. 28]. No doubt the Galatians thought that they were going more deeply into the Spirit. The flesh may be easily taken for the Spirit, even by those who have made progress, unless they continue to maintain a pure faith.—ἐπιτελεῖσθε, *are you consummated* [*made perfect?*]) when verging to [aiming at] the end [τέλος, contained in ἐπιτελεῖσθε, the *end* or *consummation*], you follow the flesh. All things are estimated by the end and issue.

4. Ἐπάθετε) *have you suffered?* While you suffered and bore with me most patiently (and this patience is the fruit of the Spirit), when I portrayed before your eyes Christ and His cross, ver. 1, note, and laboured among you in the weakness of the flesh; as he speaks more explicitly afterwards at iv. 11 (where the word εἰκῇ, *in vain*, is repeated), 13, etc. He does not say, *have you done* (comp. 2 John ver. 8), because he refutes in this passage those that *work;* but he says, *have you suffered*, with great *propriety* of language (for he *suffers*, who is brought to the birth[1] [in Christ], iv. 19; as also, he who runs, v. 7); also *appositely* to his argument, in order to amplify the indignity of their loss. There is a use of this verb not dissimilar, at Amos vi. 6; Zech. xi. 5. Sometimes εὖ πάσχειν, ἀγαθὸν πάσχειν, is to *receive* [to be favoured with] *a benefit*, Baruch vi. 33 (34): but this is not the notion of the word adopted by Paul.—εἴγε καὶ εἰκῇ, *if it be yet in vain*) This is as it were a correction;[2] ye have not suffered so many things in vain; for God has given you the Spirit, and has wrought mighty works [' virtues,' *miracles*, ver. 5] in you. Comp. Heb. x. 32.

5. Ὁ ἐπιχορηγῶν—καὶ ἐνεργῶν) *He that ministered—and wrought* [viz. God]: so Chrysost. For the participle of the imperfect tense is contained in the participle of the present: ἐπὶ, in the first of these participles, is emphatic; for he who preaches ministers (χορηγεῖ). God, in the strict sense, ἐπιχορηγεῖ.[3]—δυνάμεις,

[1] The *patitur qui paritur* of the original cannot be imitated in a translation.—Tr.

[2] See App.

[3] Ἐπιχορηγεῖν, to *supply from above and abundantly* gifts and graces, ap-

powers) miraculous.—ἐξ, *by*) Supply, *did* He it.—ἐξ ἀκοῆς πίστεως, *by the hearing of faith*) This expression along with the following verse constitutes the proposition, and in καθὼς, *even as*, assumes the force of an affirmative.

6. Ἀβραὰμ, *Abraham*) See Rom. iv. 3, note. The genealogy [pedigree]—the armoury of Paul, ver. 6, 8, 16; ch. iv. 22; for we must have recourse to our origin [the first beginnings of things], Matt. xix. 4.

7. Γινώσκετε, *know ye*) The imperative; comp. 2 Tim. iii. 1. Neither the slowness of the Galatians nor the commencement of the discussion admitted of an indicative.—οἱ ἐκ πίστεως, *those who are of faith*) For Abraham believed.—οὗτοι) *these*, and these alone, the other descendants of Abraham being excluded.—υἱοὶ, *sons*) ver. 29.

8. Προιδοῦσα δὲ, *but* [*and moreover*] *foreseeing*) Δὲ, *but* [*and moreover*] being an emphatic addition (ἐπιτατικὸν), extends the force of the argument to the *Gentiles* also. The term *foreseeing* implies divine *foreknowledge*, more ancient than the law. The great excellence of sacred Scripture is, that all the points likely to be controverted are foreseen and decided in it, even in the most appropriate language.—ἡ γραφὴ, *scripture*) A mode of expression abbreviated and condensed in a manifold degree, as will be evident to him who evolves the ideas involved in it, thus; it is God who has given testimony to these things; God foreknew that He would act in this manner with the Gentiles; God therefore already at that time acted in a similar manner with Abraham; God also caused it to be consigned to writing, and that too when at the time that it was written, it was still future. All these things are included in that expression, *foreseeing* —— —— All these ideas could not be so briefly expressed in our mode of speaking, otherwise [or if they could] they might be considered obscure. But the ardour of the apostle's mind, which, being filled with the Spirit, was directed to one topic, and that too of principal importance, produces this effect [the combination of great brevity with freedom from obscurity]. What was spoken to *Abraham*, was written out in the time of *Moses*.—ἐκ πίστεως, *by faith*) *not*

plies to God. Χορηγεῖν, to *minister* those gifts to others as the servant and instrument of God, applies to the minister.—Ed.

by works.—δικαιοῖ, *justifies* [instead of *would justify*]) The present, in respect of Paul then writing; so, *they have the blessing* [*are blessed*, εὐλογοῦνται], ver. 9.—προευηγγελίσατο, *preached the Gospel before*) A word, which very sweetly approaches to a Catachresis.[1] The *Gospel was preached* to Abraham *before* the times of the Gospel. The Gospel is therefore older than the law.—ἐνευλογηθήσονται) ונברכו Gen. xii. 3: then more expressly והתברכו Gen. xxii. 18; Ps. lxxii. 17. There is the mere promise of blessing; nothing is said as to works. Moreover, justification and blessing are conjoined. At the same time the nature of faith is evident from the form of the Hebrew verb: *they shall bless themselves*, they shall congratulate themselves regarding the blessing. Is. lxv. 16; comp. Deut. xxix. 18.—ἐν σοί, *in thee*) as in the father of the Messiah; therefore much more in Messiah [Himself]. The Gentiles, as believers in Christ, are the seed of Abraham. Seed first, then blessing, was promised to Abraham. Add note to ver. 16.

9. Οἱ ἐκ πίστεως) *they who are of faith*, all, and they alone; as is evident from its opposite in the following verse.—σὺν τῷ πιστῷ, *with the faithful*) The blessing was conferred on Abraham himself by faith; *with* whom those, who believe, are blessed. Observe, he says now, σὺν, *with*, not ἐν, *in*. *In thee* was said before Christ was born of the seed of Abraham; subsequently to that event, *with*, nay even previously; compare *the heirs with* him, Heb. xi. 9.

10. Ὑπὸ κατάραν, *under the curse*) *Sub*, *Under*, here and afterwards, is joined to the accusative with great force. *The curse* and *the blessing* are opposed.—εἰσίν, *are*) This verb is repeated with great force.—γέγραπται, *it is written*) Deut. xxvii. 26: ἐπικατάρατος πᾶς ἄνθρωπος, ὅστις οὐκ ἐμμένει πᾶσι τοῖς λόγοις τοῦ νόμου τούτου, ποιῆσαι αὐτούς; where πᾶς and πᾶσι are not in the Hebrew, but in the Samaritan. Perfect obedience is required by the expression, *in all things*, and continual obedience by the expression, *continueth* (ἐμμένει). No man renders this obedience.—τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ, *written in the book*) Paul adds this as a paraphrase.

[1] See Append. A turning aside of the term *Gospel* here from its strict sense, in order to apply it to what was akin to it, viz. the *promise* given to Abraham.—Ed.

11. Ἐν νόμῳ, *in the law*) Paul somewhat eagerly urges this matter, lest any one should say, *I acknowledge that righteousness is not by the works of the law, but yet it is by the law itself.* Many depended on the law, although they did not keep it, Rom. ii. 17, 23. He answers, it is of no advantage to them that do it not, ver. 12.—παρὰ τῷ Θεῷ, *before God*) whatever it may be before men, Rom. iv. 2.—δῆλον, ὅτι, *it is evident, because* [or *that*]) The phrase refers to what follows: 1 Tim. vi. 7; 1 Cor. xv. 27. Δηλονότι is used by the Greeks as one word, corresponding to the Latin *id est.* As concerns the fact, that no one is justified in [by] the law before God, it is beyond all doubt true, that the just shall live by faith. The former is alleged [referred to] as if still open to doubt, but the latter is τὸ δῆλον, a thing quite *manifest*, by which even the former ought to be placed beyond a doubt.—ὁ δίκαιος ἐκ πίστεως, *the just by faith* [he who stands just by faith]) See Rom. i. 17.—ζήσεται, *shall live*) The same word is in the following verse.

12. Οὐκ ἔστιν ἐκ πίστεως, *is not of faith*) It does not act the part of faith; it does not say, *believe*, but *do.*—ὁ ποιήσας αὐτὰ, *the man that doeth them*) Rom. x. 5.

13. Χριστὸς, *Christ*) Christ alone. This is an abrupt exclamation without a conjunction, and with some degree of indignation against the doers of the law. There is an Asyndeton not unlike this, Col. iii. 4: where the apostle is likewise speaking of Christ.—ἡμᾶς, *us*) The curse chiefly pressed upon the Jews; for the blessing also was nearer to them. The antithesis is, *on the Gentiles*, ver. 14: comp. iv. 3, 6.—ἐξηγόρασεν, *hath redeemed*) He set us free by *purchase from the state* in which we were held. The same word occurs, iv. 5.—ἐκ τῆς κατάρας, *from the curse*) under which they lie, who trust either to the law, or the works of the law.—γενόμενος ὑπὲρ ἡμῶν κατάρα, *being made a curse for us*) We have here the abstract, not the concrete noun. Who would dare without the fear of blasphemy so to speak, if the apostle had not led the way? The word *curse*, κατάρα, means more than *anathema*, Rom. ix. 3: for the *curse* is inflicted by another, the anathema is spontaneously incurred. In like manner כרת, ἐξολοθρευθήσεται, *shall be cut off*, is said of Christ, Dan. ix. 26: comp. ver. 24 with the annot. of C. B. Michaelis. Ὑπὲρ, *for, instead of*, is also used here with the utmost propriety; for Christ

became the *curse*, which we were, in our stead, that we might cease to be a curse.—γέγραπται, *it is written*) Deut. xxi. 23, κεκατηραμένος ὑπὸ Θεοῦ πᾶς κρεμάμενος ἐπὶ ξύλου.—ἐπὶ ξύλου, *on a tree*) between heaven and earth. Our mother-tongue calls it the *gallows*. The apostles, in treating of redemption, mention the cross, rather than the agony on the Mount of Olives, 1 Pet. ii. 24. Had not the punishment of the cross been long ago abolished, the stupendous power of the cross of Christ would be more obviously before our eyes.

14. Ἵνα—ἵνα, *that—that*) The first *that* corresponds to, *being made* (a curse), the last to, *hath redeemed us;* comp. *that* occurring twice, iv. 5, note.—εἰς τὰ ἔθνη) *on the Gentiles*, who were afar off, ver. 8.—τὴν ἐπαγγελίαν τοῦ πνεύματος, *the promise of the Spirit*) Luke xxiv. 49, note.—λάβωμεν, *we might receive*) we Jews, nearly related in Christ to the blessing. The nature of faith is expressed by this word; the promise and faith stand in relation to each other.—διὰ τῆς πίστεως, *by faith*) not of works, for faith depends on the *promise* alone. "*The Spirit from without kindles within us some spark of faith, whereby we lay hold of Christ, and even the Spirit Himself, that He may dwell within us.*"—Flacius.

15. Ὁμως) *yet;* although it be only *a man's* testament or covenant, from which the comparison is taken.—ἀνθρώπου, *of a man*) whose purpose it is of far less importance to maintain.—κεκυρωμένην, *confirmed*) when once all things have been ratified, for example, by the death of the testator, Heb. ix. 16. So καὶ ἐκυρώθη ὁ ἀγρὸς, וַיָּקָם, Gen. xxiii. 20.—οὐδεὶς) *no man*, not even the author himself, unless some unexpected cause either in his own mind or from without should happen (such a cause as cannot occur to God): much less any other person [*since he is here indeed speaking of* a point of equity (the matter of right), *for in point* of fact *testaments or bequests made by men are sooner or later infringed not without incurring heavy guilt.*—V. g.]; and to that other person the law corresponds in the Apodosis. For ὁ νόμος, the law, is here considered also, as a second person distinct from the promise of God, as it were by personification, in the same way that *sin and the law* are opposed to *God*, Rom. vi. 13, viii. 3; and *Mammon*, as if it were a master, is opposed to God, Matt. vi. 24: and *the elements of the world* are compared

with the *tutors*, and the law is called a *schoolmaster*, presently after, ver. 24, ch. iv. 2, 3. The promise is looked upon as more ancient, and as spoken by God: the law, as more recent, and as distinguished from God the lawgiver; because the promise more peculiarly belongs to God; the law is, as it were, something more extraneous; see ver. 17, 18, 21, 22.—ἀθετεῖ ἢ ἐπιδιατάσσεται, *disannuls or adds to it*) in whole or in part: by abolishing, taking away legacies, or adding new charges or conditions. *Makes of none effect*, ver. 17, corresponds to both words.

16. Ἐρρέθησαν, *were spoken*) a weighty expression.—αἱ ἐπαγγελίαι, *the promises*) In the plural; the promise frequently repeated [ver. 17, 18]: and it was twofold, of things on earth and things in heaven; of the land of Canaan, and of the world, and of all the good things of God, Rom. iv. 13. But the law was given once for all.—καὶ, *and*) Gen. xiii. 15, xii. 7, xv. 18, xvii 8.—λέγει, *He says*) God.—ὡς ἐπὶ πολλῶν, *as of many*) as if there was one seed before the law, another under the law.—ὡς ἐφ' ἑνός, *as of one*) See how Paul draws a conclusion of great weight from the grammatical accident, number; and this is the more wonderful, because זרע is never put in the plural, unless in 1 Sam. viii. 15, where it however denotes *lands*, not *seeds*. Indeed, in the LXX. Int. the force of the singular number is more apparent. Moreover, Paul has not here determined that *seed* denotes one single offspring alone, and that *seeds*, and they alone [*i.e.* that it is the plural alone, which must], signify a numerous offspring: for seed in the singular very often implies a multitude; but he means to say this, that there is one seed, *i.e.* one posterity, one family, one race of the sons of Abraham, to all of whom the inheritance falls by promise, [after *Moses, as well as* before *Moses; of* the uncircumcision *not less than of* the circumcision.—V. g.] not to some by promise, to others by the law, Rom. iv. 16. But you will do well to distinguish between the promise of the blessing and the promise of the inheritance of the world or of the earth; in the former, not in the latter, the appellation, *seed*, has regard to *Christ*. For the blessing is accomplished *in Abraham*, not by or in himself (*per se*), inasmuch as he died before the Gentiles obtained the blessing, but inasmuch as he has the seed; and it is accomplished in *the seed of Abraham*, not because that seed is innumerable; for Abraham

himself did not bless, but received the blessing; how much less can his posterity bless, who only receive *with* him the blessing by faith. Therefore the blessing is accomplished in Christ, who is the one Seed most excellent and most desired, who in and by Himself bestows the blessing. But yet, because all the posterity of Abraham are akin to Him [Christ], therefore, the blessing is said to be accomplished *in the seed* of Abraham in common, but to come *to the Gentiles*, ver. 14. The promise of the earth, and therefore of the inheritance, was given to Abraham and his seed, *i.e.* to his numerous posterity, ver. 19, 22, not, however, to Christ, but *in relation to Christ* [*in Christum*, "until Christ should come," ver. 19; "with a view to Christ," ver. 24, εἰς Χριστὸν, and ver. 17 in Rec. Text].—ὅς ἐστι Χριστὸς, *who is Christ*) ὅς, *who*, is not to be restrictedly referred to the expression, *to the seed*, but to the whole of the foregoing words in this sense: [all of which God says in reference to Christ] *that which God says is wholly in reference to* [with a view to] *Christ.*[1] [*i.e. to Abraham and his seed belong the promises, or, in other words, the blessing promised* in Christ.—V. g.] For Christ upholds all the promises, 2 Cor. i. 20. In Greek and Latin the gender of the pronoun often corresponds to the substantive that follows. Cic. *Ignes quæ* (attracted to the gender of *sidera*, instead of that of *ignes*) *sidera vocatis.* [So here ὅς, attracted to the gender of Χριστὸς, instead of ὅ, referring to the whole antecedent discourse.]

17. Τοῦτο δὲ λέγω, *but this I say*) He shows to what the comparison, ver. 15, refers.—διαθήκην) The word is taken here in a sense a little more extensive than that of a *testament*, for ὁ διαθέμενος, *the party entering into an arrangement*, who is referred to here, is the *immortal*[2] [undying] God. And yet the term *testament* is more consonant with this passage than *covenant*, ver. 18, at the end. Comp. note on Matt. xxvi. 28.—προκεκυρωμένην,[3] *confirmed before*) *Confirmed*, ver. 15, corresponds to this:

[1] Beng. seems to take ὅς, *who* or *which*, i.e. as the subject of the whole previous discussion, and of all the promises, just mentioned, which God has made, *is Christ.*—Ed.

[2] Whereas *a testament* implies *the death of the* testator; Heb. ix. 16.—Ed.

[3] *The words following* εἰς Χριστὸν *by the margin* of the larger Ed. *had been*

but πρὸ, *before*, is added on account of those four hundred and thirty years. The testament was *confirmed* by the promise itself, and that promise repeated, and by an oath, and that too many years *before*: ἔτι, in ver. 18, agrees with this word *before*. —μετὰ, *after*) It will be said: The epistle to the Hebrews (vii. 28, note) everywhere prefers to the law those things which were confirmed μετὰ, *after the law*; how then is that preferred here, *after which* the law was given? *Ans.* Those things are noticed there, in which the new confirmation [thing confirmed, covenant] was expressly derogatory to the old confirmation [thing confirmed, covenant]: but that the law was derogatory to the promise, which is here urged, was added neither in the time of Abraham, nor of Moses. Τὸ ἀπ' ἀρχῆς, *that which was from the beginning*, is preferred in both cases: comp. Matt. xix. 8. Everywhere Christ prevails.—ἐτῶν, *years*) The greatness of the interval increases the authority of the promise.—γεγονὼς, *which was*, came into existence) This also has the effect of attributing inferiority to the law, and of imparting elegance to the personification. He does not say, *given*, as if the law had existed before it was given; nor does he add, *by God*, as he had said concerning the testament or covenant. There is another reason for these words, John i. 17.—νόμος, *the law*) He speaks in the nominative case; so that *God* who promises, and *the law* which does not detract from that promise, may be distinctly opposed to each other, and the hinge of this antithesis is the personification previously noticed.—οὐκ ἀκυροῖ, *does not make void*) A metonymy of the consequent [for the antecedent], *i.e.* the law does not confer the inheritance.—εἰς τὸ καταργῆσαι) *to make of no effect* the promise. But it is rendered vain or of no effect, if the power of confirming the inheritance be transferred from it to the law.

18. Εἰ, *if*) A conditional syllogism, of which, when the consequent is taken away, the antecedent is taken away; so that the conclusion is, *therefore the inheritance is not from the law.*—

judged as deserving rather to be omitted, but by the excellent decision of the 2d Ed. *they have been received into* the Germ. Ver.—E. B.

DG*fg* Vulg. and both Syr. Versions support the addition in Rec. Text εἰς Χριστόν. But ABC, some of the best MSS. of Vulg., Memph., and Syr. reject the addition.—Ed.

ὁ Θεὸς, *God*) Here the promise is expressly predicated of God.

19. Τί οὖν ὁ νόμος;) Some use this punctuation, τί οὖν; ὁ νόμος, κ.τ.λ. Indeed τί οὖν is often put by itself; sometimes, however, the interrogation is given at length, τί οὖν φημι; 1 Cor. x. 19: τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου; Rom. iii. 1. *What then is* [*the use of*] *the law, i.e.*, one might say, was the law therefore given in vain? —τῶν παραβάσεων χάριν, *because of transgressions*) that they might be acknowledged and might gain strength. Transgressions committed by men are noticed not so much before, Rom. v. 13, as after the giving of the law. The same word occurs at Rom. iv. 15, where see the note; and in the plural at Heb. ix. 15. The antithesis is *continueth*, ver. 10. The thing itself is explained at ver. 21, 22: namely, all are "concluded under sin."—ἐτέθη, *it was put, given*) He does not say, *put instead of, substituted* [for the promise]. Many have προσετέθη,[1] but ἐτέθη is more consistent with ver. 15.—ἔλθῃ, *should come*) comp. *came*, ver. 23.—τὸ σπέρμα, *the seed*) viz., believers of the New Testament, to whom is given the fulfilment of the promise; ver. 22. —ᾧ ἐπήγγελται, *to whom the promise was made*) or rather *to whom* God *promised;* comp. ἐπήγγελται, Rom. iv. 21; Heb. xii. 26.—διαταγεὶς, *ordained*) not ἐπιδιαταγεὶς;[2] comp. ver. 15, [ἐπιδιατάσσεται, *addeth thereto* any new ordinance].—δι' ἀγγέλων, ἐν χειρὶ μεσίτου, *by angels, in the hand of a mediator*) A double mediation. Angels being the representatives of God, Heb. ii. 2: a mediator standing as representative of the people. God delegated the law to angels as something rather alien to Him and severe: He reserved the promise to Himself, and gave and dispensed it according to His own goodness. Moses was the mediator; hence it is frequently said, ביד משה, *by the hand of Moses*. We have the definition of a mediator, Deut. v. 5. Moses, as a mediator, is quite different from Christ—the one keeps back [repels]—the other brings forward [attracts].

20. Ὁ δὲ μεσίτης, *now a Mediator*) The article has the meaning of the relative. *That Mediator*, Moses, who was far later than

[1] Προσετέθη is read by AB (judging from silence) C, both Syr. Versions, etc. Ἐτέθη by GD(Λ) corrected later, *fg* Vulg. (posita est), Iren. 182, 318. —Ed.

[2] Ordained as a *new* thing to *supersede* the promise.—Ed.

the promise, and at the same time severe.—*εἷς, of one*) The middle term of the syllogism, of which the major and minor proposition is expressed, the conclusion is understood. *One does not make use of that Mediator* (that is, whosoever is one [one and the same unchanging being] does not transact first without a mediator, then the same one through a mediator; nor does he afterwards withdraw himself [after having first dealt with His people *immediately* and *directly*], so as to transact through a mediator: for familiar acquaintance does not generally decrease, but increase): but *God is one*. Therefore God did not transact first without a mediator, then through a mediator. Therefore that party, to which the mediator belonged, is not one and the same with God, but different from God, namely *the law*.[1]—*ὁ δὲ Θεὸς εἷς ἐστιν, but God is one*) There is not one God before and another after the giving of the law, but one and the same God. Before the law He transacted without a mediator: therefore the mediator at Mount Sinai does not belong to God, but to the law: whereas the promise belongs to God: comp. on the unity of God, in reference to the same subject, Rom. iii. 30: also 1 Tim. ii. 5: and the oneness of God before and after the law agrees most beautifully with the oneness of the seed before and after the law. Thus Paul infers from the very manner of giving the law, that the law was given on account of sin; and thus the new objection in the following verse is in consonance.

21. *Οὖν, then*) This objection may be taken from the circumstance, that the law is said to have been given because of transgressions. The answer is, that the law is not against the promises, and in regard to the answer two considerations are presented: The one is, the law in itself, though it were willing, cannot give the life that has been promised, ver. 21: the other is, nevertheless, as a schoolmaster, it assisted the promise of life;

[1] The syllogism is one of the first figure in Ferio. The major prop. is: One does not make use of that mediator. The minor is: But God is one: and the conclusion is, therefore God does not use that mediator. But the conclusion drawn by Bengel is not directly from the major prop., but from the explanation of it within the parenthesis, and is perfectly sound according to his statement. The conclusion in the last sentence is not quite so clear. Let it be remembered, however, that there was a double mediation. God delegated the law to angels, who gave it to Moses: therefore Moses came between the law and the people.—TRANSL.

ver. 22–iv. 7. The first consideration is proved by this Enthymeme[1] (of the same sort as at ver. 18): If the law could give you life, righteousness would be by the law; but righteousness is not by the law; supply [the conclusion], therefore the law cannot give life. The major proposition is evident, for only the just shall live, ver. 11. The minor proposition, and at the same time the second consideration itself, is proved by ver. 22: and that too by Epanodus;[2] for of these four terms, *to give life*, *righteousness*, *sin*, *promise*, the first and fourth, the second and third, have respect to each other.—νόμος, *the law*) It is called the *law*, not *the law of God*: but we say, *the promises of God*, not, *the promises* absolutely.—εἰ γὰρ, *for if*) The conditional force does not fall upon *was given*, for the law was certainly given, but upon *was able* (*could have*).—ὁ δυνάμενος, *that was able*) The article shows that the emphasis is on δύναμαι. The law would wish [to give life], ver. 12, for it says, *he shall live*, but it is not able.—ζωοποιῆσαι, *to give life*) In this expression *death* is taken for granted as threatened [by the law] against the sinner, and therefore the language becomes very distinct. The law offers life conditionally, ver. 12; but does not confer it, because it cannot, being deprived of all power to do so by sin.—ὄντως, *verily*) not merely in the opinion of those maintaining justification by works. The matter in hand [justification] is a serious one [the question at issue is a serious reality], although it be now beyond the power of the law.—ἡ δικαιοσύνη, *righteousness*) For righteousness is the foundation of life. The antithesis is *sin*, ver. 22.

22. Ἀλλὰ, *but*) So far is righteousness from being of the law, that the acknowledgment of sin is rather what comes of the law.—συνέκλεισεν, *hath concluded*) It has comprehended sinners, that were formerly unconcerned [free from all alarm], and has concluded them all together; comp. *inclosed* [συνέκλεισαν, of the multitude of fishes in the net], Luke v. 6.—ἡ γραφὴ, *the Scrip-*

[1] See Append. A covert syllogism, where one or other premiss is understood. Here it is the oratorical Enthymeme, where an argument is confirmed from its contrary: If the law could, etc., *which it could not*, etc.—Ed.

[2] See App. It is the repetition of the same words, either as to sound or sense, in an inverted order.

ture) The Scripture, not God, is said to have concluded all under sin; although a 'concluding' of that sort is elsewhere ascribed to God, Rom. xi. 32. Moreover, it is worthy of notice, that he says, *the Scripture*, not *the law*. Scripture began to be written, not at the time when the promise was made, but at the time when the law was given; for God stands to His promises even without writing: but it was necessary, that the perfidy [faithlessness to God's commands] of the sinner should be rebuked by the written letter. Furthermore, in the subsequent clause also, *that*, etc., Paul touches upon something, which goes beyond the sphere of the law, not beyond that of Scripture.[1]—τὰ πάντα, *all*) Not only *all men*, but also *all the things*, which they are and have in their possession.

23. Τὴν πίστιν, *the faith of Jesus Christ*) So the following verses.—ἐφρουρούμεθα συγκεκλεισμένοι, *we were kept shut up*) These two words elegantly disjoin the law and faith. The being 'kept' in custody is the consequence of the shutting up. Wisd. xvii. 16: ἐφρουρεῖτο εἰς τὴν ἀσίδηρον εἱρκτὴν κατακλεισθείς, *he was kept shut up in a prison without iron bars*.—συγκεκλεισμένοι εἰς) So the LXX., συγκλείειν εἰς θάνατον, Ps. lxxviii. (lxxvii.) 50, xxxi. 9; Amos i. 6, 9. But it is an abbreviated phrase: shut up, and therefore reserved and forced *to the faith*, etc. [*so that there remained to us no refuge but faith*.—V. g.] Polybius says, εἰς αὐτὰς συνεκλείσθη τὰς ἐν ἰδίοις οἰκέταις καὶ φίλοις ἐλπίδας, "he was shut up to those very hopes which were among [which depended on] his own domestics and friends;" and so it often occurs in the same writer.—See Raphelius. Irenaeus has, *the sons of God are shut up to the belief of His coming*: l. iii. c. 25.

24. Παιδαγωγὸς, *a schoolmaster*) who has kept us under discipline, lest we should slip from his hands.—νήπιοι, *infants* ['children'], need such discipline, iv. 3. There is again a personification of the law.

26. Υἱοί) *Sons*, emancipated, the keeper being removed.

27. Χριστὸν ἐνδύσασθε, *ye have put on Christ*) Christ is to you the toga virilis.[2] You are no longer estimated by what you were, you are all alike in Christ and of Christ; see the follow-

[1] And for this reason also, ἡ γραφὴ is here said, not ὁ νόμος.—ED.

[2] Among the Romans, when a youth arrived at manhood, he assumed the dress of a full-grown man, which was called *toga virilis*.—TR.

ing verses [ver. 28, There is neither Jew nor Greek, etc., for ye are all one in Christ]. Christ is the Son of God, and ye are in Him the sons of God. Tho. Gataker says, *if a person were to ask me to define a Christian, I would give him no definition more readily than this: A Christian is one, who has put on Christ:* l. 1, misc. c. 9.

28. Οὐκ ἔνι, *there is not*) These were formerly differences, now they are at an end, along with their causes and signs: ἔνι for ἔνεστι, with the preposition to which ἐν presently corresponds.—Ἰουδαῖος, κ.τ.λ., *the Jew, etc.*) Col. iii. 11, note.—ἄρσεν καὶ θῆλυ, *male and female*) In the circumcision there was the *male:* for the weaker sex, by which the transgression began, was without it.—εἷς, *one*) A new man, who has put on Christ, Eph. ii. 15.—ἐν Χριστῷ Ἰησοῦ, *in Christ Jesus*) construed with *one.*

29. Ἄρα, *therefore*) Christ sanctifies the whole posterity of Abraham.—ἐπαγγελίαν, *the promise*) given to Abraham.

CHAPTER IV.

1. Λέγω δὲ, *Now I say*) He explains what he said, iii. 24, concerning the schoolmaster.—ὁ κληρονόμος, *the heir*) This term is brought from ch. iii. 29.—νήπιος) *a child,* under age.—οὐδὲν διαφέρει δούλου, *differs nothing from a servant*) Because he is not at his own disposal, regarding deeds and contracts.—πάντων, *of all*) Those things which relate to the inheritance.

2. Ἐπιτρόπους) *tutors* of an heir.—οἰκονόμους) *curators* of goods. [Engl. Ver. not so well, *governors*].

3. Ὑπὸ τὰ στοιχεῖα τοῦ κόσμου, *under the elements of the world*)—Στοιχεῖον, *an element*) A certain first principle, from which other things arise and are constituted; in the universe, 2 Pet. iii. 10, see note: and in letters (learning), Heb. v. 12 (comp. στοιχείωσις, respecting the child in the womb, 2 Macc. vii. 22): thence by Metonymy, *elements of the world* in this passage, likewise *weak and beggarly elements,* presently, ver. 9, *i.e.* principles of living, which depend on times marked out by the motion of the *elements, i.e.* of the sun and moon; likewise principles which refer to

meat, drink, and other sublunary matters, all these being only material and external objects, iii. 28.—Comp. Col. ii. 8, 16, 20, etc. They are called *tutors* in the concrete, *elements* in the abstract. The Son of God, sent down from heaven, and the Spirit of the Son of God, iv. 6, are opposed to these *worldly* things. – δεδουλωμένοι, *reduced to slavery* [in bondage]) This answers to, *He differs nothing from a slave* [servant], ver. 1.

4. Τὸ πλήρωμα τοῦ χρόνου, *the fulness of the time*) This has reference to *as long as*, and to the time *appointed*, ver. 1 [" as long as he is"]; 2, [" until the time appointed"]: for the Church also has its own ages.—ἐξαπέστειλεν, *sent forth*) *Out of* heaven, from Himself, as He had promised. The same verb is repeated, ver. 6, concerning the Holy Spirit. [*The infinite love of the Father!*—V. g.] Comp. Is. xlviii. 16, where Castellio and others give this interpretation: *The Lord Jehovah sent me and His Spirit.* Before this *visitation* men did not seem to be so much the object of God's care; Heb. viii. 9: afterwards a new appearance of things was presented.—τὸν υἱὸν αὐτοῦ, *His* (own) *Son*) The Author of liberty, αὐτοῦ, in a reciprocal sense, *His own.* What that means is evident from the train of thought in this passage, for we have received first *adoption*, then the *Spirit of adoption.* Therefore Christ Himself is not the Son of God, merely because He was sent and anointed by the Father.

5. Ἵνα τοὺς, κ.τ.λ.—ἵνα τὴν, *that—that*) An Anaphora.[1] The first *that* is to be referred to *made under the law:* therefore the second has respect to *born of a woman.* There is a Chiasmus very much resembling this, at Eph. iii. 16, v. 25, 26, which see with the annot. Christ, in the similitude of our condition, made our condition good; in the similitude of our nature, He made us the sons of God: γενόμενον is repeated, giving force to the meaning, He might have been *born of a woman* (γενέσθαι ἐκ γυναικὸς), and yet not have been *made under the law* (γενέσθαι ὑπὸ νόμον); but yet He *was born of a woman* (ἐγένετο ἐκ γυναικὸς), that He might be *made under the law.* The first γενόμενον, *made*, with the addition of ἐκ γυναικὸς, *of a woman*, takes (adopts) the meaning, *being born.*—ἐξαγοράσῃ, *might redeem*) from slavery to liberty.—τὴν υἱοθεσίαν, *the adoption*) *the dignity of sons*, a privilege

[1] Append. The frequent repetition of the same words to mark beginnings. —Ed.

in which those who are of age delight, along with the actual enjoyment [usufructu] of the inheritance.—ἀπολάβωμεν) *we might receive;* ἀπὸ shows the suitableness[1] of the thing, which has been long ago predestined by God.

6. Ὅτι, *because*) The indwelling of the Holy Spirit is the consequence of *the condition of sons* [their *status* as sons], the latter does not follow the former.—ἐστε) *you are;* even you of the Gentiles.—υἱοὶ *sons*) who are of age, living with the Father on terms of free-born liberty.—Ἀββᾶ ὁ Πατήρ, *Abba Father*) The Hebrew noun is here delightfully used; comp. Mark xiv. 36; and the union of the Hebrew and Greek idiom is consonant with the one mixed cry [in prayer] of the Hebrews and Greeks [made one in Christ]. The Hebrew says, *Abba*, the Greek says, *Father*, both, Abba, Father; comp. Rev. i. 8.[2] So *peace, peace*, is redoubled, in like manner, for the Jews and Greeks, Isa. lvii. 19. Individuals also no less [than the whole Church] redouble their call upon the name of the Father. This is a pledge of sonship in the New Testament; comp. Matt. vi. 9, note.

7. Εἶ—υἱὸς, *thou art—a son*) Paul passes with a sweet effect from the plural to the singular, as in ch. vi. 1; and there is at the same time expressed in this passage the fatherly answer of God towards [in relation to] individuals who cry out, *Abba, Father*, in the spirit.—δοῦλος, *a servant*) in the manner of inferiors.—κληρονόμος) *an heir* in reality.[3]

8. Τότε, *then*) *when we were children* [ver. 1].—οὐκ εἰδότες Θεὸν, *not knowing God*) The very wretched state of the Gentiles.—ἐδουλεύσατε, *ye did service*) being under a different bondage from that of the Jews, ver. 3. You worshipped gods not true with a

[1] Ἀπὸ in the compound expresses often something *appropriate* or *due*.—Ed.

[2] "I am *Alpha* and *Omega* (Greek), the *Beginning* and *Ending*" (expressed in Hebrew, א and ת). The Greek and Hebrew are often so conjoined. Or rather it is vers. 7 to which Beng. refers, ναί (Greek), ἀμήν (Hebrew).—Ed.

[3] Θεοῦ, *of God*) See App., p. 11, on this passage, where the great variety renders it probable that Θεοῦ was inserted from Rom. viii. 17.—*Not. Crit. Yet the margin of the* 2d Ed. *gives less countenance to the omission*, and the Germ. Vers. *expresses the words* of God, *as if they were not doubtful*.—E. B.

ABC corrected later, *g* Vulg. Memph.. read διὰ Θεοῦ. G reads διὰ Θεόν. Rec. Text reads Θεοῦ, διὰ Χριστοῦ, with D(Λ)*f*.

worship not true. You had not been accustomed to the Mosaic worship; and therefore it is more a matter of wonder, that you now desire [affect] it. You attained to the truth without those elements, and now at length [for the first time] you follow them. —τοῖς μὴ φύσει οὖσι θεοῖς) So the LXX., τῷ μὴ ὄντι θεῷ, 2 Chron. xiii. 9.

9. Γνόντες Θεόν, *knowing God*) The true God, who is a Spirit. When you know Him, and yet follow eagerly after those elements, it is the same thing as if a master should wish to return to learn the alphabet [his A B C D child's book].—μᾶλλον, *rather*) it is the gift of God. He acknowledged and declared you to be His sons; comp. Ex. xxxiii. 12, 17. What belongs to God, is of the chief consequence as concerns our salvation, *rather* than what belongs to ourselves; comp. Phil. iii. 12.—πῶς, *how?*) An interrogation expressing much wonder; i. 6, *I marvel.*—πάλιν, *again*) as we have formerly been in bondage.—ἀσθενῆ καὶ πτωχὰ, *weak and beggarly*) *Weakness* opposed to filial boldness, *beggarliness*, to the abundance connected with the inheritance.—οἷς, *to which*) to elements, not to God.—πάλιν ἄνωθεν (*back*) *again afresh*) You wish to be in bondage *again:* now to elements, as formerly to idols; and *afresh*, you are in bondage to the same elements *anew*, by which Israel had been formerly enslaved; comp. the word *again*, Rom. viii. 15, note.—δουλεύειν, *to be in bondage*) in a manner unworthy of freemen.—θέλετε, *you wish*) See ver. 21, and Mark xii. 38, note. [*It is not every kind of readiness* in wishing *or* desiring, *that is good*, Col. ii. 18, 23.—V. g.]

10. Ἡμέρας) *days:* Rom. xiv. 5, *i.e. Sabbaths*, Col. ii. 16, note. The time of the Sabbath was held the most sacred of all. Therefore the order of gradation is to be observed, comp. 1 Chron. xxiii. 31; 2 Chron. xxxi. 3: σάββατα, νουμηνίας, ἑορτὰς, *Sabbaths, new moons, feast days*, in an affirmative sentence; but in a prohibition, the order is inverted, as in the passage quoted from Colossians above.—παρατηρεῖσθε) *you observe*, as if there were anything *beside*[1] faith.—καὶ καιροὺς, *and times*) longer

[1] The παρὰ in the compound verb is evidently understood by Beng. in this sense, as often παρὰ is used elsewhere, sc. of something *added incidentally, besides* what is really essential. So ὁ νόμος παρεισῆλθεν, *the law entered stealthily*, and as something superadded *incidentally*, Rom. v 20.—Ed.

than months, shorter than a year, *i.e.* feasts מעדים, which the LXX. frequently translate καιρούς.—ἐνιαυτούς, *years*) anniversary solemnities, for example, the commencement of the year with the month Tisri; for it cannot be said that the sabbatical years, which had been fixed for the land of Canaan, were observed by the Galatians, although this epistle was written about the time of the sabbatical year, which ended (Dion. era) A.D. 48; see Ord. Temp. (arrangement of dates), p. 281, 423 [Ed. ii. p. 242, 364].

11. Ὑμᾶς, *you*) I do not fear this for my own sake, but for yours.—εἰς ὑμᾶς) *on you;* an emphatic expression.

12. Γίνεσθε, *be ye*) He suddenly lays aside τοὺς λόγους, *the arguments suited for instruction*, and has recourse to ἤθη καὶ πάθη, *arguments that are calculated to conciliate and move*, ver. 11–20: of which whoever has not the ready command (and no carnal man has it), is not a perfect teacher. It is in this respect especially that the tenderest affection of the apostle humbly bent itself to the Galatians.—ὡς ἐγὼ, *as I*) *Brotherly* (referring to 'Brethren') harmony of minds has the effect of causing the things which are taught to be the more readily received; 2 Cor. vi. 13. He says therefore, "Join yourselves with me in my feeling towards Christ." The particle ὡς, *as*, denotes the closest union, 1 Kings xxii. 4.—κἀγὼ, *I also*) viz. *am.*—ὡς ὑμεῖς, *as you*) I consider your loss as my own.—δέομαι ὑμῶν) *I beseech you*, that you may think as I do.—οὐδέν με ἠδικήσατε, *ye have injured me in nothing*) He who offends another, or thinks that he is offended, stands aloof from him; but this is not your case. Some will say, Had they not offended Paul, by rendering his labour among them almost vain? ver. 11. Paul answers: I have pardoned this, I do not recall it to my mind. There is at the same time a Meiosis [or Litotes, less expressed than is intended to be understood], *i.e.* you have embraced me with the kindest affection, ver. 14, 15.

13. Δι' ἀσθενείαν) διὰ, *on account of, by reason of infirmity.* Infirmity had not been the cause of his preaching: but yet it proved an advantage [an assistance], owing to which Paul preached more effectively; 2 Cor. xii. 9; though it might have seemed that the Galatians would have been the more easily disposed to reject him on account of it.

14. Τὸν πειρασμόν μου, *my temptation*) *i.e.* me with [*i.e.* notwithstanding] my temptation. Holy men, even apostles, in former times did not conceal their temptations, as men do now, not even in public.—ἐν τῇ σαρκί μου, *in my flesh*) He mentions *Paul in the flesh*, 2 Cor. xii. 7.—οὐκ ἐξουθενήσατε, *ye did not despise*) through natural pride.—οὐδὲ ἐξεπτύσατε, *nor rejected*) through spiritual pride, with still greater contempt. There is a distinction—(1.) In respect to the object, *the temptation in the flesh;* and these temptations might have seemed worthy of contempt in a twofold way. (2.) In relation to the antithesis, which is twofold:

α) *you did not despise* [ἐξουθενήσατε] *me, but—as an angel:* who might be greatly esteemed from the place which he occupies in creation, for he has a most excellent nature, on account of which even carnal man cannot but magnify the *angels:*

β) *nor rejected* [ἐξεπτύσατε], *but—as Christ:* this is more from a spiritual point of view [His spiritual relation to us].

—ἄγγελον, *an angel*) *The flesh, infirmity, even temptation*, are unknown to angels; wherefore *to receive one as an angel*, is to receive him with great veneration.—Χριστὸν, *Christ*) who is greater than the angels.

15. Μακαρισμὸς) Μακαρισμὸς is an expression derived from μακαρίζω [I congratulate]. You were thankful for [You congratulated yourselves on account of] the Gospel, and for me its messenger: what cause was there for this *thankfulness* [congratulation of yourselves], if you now treat me with disdain?[1]—ὀφθαλμοὺς, *eyes*) very dear.

16. Ἐχθρὸς, *an enemy*) He, who speaks the *truth*, is a friend, and truth ought not to produce hatred against him in your minds.—ἀληθεύων, *speaking the truth*) preaching the pure [unmixed] truth, even apart from my former temptation.

17. Ζηλοῦσιν, *they zealously affect*) They *zealously* solicit [cajole] you. He does not name his rivals.—οὐ καλῶς, *not well*) not [being] in Christ, although they seem to do what is *good* [*well*]. The antithesis is, ἐν καλῷ, *in a good thing*, ver. 18. Neither the

[1] ἐδόκατέ μοι, *you would have given me*) You would thus testify a grateful mind, on the ground that you obtained so great blessedness through me. That spontaneous affection is not to be looked for on the part of any mere mercenary.—V. g.

cause in their case, he says, nor the *manner* is good.—ἐκκλεῖσαι ὑμᾶς) *exclude you* from us, from me. They think, that we shall be excluded from you; but they would not exclude us from you, but you from us: ἐκκλεῖσαι, I am disposed to think, is not used in the sense, in which the Latins say that chickens are hatched (excludi, *thrust forth from the shell*).

18. Καλὸν δὲ, *but it is good*) He advises them not to allow themselves to be excluded.—τὸ ζηλοῦσθαι) After the active he uses the middle. It is the duty of Paul in the name of Christ ζηλοῦν, 2 Cor. xi. 2: it is the part of the Church, as the bride, ζηλοῦσθαι, to respond to the ardent love [of the Bridegroom and of His minister], to kindle zeal by zeal (see Chrys.), to be zealous for one another [zelare inter se, to love zealously among themselves]; τὸ makes an emphatic addition [Epitasis. See Append.]—ἐν καλῷ, *in a good thing*) *when* the matter in hand is good. ἐν τῷ παρεῖναι, *when I am present*, answers to this; and so also πάντοτε, *always*, corresponds to it. The latter is the time in general, while the expression, *when I am present*, is the time in particular, and that too modified so as at the same time to comprehend the ground of that zeal on their part, viz. that they had been able to exult, as they had done, at the presence of Paul: the ἐν καλῷ is in consonance with ἐν τῷ παρεῖναι, and may be taken with *always* for one idea, Whensoever any good thing is presented in your way, and not merely when I am present.—ἐν τῷ παρεῖναί με, *when I am present*) They had formerly shown towards Paul, when present, great earnestness [zeal] of love, and had in turn sharpened the zeal of Paul, ver. 15.

19. Τεκνία μου, *my little children*) A father should be ζηλωτὸς, *i.e. affectionately and zealously honoured* by his children. This closely agrees with [ver. 17, *they zealously affect*] *you*, as δὲ, *but*, which occurs in the following verse [ver. 18] shows. Paul addresses the Galatians, not as a rival, but as a father, comp. 1 Cor. iv. 15, with authority and the tenderest sympathy towards his *little children*—children that were weak and alienated from him. The pathetic style often accumulates figurative expressions. Here, however, the figure, derived from the mother, prevails. In the note on ζηλοῦσθαι, conjugal affection (ζῆλος) was assumed from the parallelism. Even in spiritual things, love sometimes descends, rather than ascends; 2 Cor. xii. 15.

—πάλιν, *again*) as *formerly*; ver. 13.—ὠδίνω, *I travail*) with the utmost *affection* (*zeal*); 2 Cor. xi. 2; accompanied with *crying* [referring to φωνήν, *voice*], ver. 20. [*When Paul wrote these very words, he exerted himself to the utmost, straining every nerve.* —V. g.] He speaks according to the exigencies of the case, for in the natural birth, *formation* precedes the *pains of labour*.—ἄχρις οὗ, *until*) We must not cease to strive. *Always* is the correlative, ver. 18.—μορφωθῇ, *be formed*) that you may live nothing but Christ, and think nothing but Christ, ii. 20, and His sufferings, death, life, Phil. iii. 10, 11. This is the highest *beauty*. This *form* is opposed στοιχειώσει to worldly *formation* [the στοιχεῖα of the world, ver. 9].—Χριστός, *Christ*) He does not say here *Jesus*, but *Christ*; and this too by metonymy of the concrete for the abstract. Christ, not Paul, was to be formed in the Galatians.—ἐν ὑμῖν, *in you*) Col. i. 27.

20. Δέ, *but* [*indeed*]) although my presence is not the one and only cause which ought to kindle your zeal.—παρεῖναι, *to be present*) ver. 18.—ἄρτι) *Now* it would be more necessary than formerly; comp. *again*, ver. 19.—ἀλλάξαι) [*to change*] *to accommodate the varying tones of the voice to the various feelings.* They usually do so, who have zeal [are zealously affectionate in entreaties] whilst striving to recover the affections, that have been alienated from them. He *writes* mildly, ver. 12, 19, but he would wish to *speak* still more mildly.—τὴν φωνήν μου, *my voice*) The voice may be rendered more flexible than writing, according as the case demands. The art of speaking occupies the first place, that of writing is only vicarious and subsidiary: 2 John ver. 12; 3 John ver. 13, 14.—ἀπορούμαι, *I stand in doubt*) I do not find the way of coming in and going out among you. Paul aimed at the greatest ease in speaking to the Galatians. He accommodated his discourse as much as possible to the dulness of the Galatians, with a view to convince them. The doctrine of inspiration is not endangered by this fact; see 1 Cor. vii. 25, note.

21. Λέγετέ μοι, *tell me*) He urges them, as if *he were present, tell me.*—οὐκ ἀκούετε; *do ye not hear?*) when it is publicly read. You therefore act, as if you heard nothing of Abraham written in the law. He has recourse to an allegory only by the force of extreme necessity. This is, as it were, a sacred anchor, ver. 20.

22. Γέγραπται, *it is written*) Gen. xxi.—Ἀβραάμ, *Abraham*) whose sons you wish to be.

24. Ἀλληγορούμενα) is compounded of ἄλλος and ἀγορέω, *to say*; so that an *allegory* is, when one thing is said, another more excellent is signified, for example, in mythology; see Eustathius, or at least the index to his work. This scheme will assist the comparison :—

SUBJECTS.

HISTORICALLY, THE TWO SONS OF ABRAHAM.

Hagar, the Bond-maid:	*The Free Woman.*
The Son of the Bond-maid:	*Isaac, the son of the Free Woman.*

ALLEGORICALLY, THE TWO COVENANTS.

She who has a husband:	*The Desolate.*
Those who are *from Mount Sinai:*	*Those who* are *of the promise.*
The Mountain (that is now):	*She who* is *upwards* (that shall be afterwards).
Jerusalem, which now is:	*Jerusalem, which is above.*
The Flesh:	*The Spirit.*

PREDICATES.

The Mother: *brings forth slaves.*	*brings forth free-born children.*
The Offspring, *abundant at first*:	*more abundant* afterwards.
persecutes:	*suffers persecution.*
is cast out:	*rejoices in the inheritance.*

But the language of Paul is of the most extensive application, so that his discourse may comprehend the doctrine both of the Law and the Gospel, and the Old and New Dispensations; and not only all these things together in the abstract, but also the people belonging to each doctrine and dispensation, as if they were two families, with their respective mothers, in the concrete.

Hence that declaration, *Agar is the covenant from Mount Sinai*, to which *we* is opposed, ver. 28. Hence, by parity of reasoning, the quick passing from the one to the other in the allegory.—*μία μὲν, the one indeed*) *But* (δὲ), in ver. 26, corresponds to this *indeed* (μὲν); and there follows at ver. 28, express mention of the *promise*, as an antithesis to Sinai or the law; and the same term, *promise*, swallows up the expression, *the other covenant*, which would seem to be required in the Apodosis.—Σινᾶ, *Sinai*) Therefore Paul chiefly treats of the *moral* law; comp. iii. 19; Heb. xii. 18, etc.—εἰς δουλείαν γεννῶσα, *which gendereth to bondage*) For she has children, and those too at first numerous.—ἥτις, *which*) The predicate. Hagar is the subject,[1] if the enunciation be considered within the context; on the other hand, without the context, it is the predicate, as is the case in the allegorical discourse, Matt. xiii. 37, 38.

25. Τὸ γὰρ Σινᾶ ὄρος, κ.τ.λ., *for Sinai is a mountain in Arabia*, and [but] *answereth to Jerusalem that now is, for it is in bondage with her children*) *Hagar*, ver. 24, and *Isaac*, ver. 28, are opposed to each other, where we must observe, that *Hagar* is mentioned by her own name, not so *Sarah*; and yet Isaac is named, whilst Ishmael is not; inasmuch as the child follows [and is included under] the mother, a bond-maid; but the son of the free woman is distinguished [is taken into account] by his own name. Thus the introduction of *Hagar* in this section stands on a clear and well-defined footing. In the meantime, the *covenant from Mount Sinai*, and the *promise*, are opposed to each other in ver. 24 and 28; in like manner, at ver. 25 and 26, *Jerusalem that now is*, and *Jerusalem above*. Some consider these words, Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, which are found in all the copies, as a gloss; but they are wrong. For thus Paul's argument is weakened, when he brings forward the bondage engendered from Mount Sinai [as answering] to that of Jerusalem, which now is; ver. 24, 25. Proper copies, quoted in the Apparatus, and τὸ, the neuter gender of the article, show, that the word *Hagar* rather was brought from ver. 24 to ver. 25; for Hagar is feminine, but Sinai is neuter.[2] Nor do those words, *for she is*

[1] Beng. thus translates it, "Which Hagar is," not "Which is Hagar."—ED.

[2] *Hence the omission of the word* Ἄγαρ *in this verse, not so much approved*

in bondage with her children, require *Hagar* to be mentioned: For [*with*] *her* is to be referred, as not to *Sinai* in the neuter, so much the less to *Hagar*, but to *Jerusalem which now is*. The former (Hagar) had a son, but the latter (Jerusalem) had *sons*. These remarks relate to the whole passage; we shall now observe some things on each portion in detail.—Σινᾶ ὄρος, *Sinai, a mountain*) Ver. 24 has *from the Mount Sinai;* now the order of the words is changed [*Sinai* going before *mount* here; but *mount* before Sinai in ver. 24] (comp. Eph. ii. 1, note). In the former passage, more regard is had to the *mountain*, inasmuch as it was upon it that the law was given, whatever name it might have [the name *Sinai* not being taken into account there]; afterwards, it is rather considered as *Sinai* [the name *Sinai* being the prominent idea], a mountain in Arabia.—συστοιχεῖ δὲ) *and yet* [*but*], although it is in Arabia; συστοιχεῖν is used of that which agrees with something else in a comparison. This agreement is evident in itself, for it is one and the same people that received the law on Mount Sinai, and that inhabit the city of Jerusalem; and the people at both periods stand on the same footing.[1] It is to be added, that Sinai and Jerusalem were nearly under the same meridian, and were united with slight interruption almost by the same chain of mountains.—τῇ νῦν, *that now is*) The antithesis is, *that is above.*—νῦν, now, refers to time, *above* to place; the antithesis of either must be supplied from the other in the semiduplex[2] oratio. The Jerusalem which is *present* ["that now is"], and earthly; the Jerusalem *which is*

of on the margin of the larger Ed., *is reckoned among the fixed readings by the margin* of the 2d Ed., *in which* the Germ. Vers. *concurs. But the things deserve to be compared which* Michaelis *has in der* Einleitung, T. i. p. m. 646, *where he shows that* Hagar *in the Arabic idiom denotes* a rock, *and therefore the words* τὸ Ἁγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ *ought to be thus translated:* "The word Hagar signifies in Arabic the Mount Sinai."—E. B.

Lachm. read Τὸ γὰρ Σινᾶ with CG*g* Vulg., omitting Ἁγαρ: Tischend., Τὸ γὰρ Ἁγαρ Σινᾶ, with both Syr. Versions and Rec. Text. B also has Τὸ Ἁγαρ. AD(Λ) Memph. read τὸ δὲ Ἁγαρ.—Ed.

[1] "Eadem populi utroque tempore ratio." What holds good of the people at the one time, holds good of them at the other, as to their status and principles.—Ed.

[2] See App. An abbreviated mode of expression, when two members of a sentence stand in such a relation, that each needs to supply some words from the other.—Ed.

above, and eternal. The expression, *which is above*, is said with the greater propriety on this account, that it alludes to the higher and nobler part of Jerusalem, and *rises above Mount* Sinai: and the Jerusalem which is above, inasmuch as she is already our *mother*, could not be suitably spoken of as *future* [as that *which is about to be*, in antithesis to the Jerusalem *that now is*]; not only is she *future* ["about to be," as regards the future], but also more ancient [as regards the past], than ἡ νῦν, [the Jerusalem] *which now is*, inasmuch as the latter has not existed for a long period, nor will it exist in time to come.—δουλεύει, *is in bondage*) As Hagar was in bondage to her mistress, so Jerusalem, that now is, is in bondage to the law, and also to the Romans,—her civil state thus being in accordance with her spiritual state.

26. Ἡ δὲ ἄνω, *but she who is above*) Heb. xii. 22; Rev. xxi. —ἐλευθέρα, *free*) as Sarah was.—ἥτις, *who*) *Jerusalem.*—μήτηρ, *mother*) The ancients said of their own Rome: *Rome is our common father-land.*—πάντων, *of all*) as many as there are of us. To this refer *the many* [children] in the following verse.

27. Γέγραπται, *it is written*) Is. liv. i.—εὐφράνθητι, *rejoice*) with singing.—στεῖρα, *barren*) Sion, Jerusalem above.—ῥῆξον, *break forth*) into *crying.*—καὶ βόησον, *and shout*) for joy.—τῆς ἐρήμου, *of the desolate*) *i.e.* The New Testament Church, collected for the most part from the Gentiles, *who had not* [answering to τῆς ἐρήμου, *the desolate*] the promise; and as this New Testament Church was made up of those who heretofore were seen to have had no such aims, it is called "not bearing," "not travailing,"—τῆς ἐχούσης, *than she who hath*) the Jewish Church.

28. Κατὰ Ἰσαάκ, [*as*] *after the similitude of Isaac*).—ἐπαγγελίας, *of the promise*) ver. 23.—ἐσμὲν) *we are*, and ought to wish to be so, ver. 31.

29. Ἐδίωκε, *persecuted*) wantonly, Gen. xxi. 9. Persecution is the work of carnal, not of spiritual men. [*Take care lest you esteem it of little importance, whatever is done against the children of* the free woman.—V. g.]—τὸν κατὰ πνεῦμα) viz. γεννηθέντα, *him who was born after the Spirit.* Paul, having the Apodosis in his mind, so frames his discourse respecting Ishmael and Isaac as to apply it to carnal men and believers. Where the Spirit is, there is liberty.

30. Ἡ γραφὴ, *the Scripture*) Sarah [said], concerning Isaac [literally]; *the Scripture* [saith so] by allegory.—ἔκβαλε, *cast out*) from the house and the inheritance.—τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, *the bond-maid and her son*) The servile condition of itself deserves expulsion; but persecution [on the part of the bond-servant] against spiritual sons furnishes a handle for putting the punishment in execution.—οὐ γὰρ μὴ κληρονομήσῃ, *for he shall not be heir*) Sarah looks to the Divine appointment regarding Isaac as the one and only heir, although Ishmael also had been circumcised.

31.[1] Τῆς ἐλευθέρας, *of the free*) *In the liberty* follows. An Anadiplosis.[2]

CHAPTER V.

1. Τῇ ἐλευθερίᾳ—στήκετε, *stand fast—in the liberty*) The short clause, *wherewith Christ has made us free*, has the force of aetiology, or assigning the reason. *Liberty*, and *slavery* (*bondage*), are antithetic. It is without any connecting particle, iii. 13: τῇ ἐλευθερίᾳ, [by virtue of the] *liberty*, is emphatically put without ἐν, *in:* liberty itself confers the power of standing. Ἠλευθέρωσε signifies *has rendered free*, and ᾗ coheres with *free* [rather than with the *rendered*]: *stand*, erect, without a yoke.—πάλιν, *again*) ch. iv. 9, note.—ζυγῷ δουλείας, *with the yoke of bondage*) This expression is applied, not merely to the circumcision which was given to Abraham as the sign of the promise, but to circumcision as connected with the whole law, given long after on Mount Sinai, ch. iv. 24, iii. 17. For the Jews had been accustomed to look upon circumcision rather as a part of the law received by Moses, than as the sign of the promise given to Abraham, John vii. 22. Nor was circumcision so much a yoke

[1] Οὐκ ἐσμὲν, *we are not*, i.e. we neither ought nor wish to be.—V. g.

[2] See App. The repetition of the same word in the end of the preceding and in the beginning of the following member. Here the τῆς ἐλευθέρας at the end of this ver., and the conjugate word Τῇ ἐλευθερίᾳ at the beginning of ch. v. 1, constitutes the Anadiplosis.—Ed.

in itself, as it was made a yoke by the law; and the law itself was much more a yoke. Therefore Paul, by a weighty metonymy, puts the consequent for the antecedent: Be not circumcised, for he who is circumcised, along with this part of it, comes under the whole law, and revolts from Christ, ver. 2–4. Nor does the apostle oppose Christ so immediately to circumcision as he does to the law. He speaks according to their perverse custom, while he refutes their Galatism and Judaism; and yet he does not at all deviate from the truth. Peter also, Acts xv. 10, calls it a *yoke*.—ἐνέχεσθε) ἐνέχομαι, in the middle voice, *I hold fast by, obstinately*. That passage in *Xiphil.* in Epit. Dion. concerning a pole fixed in the ground, and which cannot be pulled out, shows the import of the word: ἐν τῇ γῇ ἐνέσχετο, ὥσπερ ἐμπεφυκώς, "it held a fast hold in the earth, as if it had grown there."

2. Ἐὰν περιτέμνησθε, *if ye be circumcised*) This should be pronounced with great force. They were being circumcised, as persons who were seeking righteousness in the law, ver. 4.—οὐδὲν, *nothing*) ch. ii. 21.

3. Ὀφειλέτης, *a debtor*) Endangering salvation.—ὅλον, *the whole*) A task which he will never be able to perform.

4. Κατηργήθητε ἀπὸ τοῦ Χριστοῦ [Engl. Vers. *Christ is become of no effect*]) *Your connection with Christ is made void:* so the Vulgate.[1] One might be inclined to say in German, *ohne werden*, "to become without." Comp. ver. 2; Rom. vii. 2, 6.—δικαιοῦσθε, *are justified*) Seek righteousness. In the middle voice.—τῆς χάριτος ἐξεπέσατε, *ye have fallen from grace*) Comp. ver. 3. You have fallen from the New Testament, in all the wide comprehension of that expression. It is we that are and *stand* in grace, rather than grace is in us; comp. Rom. v. 2.

5. Ἡμεῖς γὰρ, *for we*) I and all the brethren, and as many of us as are in Christ. Let those, who differ from us, keep their views to themselves.—πνεύματι, *in the spirit of grace*) Without circumcision, etc.—ἐκ πίστεως) *from the faith of Christ;* comp. the preceding verse.—ἐλπίδα δικαιοσύνης, *hope of righteousness*) *Righteousness* is now present; and that affords us *hope*, for the time to

[1] "Evacuati estis a Christo." Wahl renders it, "divelli et prorsus dimoveri a Christo," *to be torn off and utterly parted asunder from Christ.* Comp. κατήργηται ἀπὸ τοῦ νόμου, Rom. vii. 2.—Ed.

come. Rom. v. 4, 5.—ἀπεκδεχόμεθα) *We wait for, and obtain by waiting for it.* A double compound. Paul includes and confirms present things, while he mentions those that are future.

6. Ἰσχύει) *prevails, avails.* The same word occurs, Matt. v. 13; James v. 16.—οὔτε ἀκροβυστία, *nor uncircumcision*) This refers to those who, if they regard themselves as free from the law, think that they are Christians on that account alone.—πίστις δι' ἀγάπης ἐνεργουμένη, *faith working by love*) This is the new *creature;* vi. 15. He joined *hope* with *faith;* now he joins with it *love.* In these the whole of *Christianity* [the *being in Christ*] consists; ἐνεργουμένη is not passive, but middle, 1 Thess. ii. 13; nor does Paul put love as a form of faith, but shows that, along with faith, nothing else than love remains, ver. 13, 14; in which very truth, however, he teaches the same thing as James, ii. 22. *Faith* is recommended to those who defend *circumcision; love,* to those who think that *uncircumcision* is [avails] something, [*that they may be reminded that the law is not set aside by faith, but confirmed.*—V. g.] *Love* is opposed to the enmities which prevailed so virulently among the Galatians: ver. 13, 15, 20, 26. *Those seeking justification by works are at a very great distance from* love. *The Spirit is a Spirit of* faith and love. —V. g.]

7. Ἐτρέχετε καλῶς, *ye did run well*) in the race of faith, as your *calling* required, ver. 8; comp. Phil. iii. 14. This implies greater activity than to *walk.* He again comes to arguments calculated to conciliate and move the feelings.—τίς, *who*) no one, to whom you ought to have listened. So, *who,* iii. 1.—ἐνέκοψε, *hindered*) in running.

8. Ἡ πεισμονή) Most commentators interpret it *persuasion,* also with the addition of *this, that,* or *your* [hæc, ista, vestra], according to the testimony of Lubinus on this passage. Comp. Chrysost. This word very rarely occurs, and Eustathius alone, as I can find, has it at Odyss. χ., where he shows that "πεῖσμα and πεισμονὴ are said respecting those that start difficulties and set themselves in the way [ἐπὶ τῶν ἐνστατικῶν—stubborn, obstinate persons], and are figuratively taken from the cables [πεισμάτων], that is, the hawsers used in ships." But *a pertinacious and obstinate man* is *given to starting difficulties* [is ἐνστατικὸς]; and therefore that man has πεισμονὴν, *self-confidence,*

who, having left off running, ἐνέχεται, *holds fast to* [the law] *obstinately*, and who persuades and trusts to himself alone, and does not obey [πείθεται] another, ver. 1, 7; and in this way μὴ πείθεσθαι, and ἡ πεισμονὴ, and πέποιθα, form an Antanaclasis,[1] a figure, which is frequently used both by Paul, as many constantly observe, and by the other sacred writers, as Glassius well demonstrates. Whether it be a metaphor or not, at least this verbal noun, like other nouns in-ονὴ, is intransitive[2] [not a *persuading of others*, but a *persuasion in one's self*].—οὐκ, *not*) supply *is; is not of* (God), who called you, but from a power truly hostile; and there is subjoined a metonymy of the abstract for the concrete, as appears from the previous word, *who*, not *what*.—καλοῦντος) *who called* you; comp. ver. 13, *you have been called*. So 1 Thess. v. 24; comp. Phil. iii. 14. The *calling* is the rule of the whole race.

9. Μικρὰ ζύμη, *a little leaven*) One turbulent person, ver. 10. [*One wicked man destroys much good*, Eccles. ix. 18. *The malice, cunning, or violence of a single person, often produces immense injury*.—V. g.]

10. Ἄλλο, *different*) from what ["none *otherwise* minded" than as] I write.—φρονήσετε, *you will think*) when you read these things; comp. Phil. iii. 15.—ὁ δὲ, *but he who*) A distinction is drawn hereby between the seducer, of whom there is less hope, and the seduced.—ταράσσων—κρίμα, ὅστις, *troubleth—judgment, whosoever*) ch. i. 7, 8.—βαστάσει, *will bear*) as a heavy burden.—τὸ κρίμα, *the judgment*) which certainly hangs over him for so great a crime. The article gives force to the meaning.—ὅστις ἂν ᾖ, *whosoever he may be*) The disturber among the Galatians was a clandestine one. ὅστις, *whosoever*, of whatsoever character.

11. [3]Ἔτι) *still* [as *yet*], ch. i. 10.—κηρύσσω, *I preach*) Hence

[1] See App. When a word is put twice in the same passage in a double sense.

[2] Wahl notices the paronomasia in the words πείθεσθαι and πεισμονή. He gives the latter word a transitive meaning, Studium persuadendi aliis ea quæ nobis placent et probantur—*The desire to persuade others of what pleases ourselves and meets our approval.* 'Ueberredungskunst.'—Ed.

[3] *This particle in* the larger Ed. *is reckoned rather as an uncertain reading, but by the margin of* the 2d Ed. *it is considered among the more certain,*

we gather what had been said by this turbulent person, "that Paul himself preached circumcision;" and perhaps he took as a pretext the circumcision of Timothy; and yet the reason for his having done so in the case of the latter, a long while back, was quite different [from the grounds on which it was advocated by the disturber].—διώκομαι, *I suffer persecution*) They persecuted Paul, because he did away with circumcision. It was now a useless rite, which, if Paul would have conceded to his opponents, there would have been immediate peace; but he did not yield. See how keenly the truth should be defended.—ἄρα, *then*) If I were to preach circumcision, he says, there would at present be no offence of the Cross; but the offence still burns hotly. Therefore it is a false assertion, that I am a preacher of circumcision. —σκάνδαλον, *an offence*) among carnal men.—τοῦ σταυροῦ, *of the Cross*) the power of which is inconsistent with circumcision; ch. vi. 12, 14. The Cross of Christ itself is intended. There was a great blending together of Jews and Judaizers. Many more easily endured the preaching of the *Cross* of Christ, by mixing it up with circumcision and the preaching of circumcision. They thus still retained something.

12. Ἀποκόψονται, *shall be cut off*) Immediately after the reproof concerning the past, Paul entertains [and expresses] good hope of the Galatians for the future; but he denounces punishment against the seducers in two sentences, which, by disjoining in the meantime the particle ὄφελον, are as follows:—ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, κ.τ.λ., καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς. That one concealed *troubler*, worse than the others, ver. 10, who boasted that Paul himself agreed with him about circumcision, is here, cursorily in passing, refuted, ver. 11; but the others also, who are disturbing the Galatians about the status of the Gospel [in relation to circumcision and the law], are threatened with being *cut off*. Thus the particle καὶ, *and*, retains its natural meaning, and these words cohere, βαστάσει—δὲ—καὶ ἀποκόψονται, as well as those, κρίνετε—δὲ—καὶ ἐξαρεῖτε, 1 Cor. v. 12, 13: ἀποκόψονται is the future middle,

and therefore also in the Germ. Vers. *It is twice expressed in this verse.*—E. B.

D corrected later, G*fg*, omit ἔτι. But AB Vulg. and Rec. Text retain it. C has εἴ τι.—Ed.

which, as often happens, so here, has a passive signification: it corresponds to the Hebrew word כרת, and is a conjugate of the verb ἐγκόπτειν, ver. 7. Either the whole, when a part is cut off [the whole *has* the part *cut off*], or a part *cut off from* the whole, is said respectively ἀποκόπτεσθαι. Some ascribe the former sense in this passage to the zeal of the apostle, so that *the mutilation of the body of the circumcised* [viz. by taking away not merely the foreskin, but the whole member] may be denoted; and, indeed, the LXX. often translate כרת by κόπτω, ἀπόκοπτω, etc., especially Deut. xxiii. (1) 2, where ἀποκεκομμένος is used for that, which the French here translate *more than circumcised;* but we can scarcely receive what is said by the apostle but by metonymy, *i.e.*, that as *persons cut off* they may be debarred from the Church. Deut. as above. The second sense is more consistent with the gravity of the apostle, that he should speak thus: As the prepuce is cut off by circumcision, as a thing which it becomes an Israelite to want, so those shall be cut off, as a worthless prepuce, from the communion of the saints, and shall be accursed (anathema): ch. i. 7, and following verses. With a similar reference to circumcision, Paul, Phil. iii. 2, speaks of κατατομὴν, *concision;* nor is it altogether foreign to the subject, what Apollon. in Philostr. v. 11, says of the Jews, *already of old time, they not only cut themselves off from the Romans, but also from all men.* Now, what is to be done with the particle ὄφελον? Most construe ὄφελον καὶ ἀποκόψονται; but ὄφελον, though it is a particle of sufficiently frequent occurrence, is nowhere to be found construed with the future of the indicative. The Complutensian Edition acknowledging this fact, to avoid this difficulty, have given ἀποκόψωνται; but it is unsupported by the copies.[1] There are many imprecations in the sacred writings, and this word ὄφελον is not used in any of their formulæ: nor would Paul in this passage, after a categorical (unconditional) denunciation, finally make war by a prayer against the disturbers of the peace. Στιγμή, *the point*, is put after ὄφελον in the *sixth Augustan.* I think it will be found so in many MSS., if philologers would notice such things; for the comma is certainly in some

[1] Beng. errs in this. D(Λ)G support ἀποκόψωνται: and *fg* Vulg. have 'abscindantur.' But ABC, the weightiest authorities, have ἀποκόψονται, the difficulty of explaining which gave birth to ἀποκοψωνται.—ED.

ancient editions, especially in that of Basle, 1545. Nay, ὄφελον may be very conveniently connected with the preceding words: ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ; ὄφελον,—*was then the offence of the Cross taken away? I wish it were.* Ὄφελον is subjoined in reference to a thing desirable (such as is also noticed 1 Cor. iv. 8), as μὴ γένοιτο, iii. 21, is used in reference to a matter by no means pleasant; and as εἶεν among the Greeks in cases of concession, or *esto* among the Latins. And, as in ch. ii. 17, after ἄρα is put μὴ γένοιτο, so here, after ἄρα is put ὄφελον. *I wish that the Cross were a scandal to no one—I wish that all, along with Paul, may hereafter glory in the Cross*, ch. vi. 14, 15.—οἱ ἀναστοῦντες ὑμᾶς) The same word as at Acts xvii. 6. It denotes, *to remove a man entirely from the station which he occupies.*

13. Ὑμεῖς, *ye*) So far am I from preaching circumcision, that I would rather show you liberty.—ἐπ' ἐλευθερίᾳ, [*unto*] *concerning*[1] *liberty*) that you might rejoice in liberty. Your calling is not to πεισμονὴν, *self-imposed restraints*, but to liberty.—μόνον μὴ) An ellipsis of the imperative, having the εὐλάβειαν, *pious precaution*, subjoined, μόνον μὴ ἐλεύθεροι ἦτε τὴν ἐλευθερίαν, κ.τ.λ., *only ye were not made free with this freedom*, etc. [for an occasion to the flesh]: or else the accusative, τὴν ἐλευθερίαν, is put absolutely.—ἀφορμὴν, *an occasion*) for which the *flesh* is eager.—τῇ σαρκὶ, *to the flesh*) ver. 16, 17.—διὰ τῆς ἀγάπης, *by love*) ver. 14, 22.—δουλεύετε, *serve*) A beautiful antithesis.[2]

14. Πληροῦται, *is fulfilled*) Rom. xiii. 9, note.

15. Δὲ, *but*) The opposite of the service to be rendered by love.—δάκνετε, *ye bite*) [*backbite*] in reference to character.—κατεσθίετε, *devour*) in regard to possessions [resources].—ἀναλωθῆτε, *be consumed*) strength of soul, health of body, character, and resources, are consumed by broils and sorrows. [*Ah! how lamentable the extraordinary number of those, of whom the one cuts off the life of the other. Men of* harsher *disposition, careless and unthinking, consume others—those of* softer *disposition, silently swallow down* (suppress the expression of) *their anxiety, and die prematurely.*—V. g.]

[1] "Super libertate." *With respect to, with a view to* a state of liberty.—Ed.

[2] If you will have the bondage of *service*, then *serve* one another: in antithesis to ἐλευθερίαν.—Ed.

16. Λέγω δὲ, *but I say*) He goes on to explain what he proposed at ver. 13.—πνεύματι, *in the Spirit*) See [ver. 18, 22, 25, ch. vi. 1–8] Rom. viii. 4, note.—οὐ μὴ τελέσητε) *ye shall not fulfil.*

17. Τὸ δὲ πνεῦμα) *and, on the other hand, the Spirit* against the flesh. The word ἐπιθυμεῖ itself, or, inasmuch as that word is taken in a bad sense, another analogous to it [not *lusteth*, but *desireth, tendeth*] is to be supplied. There is certainly an elegance in the ellipsis or zeugma [use of ἐπιθυμεῖ in the double sense].—ἀντίκειται, *are contrary*) ἀντιπραγία, in a mutual serious contest.—ἃ ἂν, *whatsoever*) Carnal men do *whatsoever* they will; although sometimes the flesh wars with the flesh. In regard to those who repent, their condition is different, and that too a wonderful condition; for the Spirit strives against the flesh, and its bad course of action: the flesh against the Spirit, and its good course of action; so *that* (ἵνα) neither the one nor the other can be fully carried out. In such a state, as being doubtful, many bad and many good actions are prevented; *but* where the Spirit conquers, ver. 18, the issue of the conflict is *decided*. This more summary statement in some measure corresponds to those things, which are fully explained, Rom. vii. 14, etc.; although, in the present case, the state presupposed is rather one already spiritual.

18. Πνεύματι, *by the Spirit*) of God, Rom. viii. 14, and of liberty.—ἄγεσθε, *ye be led*) The middle voice;[1] see Rom., as above, with the annot.—ὑπὸ νόμον, *under the law*) Rom. vi. 14, 15.

19. Φανερὰ δὲ, *now manifest*) The flesh concealed betrays itself by its own works, so that its discovery is easy.—τὰ ἔργα, *the works*) *unfruitful* [as opposed to "the *fruit* of the Spirit," ver. 22]. *The works*, in the plural, because they are divided and are often at variance with one another, and even severally [taken each one by itself] betray the flesh. But *the fruit*, being good, ver. 22, is in the singular, because it is united and harmonious. Comp. Eph. v. 11, 9.—ἅτινα, *which*) He enumerates those works of the flesh, to which the Galatians were most prone; on the other hand, also those parts of the fruit of the Spirit,

[1] Ye give yourselves up to the leading of.—Ed.

which needed to be most recommended to them; comp. ver. 15. He maintains this order, that he may enumerate the sins committed with our neighbour, those against God, those against our neighbour, and those in regard to ourselves; and to this order the enumeration of the fruit of the Spirit corresponds. —ἀκαθαρσία, ἀσέλγεια, *uncleanness, lasciviousness*) 2 Cor. xii. 21, note.

20. Φαρμακεία) See LXX., Exod. vii. 11, and in many other passages. That Paul is not speaking here of natural poisoning by potions, but of magic, is evident from this, that he joins it not with *murder*, but with *idolatry*. Comp. Rev. xxi. 8, note.—διχοστασίαι, *seditions*) respecting civil affairs.—αἱρέσεις, *heresies*) respecting sacred things: 1 Cor. xi. 19.

20, 21. Ζῆλοι—φθόνοι, *emulations* [jealousies]—*envyings*) Both *emulation* [jealousy] and *envy* are dissatisfied with the advantages enjoyed by another;—*emulation* [jealousy], for the sake of the man's own advantage; *envy*, even without any advantage to the person himself.—ἐριθεῖαι) This differs from ἔρεις: ἔρις, *Hader*, quarrel, dispute; ἐριθεία, *Triitz*, brawling, defiance. ἐριθεία implies a wish to be greater, ἔρις wishes at least not to be less.[1]—προλέγω, *I tell you before*) before the event.—ὑμῖν, *to you*) The maintainers of justification by works are often careless.[2]

22.[3] Ἀγάπη, *love*) It is this grace, as the leader, that[4] introduces the family. Fewer words are used with respect to what is good, because good is more simple, and one virtue often has many things contrary to it; comp. Eph. iv. 31.—χαρά, *joy*) concerning things that are good.—χρηστότης, ἀγαθωσύνη) differ.[5]

[1] Engl. Vers. renders it weakly *strife*, and ἔρις previously (or ἔρεις, Rec. Text in oppos. to AB), *variance*. Wahl derives ἐριθεία from ἔριθος, a man who does bodily work for pay: and explains it, the utmost envy shut up in the breast, and a proneness to scheming plots. Here ἐριθεῖαι will thus be *factions*, and *the bad artifices of the factious*.—ED.

[2] τὰ τοιαῦτα, *such things*) If any man is guilty, not indeed of all those things, but at least of some or one of them, he has lost the kingdom of God. —V. g.

[3] Ὁ καρπός, *the fruit*) Singular, not plural. The works of the flesh are many, and these, too, scattered; the fruit of the Spirit constitutes an entire whole, and that, too, united.—V. g.

[4] Or else, "With this Grace as the leader Paul introduces the family."—ED.

[5] Jerome, *Comm. ad Gal.* v. 22, explains χρηστότης as *Benignity* conciliatory towards others: but ἀγαθωσύνη as *goodness*, which, though ready to do

χρηστότης is rather to be referred to another, ἀγαθωσύνη, *goodness*, as it were pouring out, viz. spontaneously.—πίστις) אמונה, consistency [steadiness], *fidelity*, to which are opposed *seditions* and *heresies*. Weigh well also the order of the words.

23. Τῶν τοιούτων, against *such* [*persons*]) This is the same, as if he had added, after *temperance*, the expression, *and things similar to these;* although the very want of the copulative conjunction [the asyndeton] has this force, Matt. xv. 19, note: τῶν τοιούτων is in the masculine; with which comp. ver. 18, 21, at the end; where πράσσοντες is added, which is now as it were compensated for by τοιούτων [*such* persons]: 1 Tim. i. 9, 10, at the beginning.—οὐκ ἔστι νόμος, *there is no law*) The law itself commands love. [*And therefore the kingdom of God is judged not to be unworthy of such persons.*—V. g.]

24. Οἱ δὲ τοῦ Χριστοῦ, *Moreover they who are Christ's*) He resumes the proposition laid down at ver. 18.—τὴν σάρκα, *the flesh*) of which ver. 19, 20.—ἐσταύρωσαν, *have crucified*) They do so with *Christ*, Rom. vi. 6, by having received baptism and faith. *They have it crucified* at present [they have the flesh now in a state of crucifixion]. Supply, and the Spirit is strong within them. This is included in ver. 24 from ver. 22.—παθήμασι, *with the passions*) The *lusts* spring from the *passions*, and are nourished by them. The *affections* and *appetites* both deserve the same punishment as the *flesh*. [The passions *are those that are violent, boisterous, and outrageous.* The lusts, *on the contrary, calmly seek after what is calculated to minister food to the senses.*—V. g.]

25. Εἰ, *if*) He returns to exhortation; *Walk*, he said at ver. 16, now, στοιχῶμεν, *let us walk*. From the beginning of the spiritual *life*, the *walk* which is ὁ κατὰ στοῖχον, *i.e.* κατὰ τάξιν, *a walk in due order* or *regularity* (says Eustathius), ought to be maintained. Comp. concerning the wicked, Col. iii. 7.—στοιχῶμεν, *let us walk*) The same word occurs, vi. 16. [*They live in the Spirit, are moved* (by the Spirit), *and are spiritual.*—V. g.]

26. Μὴ γινώμεθα, *let us not become* [Engl. Vers., not so well, *be*]) Those who do not carefully walk in the Spirit, fall in the next place into *the desire of vain-glory*, of which two effects are

good to others, is not of such a winning aspect and of such sweetness of manner as χρηστότης. Comp. ζυγὸς χρηστός, Matt. xi. 30.—Ed.

here mentioned.—κενόδοξοι) See Chrys. de Sacerd.[1] § 587.—προκαλούμενοι, *provoking*) *to envy*. The relative exists on the part of [has reference to] the stronger.—φθονοῦντες, *envying*) The correlative exists on the part of [has reference to] the weaker.

CHAPTER VI.

1. Ἀδελφοί, *brethren*) An admonition peculiarly suited to the Galatians now follows.—ἐὰν καί, *if even*) He who provokes, often considers another as the person provoking; but if another *has been* really *overtaken in a fault*, still we ought not to consider ourselves provoked, but rather to consult [to have regard to] the benefit of the other: ἐὰν καὶ denotes a thing easy to occur, but not of too frequent occurrence with spiritual persons.—προληφθῇ, *has been overtaken*) The passive, as well as the appellation, *man*, refers to the procuring of pardon; but the preposition πρὸ, *before* [the *over* in *overtaken*], is to be referred either to the *offence*, comp. Wisd. xvii. 17, προληφθεὶς, or rather to the party injured, so that he is said to have been *overtaken* [*first taken*, *i.e. before* we injured him—without our injuring him] who, without receiving any injury, has injured us. As Herodian says, l. 5, τοὺς εὐεργεσίαις προειληφότας, those *who have been formerly benefactors*.—ἐν τινὶ παραπτώματι, *in some fault*) for example, vain-glory, v. 26: or a return to legal bondage; comp. *the* (τῷ αὐτῶν παραπτώματι) through their *fall* [*i.e.* the Jews' *fall into legal bondage*, and consequent rejection of Jesus], Rom. xi. 11, 12.—οἱ πνευματικοὶ) *you, who are strong in the Spirit*, and watchfully observe that fall. So, *the strong*, Rom. xv. 1. This agrees with *in the Spirit*, which immediately after occurs (comp. ch. v. 25).—καταρτίζετε) *restore him*, as a member of the Church. All, who can, should

[1] What then, says he, is the food of those wild beasts? (he means the affections of the soul): the food of vain-glory (κενοδοξίας) is honour and praise; and of folly (ἀπονοίας), the greatness of power and authority; and of envy (βασκανίας), the celebrity of our neighbours; of avarice, the ambition of those who supply the occasions; of licentiousness, luxury, and the perpetual intercourse with women—and the one is the food of the other.—E. B.

assist.—πραότητος, *of meekness*) In this is the power of curing: this is the pre-eminent characteristic of the spiritual man [comp. ch. v. 22].—σκοπῶν, *looking*) The singular after the plural. Every one ought to attend to himself.—καὶ σὺ, *thou also*) When one is tempted, another is easily tempted; especially if he wishes to cure another, and does not maintain *meekness*.—πειρασθῇς, *thou mayest be tempted*) in the same or in some other way.

2. Τὰ βάρη, *burdens*) Every *fault* is indeed a burden: in ver. 5, φορτιον; φορτιον is a burden proportioned to the strength of him who bears it; βάρη are burdens which exceed his strength.—βαστάζετε, *bear*) constantly and steadily: do not give your help once and no more.—καὶ οὕτως ἀναπληρώσατε, *and thus fulfil*) [ad-implete]. The imperative, including the future of the indicative, as John vii. 37: ἀνὰ presupposes some defect to be made good [or, *to be repaired*] by the Galatians.—τὸν νόμον τοῦ Χριστοῦ, *the law of Christ*) A rare appellation; comp. John xiii. 34; Rom. xv. 3. The law of Christ is the law of love. Moses has many other precepts. These words, *burdens* and *the law*, involve a Mimesis[1] in reference to the Galatians, who were eagerly trying to come under *the burden of the law*.

3. Δοκεῖ εἶναί τι, *seems to be something*) *in the Spirit*. Whoever does not think himself to be something, he and he alone bears the burdens of others.

4. Τὸ δὲ ἔργον, *but his own work*) Again by anticipation another extreme is obviated, lest, whilst assisting others, we should forget ourselves.—ἔργον) a *real work*, not a mere opinion concerning one's self.—εἰς ἑαυτὸν μόνον, *in regard to himself alone*) Many, while they compare themselves with others, who seem to be inferior to them, are apt to glory: therefore Paul dissuades them from this comparison. We should not even glory over our own good qualities and deeds; much less over the vices of others, from which we are free. While he excludes glory from the latter, he seems to concede glorying over the former; but the concession is not great, for the *proving* of a man's own concerns will at once start many objections, by which glorying will necessarily be diminished: moreover, presently after he speaks not

[1] See App. An allusion to the opinions or words of him whom you wish to correct.—Ed.

of *glorying*, but of φόρτιον, *a burden*. Nay, the very word *glorying*, used by Mimesis,[1] at the same time includes the contrary.—τὸ καύχημα, *glorying*) that, by which he says: I am something. —ἕξει, *shall have*) he himself being judge.

5. Φορτίον, *a burden*) either heavy or light. Comp. βάρη, ver. 2.—βαστάσει, *shall bear*) in the Divine judgment. The future, the antithesis to which is in the present [*Bear* ye] in ver. 2. There is however a "semiduplex oratio" in these words, so that the one is simultaneously indicated by the other.[2] *Glorying* is used as an "ad hominem" argument, because the other exhibits [shows on his part] false *glorying:* this is taken away from him, and the peculiar testimony of a good conscience is also in the meantime called *glorying*, in the way of paraphrase.

6. Κοινωνείτω δὲ, *but let him communicate*) [The connection is this:] Paul means to say, When I said [Every man shall bear] *his own* burden, that should not be turned to an argument for the diminution of your liberality. κοινωνέω, just in the same way as the Latin *participo*, includes the idea both of receiving and giving a share; here, the idea is of giving, as in Phil. iv. 15, very elegantly.—ἐν πᾶσιν ἀγαθοῖς, *in all good things*) in every kind of resources, as the occasion may require [as the case may be].

7. Θεὸς οὐ μυκτηρίζεται) The verb is in the middle voice. *God does not permit empty promises to be made to Him* [empty words to be imposed on Him: lit. *smoke to be sold to Him*, "Sibi fumos vendi"]. The expression, which is by no means common,[3] seems to allude to the LXX., and indeed to Prov. xii. 8, νωθροκάρδιος μυκτηρίζεται, so that the meaning is: God is not νωθροκάρδιος, *slow of understanding* [like the man in Proverbs], but judges truly, and does not keep silence without a purpose, or for ever; Ps. l. 21. They endeavour to mock Him, who think thus: I will sow to the flesh, and yet I will persuade God to give me the harvest of life.—ὁ ἐὰν, *whatsoever*) whether bad or good.—

[1] Alluding to the opinion of the Galatians, not to his own opinions.—ED.

[2] See App. The present is understood in ver. 4, where the future is used; and the future is understood in verse 2, where the present is used.

[3] Th. μυκτήρ, *the nostrils:* properly, to sneer at one with the nostrils drawn up in an expression of contempt. Wahl here takes it "patior illudi mihi."—ED.

σπείρῃ, *a man soweth*) especially of his resources; 2 Cor. ix. 6.—ἄνθρωπος, *a man*) any man.—τοῦτο, *that very thing*).—θερίσει, *he shall reap*) The epistle seems to have been written in the time of harvest. Prov. xxii. 8,—ὁ σπείρων φαῦλα θερίσει κακά, *he that soweth worthless things shall reap evil* ["iniquity—vanity," Engl. Vers. from Hebr.]

8. Εἰς, *into*) as into [upon] the ground.—τὸ πνεῦμα, *the Spirit*) Here *his* is not added [as in "*his* flesh"]. In ourselves we are carnal, not spiritual. The flesh is devoted to *selfishness*.—ζωὴν αἰώνιον, *eternal life*) The article is not added, for the question here is not about faith, but about the fruit of faith.

9. Τὸ) When we do good, perseverance ought to be added.—τὸ καλὸν ποιοῦντες, *doing good, well-doing*) The expression is different in ver. 10, ἐργαζώμεθα τὸ ἀγαθὸν, *let us work what is good:* comp. *in all good things*, ver. 6.—ἰδίῳ, *at the proper* season) after the sowing. We must wait in the meantime. Add the note to 1 Tim. vi. 15. Then sowing will be beyond our power.—μὴ ἐκλυόμενοι) Ἐκκακεῖν, *to be weary of*, is in *the will* (velle): ἐκλύεσθαι, in the *power* (posse). μὴ ἐκλύεσθαι, *to faint*, is something more than ἐκκακεῖν. Both are to be referred to the sowing; for ἐκλύεσθαι arises from an internal relaxation of the powers. So the LXX., ἵσθι μὴ ἐκλυόμενος, *be not faint*, Prov. vi. 3. Chrysostom therefore interprets it, that no one should be fatigued in it, as in a worldly harvest.

10. Ὡς) *as*, as far as, at whatsoever time, in whatever manner and place. Comp. Eccles. ix. 10, בכחך, LXX. ὡς ἡ δύναμίς σου, *as thou art able, whilst thou art able.*—καιρὸν) *time*, viz. that of the whole life, and in it the more convenient part of that time. So καιρὸν ἔχοντες, 1 Macc. xv. 34.—ἔχομεν, *we have*) For we shall not always have it. Satan is sharpened to greater zeal in injuring us by the shortness of the time; Rev. xii. 12. Let us be sharpened to zeal in well-doing.—τοὺς οἰκείους τῆς πίστεως, *the household of faith*) Every man does good to his relatives; believers do good to their relations in the faith, especially to those, who are entirely devoted to the propagation of the faith, ver. 6. So the apostle commends faith itself in this passage, which forms the end of the discussion.

11. Ἴδετε, *see*) The conclusion.—πηλίκοις γράμμασιν) in *how large letters, i.e.* how large a letter; just as *long letters* [longæ

literæ] is the expression used for a long epistle; the quantity is not to be referred to the single letters, but to them when joined together. The Epistle to the Hebrews is longer, which however is said to be short, xiii. 22; but this is said to be long, because it was on one subject, by the hand of Paul himself, and on a point regarding which the Galatians ought to have been long ago well established. Also the former is compared to hortatory, the latter to polemic theology.[1] He had not heretofore written a longer epistle.

12. Ὅσοι) *as many as.*—εὐπροσωπῆσαι) *to make a fair show before you:* comp. 2 Cor. v. 12.—ἀναγκάζουσιν, *constrain*) by their example, ver. 13, and importunity. The same word occurs, ch. ii. 3, 14.—μόνον, *only*) Such persons therefore wished to be considered in other respects as Christians.—διώκωνται, *they should suffer persecution*) from the Jews, or even from the Gentiles, who now bore more easily with the antiquity [antiquated usages] of the Jews, than with the supernatural novelty [new doctrine and rule] of the Christian faith.

13. Αὐτοὶ, *they themselves*) So far from it being their interest, that the law should be observed by you.—σαρκὶ, *in your flesh*) if it be circumcised.

14. Ἐμοὶ δὲ, *but as for me*) I should be sorry to be a partaker of such things as those.—μὴ γένοιτο καυχᾶσθαι) Josh. xxiv. 16, חלילה, μὴ γένοιτο ἡμῖν καταλιπεῖν Κυριον, *God forbid, that we should forsake the Lord.*—καυχᾶσθαι, *to glory*) We have a specimen of this sort of glorying, 2 Cor. v. 15–19; Phil. iii. 8, etc.—ἐν τῷ σταυρῷ, *in the cross*) which has nothing to do with circumcision of the flesh. *To glory in the cross*[2] is an Oxymoron.—διὰ οὗ, *by which*) the cross: for the apostle is speaking here chiefly of the *cross;* and if the δι' οὗ should even be referred to Christ, still the *cross* must be regarded as the ground on which this reference would be made. That, by which anything whatever is such as it is, possesses the same nature in a higher degree.—κόσμος ἐσταύρωται, *the world has been crucified*) The world, with its 'elements,' has no longer dominion over me; ch. iv. 3. There is a gradation from the *flesh* [ver. 13] to the *world* [in this 14th verse].—

[1] And as compared respectively with their subjects, the Epistle to the Hebrews was short, that to the Galatians long.—Ed.

[2] The cross, and to glory, being contraries.—Ed.

κἀγὼ τῷ κόσμῳ, *and I to the world*) The world is at variance with me: I could not, though I were willing, henceforth gain any favour from the world. This cross includes death, Col. ii. 20.

15. Οὔτε γὰρ περιτομή τι ἐστὶν οὔτε ἀκροβυστία[1]) So it is according to a very old reading. The more recent reading is in conformity with ch. v. 6.[2] Both circumcision and uncircumcision are not merely of no avail [ἰσχύει], but they *are* [ἔστιν] *nothing:* but there is truly [something, nay, everything in] the new creature and glorying in the cross of the Lord Jesus Christ.—καινὴ κτίσις) *the new creation* arising from the cross of Christ, Eph. ii. 15, 16. This is opposed to "old things," 2 Cor. v. 17.

16. Κανόνι, *rule*) This refers chiefly to teachers.—εἰρήνη, *peace*) May it be, and it shall be. On peace, comp. Eph. ii. 14–17.—ἐπ' αὐτοὺς, *on them*) In antithesis to the *uncircumcision* [those uncircumcised, viz. the unbelieving Gentiles].—καὶ ἔλεος, *and mercy*) Rom. xv. 9.—καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ, *and on the Israel of God*) In antithesis to the *circumcision* [the Jews]. The Israel of God are believers of the circumcision, or Jewish nation [*Phil.* iii. 3]. The meaning of the apostle, which is by no means Jewish, has beautifully seized on an expression inconsistent with the idiom of the people; for the Hebrews do not say, *Israel of God;* nor do they even use the proper name in the construct state.[3]

17. Τοῦ λοιποῦ, *from henceforth*) The mode of breaking off the discourse.—κόπους, *labours* [trouble]) Polemic theology, seriously discussed, is a laborious task to godly men; ver. 11, note; and iv. 20. See the second Antisturmius of *L. Osiander*, p. 87, 107: κόποι, labour and anxiety of mind, Matt. xxvi. 10 [Why *trouble*

[1] Tischend. reads οὔτε γὰρ, omitting ἐν γὰρ Χριστῷ Ἰησοῦ, with B Syr. and Theb. But Lachm. and Rec. Text read the latter words, with ACD(Λ)G *fg* Vulg. Rec. Text has ἰσχύει with Vulg.; but ABCDG*fg* Origen have ἔστιν. —Ed.

[2] The Germ. Vers. *agrees with* the Gnomon *here, although* the larger Ed. *has reckoned the shorter reading among those less sure. The margin* of the 2d Ed., *by the mark* β, *agrees* with the Gnomon and the Vers. *There is the same reason for the word* ἐστιν, *to which, by a more recent decision,* ἰσχύει *ought to yield.*—E. B.

[3] *i.e.* They do not put two proper names together in such a construction as "the Israel of God."—Ed.

(*κόπους παρέχετε*) ye the woman ?].—*μηδείς παρεχέτω*, *let no man cause* me) Herein there is Ἀποτομία, *severity*, by virtue of his authority as an apostle.—*ἐγὼ γὰρ*, *for I*) Affliction should not be added to the afflicted.—*τὰ στίγματα*, *the marks*) from the lash, Acts xvi. 23. These *marks* of stripes rendered Paul infamous in the eyes of the world, but in reality conferred on him great dignity, for by these he was known to be a *servant* of Christ. *Marks in the body* are opposed to the mark of circumcision, the *body* of Paul [himself] to the *flesh* of others, ver. 13 [the false teachers "glorying in the flesh" of their followers when circumcised].—*τοῦ* Κυρίου, *of the Lord*) Col. i. 24, "of the afflictions of Christ."—*βαστάζω*, *I bear*) so that I consider it an honour to me, ver. 14. Therefore they will be disagreeable to me, who please themselves in any other way.[1]

18. Ἡ *χάρις*, *grace*) This is in consonance with the whole epistle.—*μετὰ τοῦ πνεύματος ὑμῶν*, *with your spirit*) having vanquished the flesh, ver. 1 ; comp. 1 Thess. v. 23 ; 2 Tim. iv. 22 ; Philem. ver. 25.—*ἀδελφοί*, *brethren*) The severity of the whole epistle is thus softened ; comp. i. 6, note.

[1] Who seek occasion for glorying in anything but the Cross of Christ. —Ed.

ON THE

EPISTLE TO THE EPHESIANS.

CHAPTER I.

1. Θελήματος, *the will*) So ver. 5, 9, 11.—τοῖς ἁγίοις τοῖς οὖσι, καὶ πιστοῖς, *to the saints and faithful, who are*) in all those places to which Tychicus went with this epistle. It appears from the records quoted in the Apparatus, that no city was mentioned by name[1] in this inscription, whence some have supplied *Laodicea* (although all that had a separate reference to the Laodiceans, was explained by Paul in the epistle written to the Colossians about the same time, ch. iv. 15, 16); others, Ephesus: either of them might be before the mind of the apostle; for Paul no doubt told Tychicus whither he should go,—to Laodicea, for example, and thence to Colosse, which was in the neighbourhood of Laodicea, and either first or last to Ephesus. Wherefore our annotations are now and then specially applicable to the *Ephesians*. Nevertheless, in this passage, τοῖς οὖσιν, *i.e. those who are present*,[2] is said absolutely, as Acts xiii. 1,

[1] Lachm. reads ἐν Ἐφέσῳ, with AD(Λ)G*fg* Vulg. and marg. of B corrected later; but B omits it, and Jerome, 7,545*a*, attests that Origen did not know of the words. Basil mentions that old fathers before his time in some ancient copies omitted them. Marcion in Tertullian is accused of having added *ad Laodicenos*. Jerome says, that some suppose the saints at Ephesus were addressed by a title, or "*vocabulum essentiæ*, so that *those who are* should be so called from *Him who is*;" whilst others read simply "those who *are at Ephesus*."—Ed.

[2] The saints *that there are*.—Ed.

κατὰ τὴν οὖσαν ἐκκλησίαν, *in the church that was at Antioch;* and Rom. xiii. 1, αἱ δὲ οὖσαι ἐξουσίαι, *and the powers that be* [the existing powers]. Paul, when writing to the churches planted by himself, generally mentions many circumstances concerning present and former events, having reference to himself or the churches; but he had been at Ephesus, and that too for a long time, not many years before, Acts xx. 31. Why then does he write as a person unknown, ver. 15, ch. iii. 2, 4? and why does he descend less to particulars in this epistle, than in any other? Why, at ch. vi. 23, 24, does he conclude in the third, and not in the second person, as he always does on other occasions? Why does he add no salutations, which, however, he does not omit even in the case of the Colossians? Why does he not mention Timothy, whom, however, he joins with himself, Col. i. 1? For, the close resemblance of the style of writing [the texture of composition] in both, the same mention in both of their bearer, Tychicus, and many other circumstances, confirm the fact, that each of these epistles, this and the one to the Colossians, was sent at one time. Why does he only call them *brethren* at ch. vi. 10? *Ans.* All these things are indeed proofs, that Paul so drew up the whole letter, that it might be publicly read, or privately perused, both at Ephesus and in many of the churches of Asia, to which, as having been perhaps pointed out to him by name, Tychicus would go, and that all might receive it as if it had been addressed to themselves; comp. Col. iv. 16; 1 Thess. v. 27. So far as this matter was concerned, full liberty (a *carta bianca*) was granted. "We must observe," says Usher, at A. M. 4068, "that, in some ancient copies, this epistle was inscribed in general terms, as was usually done in writing evangelical letters, *to the saints who are . . . and to the faithful in Christ Jesus:* as if it had been sent first to Ephesus, as the principal metropolis of Asia, and was thence to be transmitted to the other churches of the same province, with the insertion of the name of each, etc." It may be said: Paul wrote this epistle before he had seen the Ephesians. *Ans.* He had formerly [previous to his visit to Ephesus, Acts xix., xx.] suffered no bonds so well known and so long, Acts xvi. 35, xviii. 10; but these, which he mentions [in this epistle], were remarkable and distinguished, Eph. iii. 13,

vi. 20. As regards the rest of the inscription, *holiness* is put before *faith*, ver. 4, 11, 12, where also the word κληροῦσθαι is before *hope*;[1] moreover, at 2 Thess. ii. 13; 1 Pet. i. 2. It belongs to God to sanctify [set apart as holy to Himself] and claim us to Himself; to us, according to the gift of God, to believe.

3. Εὐλογητὸς—εὐλογήσας—εὐλογίᾳ, *Blessed—who has blessed—with blessing*) An Antanaclasis.[2] God has blessed us in one sense, we bless Him in another. The doxologies at the beginning of the apostolic epistles are quite in consonance with the sense of the grace which characterizes the New Testament. It is almost in this way that the first Epistle of Peter commences, which was also sent into Asia, and therefore to Ephesus. Paul writes with an affection that had been greatly elevated [sublimed] by adversity; and this epistle furnishes a remarkable specimen of the evangelical mode of discussion on the thesis [proposition, *i.e.* the broad general truth of the Gospel]; and, from the third to the fourteenth ver. of this ch., it presents an abridgment of the Gospel [*respecting the grace of* God.—V. g.]; [*and that, too, in such a way, that the blessed work* of Christ, ver. 7, and of the Holy Spirit, ver. 13, *is inserted each in its proper order.*—V. g.] Hence he refutes no error, and rebukes no fault in particular, but proceeds in a general way. And how great soever may be the light which may be obtained from ecclesiastical history, with respect to the Epistle to the Colossians, in other respects parallel, it is less needed in this epistle. He writes with great propriety to the Ephesians, too, regarding the recent union of the Jews and Gentiles; for the temple at Ephesus had been the stronghold of Paganism, as on the contrary the temple at Jerusalem had been the stronghold of Judaism.

Here follows a summary of the Epistle:—

I. The Inscription, i. 1, 2.

II. The Doctrine pathetically set forth.

1. Blessing God for the whole range of heavenly blessing bestowed by Him, ver. 3–14; and then thanksgiving and prayers for the saints, 15–ii. 10.

[1] προηλπικότας, which Engl. Vers. renders *trusted*, instead of *hope*.—Ed.

[2] See App. It is the same word occurring in a different sense.

II. A more special admonition concerning their formerly miserable, but now blessed condition, ver. 11–22; and then the apostle's supplication, that they might be strengthened, iii. 1, 2, 14, 15; with the doxology, 20, 21.

III. The exhortation.

I. General—that they should walk worthily, as

1. The unity of the Spirit and diversity of gifts, iv. 1, 2, 7, 8.
2. As the difference of their heathen and Christian state require, 17–24.

II. Special—

1) So that they should avoid

1. Lying, 25.
2. Anger, 26, 27.
3. Theft, 28.
4. Corrupt conversation, 29, 30.
5. Bitterness, 31–v. 2.
6. Impurity, 3–14.
7. Drunkenness, ver. 15–20; the virtues being everywhere commended to which those vices are opposed, with the addition of submission, 21.

2) That they should do their duty,

1. As wives and husbands, 22, 23, 25, 26.
2. As children and fathers, vi. 1, 2, 4.
3. As servants and masters, 5, 6, 9.

3) And, lastly, an exhortation to the spiritual warfare, 10, 11, 19, 20.

IV. Conclusion, 21, 22, 23, 24.

There is a great resemblance between this epistle and that to the Colossians, which has been already noticed; wherefore the two writings may be advantageously compared together.—ἐν πάσῃ, *with all*) Paul describes the source and the archetype of this *blessing*, *He has chosen* us, *having predestinated*, ver. 4, 5; also its nature, *He hath embraced us in His grace*, ver. 6; also its parts, *remission*, etc., ver. 7 8.—εὐλογίᾳ, *with blessing*) The

very term denotes *abundance.*—πνευματικῇ, *spiritual*) a thing peculiar to the New Testament.—ἐν τοῖς ἐπουρανίοις, *in heavenly places*) The term *spiritual* is hereby explained. Often in this epistle he mentions *the heavenlies:* ver. 20, ch. ii. 6, iii. 10, vi. 12. The glorious abode of the heavenly inhabitants.—ἐν Χριστῷ, *in Christ*) To this is to be referred the following verse, *according as—in Him.* Here now he somewhat slightly touches upon the three persons of the Godhead, who are concerned in our salvation. The *Heavenlies* belong to the *Father* [the First Person]: he expressly names *Christ* Himself [the Second Person]: *the Holy Spirit* [the Third Person] produces *spiritual blessings.* Paul treats of all in succession subsequently. [*Certainly the apostle had before his eyes, in this passage, the whole career* of Christ, from His birth to His ascension. *He contemplates His* birth *in this verse, then His* circumcision, *wherefore at ver.* 5, and not till then, *the name,* Jesus, *given to Him at His circumcision, is expressed;* at ver. 6,[1] *the* baptism *of the* beloved *Son is pointed to by implication; which,* at ver. 7, *the* bloody suffering of death *follows, and finally His* resurrection and ascension, at ver. 20, etc.—V. g.]

4. Καθὼς ἐξελέξατο ἡμᾶς, *according as He has chosen us*) *The blessing* corresponds to *the* [prior] *election,* and follows upon it and makes it manifest.—ἐν Αὐτῷ, *in Him*) iii. 11. These things presuppose the eternity of the Son of God; for the Son, before the world was made, was not merely the future, but even then the present object of the Father's love; John xvii. 24, 5; otherwise the Father would not have loved Him in [or *for*] Himself [per se], but likewise through another [per alium: God would have loved in connection with the Church, not in Himself purely].—πρὸ, *before*) John xvii. 24.—εἶναι, *to be*) *i.e.* τοῦ εἶναι, *that we should be.*—ἁγίους, *holy*) positively.—ἀμώμους, *without blame*) without evil and fault [ch. v. 27].

4, 5. Ἐν ἀγάπῃ προορίσας ἡμᾶς, *having predestinated us in love*) Many construe these words with the preceding, *holy and without blame before Him in love.* The terms, *I love, love, loved,* are very prevalent in this epistle both ways, so that either the love of God to us, or ours to Him, may be denoted; but it is most consistent

[1] "Accepted in the Beloved." As the Voice at His baptism said, 'This is my *beloved* Son,' in whom, etc.—Ed.

with the very beginning of the epistle, that *love* should be construed not with *holy and without blame*—an expression which is likewise used without express mention of *love*, ver. 27—but with the subsequent description of adoption;[1] comp. ch. ii. 4, 3; 1 John iii. 1: and that the love of God should be celebrated before ours. In this way the sum of those things which follow, will be *in love*, ver. 5, at the end. So *love* is put at the beginning of the section [tmematis], ch. iii. 18. And in turn, on the other hand, the word *having predestinated* is much more emphatic, if we consider it to be placed at the beginning: and everywhere the apostle, especially in this chap., closes the period with some clause, which, in respect of what goes before, is equivalent to a Syncategorema,[2] and in respect of what follows, is equivalent to a Thema [the main proposition]. If this be attended to, and the connection by participles and relatives be observed, the analysis will be cleared from all difficulty. This is the custom of the ancients, quite different from our present method, which proceeds by many divisions and sub-divisions (sub-distinctions) set forth expressly and prominently.—προορίσας, *having predestinated*) The participle depends on *He has chosen:* Rom. viii. 29. Chosen from among others, they are *predestinated* to all things which belong to the obtaining of blessedness, ver. 11.—κατὰ τὴν εὐδοκίαν, *according to the good pleasure*) We are not allowed to go beyond this *good pleasure* either in searching into the causes of our salvation or of any of the Divine works, ver. 9. Why needest thou to philosophize about an imaginary world of optimism? That which thou oughtest to take care of is, lest thou thyself be bad. Nor was there anything in us which deserved love.—τοῦ θελήματος, *of His will*) ver. 9, 11, 1.

6. Εἰς, *to*) The end aimed at.—ἔπαινον δόξης τῆς χάριτος, *the praise of the glory of His grace*) *The praise of His glory*, ver. 12,

[1] *The margin* of the larger Ed. *had preferred this mode of connecting the words by punctuation; the margin* of the 2d Ed. *leaves it an evenly balanced question as to that other, by which the words ἐν ἀγάπῃ are referred to the preceding; and* the Germ. Vers. *distinctly exhibits it.*—E. B.

Both Lachm. and Tischend. join ἐν ἀγάπῃ with προόρισας: but Engl. Vers. with κατενώπιον αὐτοῦ, "Without blame before Him in love."—Ed.

[2] See App. An accessory proposition added to the principal one.—Ed.

14. *The praise of grace* takes its rise first in order, ver. 7, then afterwards *the praise of the glory* [*concerning "the glory,"* comp. ver. 6, 17, 18.—V. g.]—ἐν ᾗ) *χάριτι.* Words that are conjugate [χάριτος—ἐχαρίτωσεν], as ἀγάπην—ἠγάπησεν, ch. ii. 4.—ἐχαρίτωσεν) χαριτόω, of the same form as ἀγαθόω, δυναμόω, ἐντυπόω, εὐοδόω, ζηλόω, θανατόω, κακόω, κυκλόω, κ.τ.λ., signifies *to render acceptable, to embrace in the arms of grace;* of which the immediate consequence is *blessing:* comp. Luke i. 28 [Χαῖρε κεχαριτωμένη, which is followed by the blessing Κύριος μετὰ σοῦ]. To this refer *of His grace,* here, and in ver. 7.—ἠγαπημένῳ, *in the Beloved*) the Only Begotten Son. A suitable Antonomasia.[1] *Love* signifies more than *grace.* See 1 Pet. ii. 10, where, concerning those who have "obtained *mercy,*" things are spoken such as that the title, *The beloved,* stands far pre-eminent above them. Ἔλεος, *mercy,* necessarily presupposes previous misery, but not so *love.*

7. Ἔχομεν, *we have*) in the present.—τὴν ἀπολύτρωσιν—τὴν ἄφεσιν, *redemption—forgiveness*) The peculiar benefit derived from the New Testament; Rom iii. 24. [*Another* redemption (viz. "of the purchased possession" hereafter) *follows,* ver. 14.—V. g.]—[2]τὸν πλοῦτον τῆς χάριτος, *the riches of His grace*) ch. ii. 7: *the riches of the glory,* ver. 18. Comp. ch. iii. 8, where we have the *riches of grace,* and consequently of glory; likewise in ver. 16, where the *exceedingly rich glory* of the Father Himself is understood.

8. Ἧς) [attraction] *for,* ἣν, viz. χάριν.—ἐπερίσσευσεν, *hath abounded*) viz. *God.*—σοφίᾳ) *in wisdom,* concerning the past and present, in regard to the things which God does, ver. 17.—φρονήσει) *in prudence,* concerning the future, in regard to the things that we may do.

9. Γνωρίσας, *having made known*) This word depends on *hath abounded.* The same word occurs, ch. iii. 3, 5, 10, vi. 19.—τὸ μυστήριον, *the mystery*) ch. iii. 3, 4, 9, vi. 19; Rom. xvi. 25; Col. i. 26, 27.—ἣν, *which*) *good pleasure.*—προέθετο) [*purposed*] *proposed* to Himself. Thence *purpose,* ver. 11.—ἐν αὐτῷ, *in Him*) in Christ. [But Engl. Vers. "purposed *in Himself,*" *i.e.* God the Father.]

[1] The substitution of a descriptive name for a proper name, by way of pre-eminence. See App.—Ed.

[2] Αἵματος, *of blood*) ii. 13.—V. g.

10. Εἰς, *in*) Construe with γνωρίσας, *having made known.*—οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, *the dispensation of the fulness of the times*) *Fulness τῶν καιρῶν, of the times,*[1] is in some degree distinguished from the fulness τοῦ χρόνου, *of the time*, Gal. iv. 4, for it involves the fulness of the benefits themselves, and of men reaping these benefits, Mark i. 15. Still each fulness is in Christ, and there is a certain peculiar economy and dispensation of this fulness, Col. i. 25. Paul very often uses the words πληρόω and πλήρωμα in writing to the Ephesians and Colossians.—ἀνακεφαλαιώσασθαι) *that all might be brought under one head.* All things had been under Christ; but they had been torn and rent from Him by sin: again they have been brought under His sway. Christ is the head of angels and of men: the former agree with Him in His invisible, the latter in His visible nature.—τὰ πάντα, *all things* [the whole range of things]) not only Jews and Gentiles, but also those things which are in heaven and upon the earth:—angels and men, and the latter including those who are alive as well as those long ago dead, iii. 15.—τοῖς οὐρανοῖς, *in the heavens*) in the plural.

[2]11. Ἐν αὐτῷ, ἐν ᾧ, *in Him, in whom*) This is repeated from ver. 9, so that ver. 10 is a parenthesis.—ἐκληρώθημεν) He here speaks in the person of Israel, *we were made* נחלה, κλῆρος or κληρονομία, *the lot, the inheritance of the Lord.* Comp. Deut. xxxii. 9. The antithesis is *you*, ver. 13. He is, however, speaking of a spiritual benefit: κληροῦσθαι is not only to *obtain the lot:* see Chrysost. on this passage: he interprets it, ἐγενήθημεν κεκληρωμένοι, *we were put in possession by lot.*—τὰ πάντα) *all things*, even in the kingdom of His Son.—βουλήν, the *counsel*) which is most free.

12. Ἡμᾶς, *us*) Jews.—τοὺς προηλπικότας, *who before* or *first hoped* or *trusted*) This is the predicate. The Jews first obtained hope in Christ when manifested to them (1 Cor. xv. 19); afterwards the Gentiles, Acts xiii. 46. The word *before* or *first*, here,

[1] *Seasons* rather.—Ed.

[2] Ver. 11, 13. ἡμεῖς—ὑμεῖς, *we—you*) Israelites—Gentiles.—V. g.

Ver. 13. Πνεύματι, *in the Spirit*) Comp. ver. 17.—V. g.

Ver. 14. τῆς κληρονομίας ἡμῶν, *of our inheritance*) which belongs to sons, ver. 5; mentioned afresh in ver. 18.—V. g.

is not to be referred to Old Testament times; comp. on the subject of hope, ver. 18; ch. ii. 12; iv. 4.

13. Ἐν ᾧ, *in Whom*) To be referred to *in Christ*, ver. 12, or to *in Him*, ver. 10.—ἀκούσαντες, *having heard*) The sense is suspended,[1] till the participle *having believed* ["after that ye believed"], which is correlative to *having heard*, be added.—τῆς ἀληθείας, *of the truth*) Hence it is called the *hearing of faith*. The mention of truth occurs again, ch. iv. 15, 21, 24, 25; v. 9; vi. 14.—ἐν ᾧ καί, *in whom also*) *In whom*, after the intervening clause, is here taken up again; comp. *in Himself*, ver. 10, note.—ἐσφραγίσθητε—ὅς ἐστιν ἀρραβών, *you were sealed—who is the earnest*) 2 Cor. i. 22, note.—τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, *with the Holy Spirit of promise*) The Holy Spirit was promised by the word; therefore when the Holy Spirit was given, those who believed the word were sealed; and those who have the Holy Spirit, know that every promise will be fulfilled to them.

14. Ἡμῶν, of *our*) He here includes Jews and Greeks.—εἰς ἀπολύτρωσιν, *unto redemption*) Construe with *you were sealed*); iv. 30. This future *deliverance* or *redemption*, by the addition of τῆς περιποιήσεως, *of preservation* ['conservationis,' Engl. Vers., *of the purchased possession*], is distinguished from the redemption made by the blood of Christ. So περιποίησις σωτηρίας and ψυχῆς, 1 Thess. v. 9; Heb. x. 39.—περιποίησις is said of that which remains still, when all other things perish:[2] LXX., 2 Chron. xiv. 12 (13); Mal. iii. 17.

15. Ἀκούσας, *having heard*) At a distance. This may be referred not only to those who were unknown to him by face, Col. i. 4, but also to his most intimate acquaintances, Philem. ver. 5, in accordance with their present state.—πίστιν) *Faith* towards God *in the Lord Jesus*.—καί, *and*) Whosoever has *faith* and *love*, is a partaker of the whole *blessing*, ver. 3, etc. *Hope* is added, ver. 18.—πάντας, *all*) The distinguishing characteristic

[1] Ἐν ᾧ, at the beginning of the ver., is not, as Engl. Vers. takes it, governed by ἠλπίκατε, *ye trusted*, understood from the previous ver., but by πιστεύσαντες below.—ED.

[2] Wahl, in his *Clavis*, takes περιποίησις passively, "res acquisita; περιούσιος λαὸς, quem Deus hoc consilio elegit ut sit sibi proprius: populus Deo proprius: τοῦ λαοῦ, ὃν περιεποιήσατο Θεός." The full redemption of His purchased people.—ED.

of Christianity.[1] Paul often includes *all;* ch. iii. 8, 9, 18; iv. 6, 13; vi. 18, 24.

16. Οὐ παύομαι, *I do not cease*) Paul made mention of all the churches in his prayers; Col. i. 9.

17. Ἵνα, *that*) A subject of prayer for true Christians.—ὁ πατὴρ τῆς δόξης, *the Father of glory*) That infinite glory, which shines in the face of Christ; nay, more, [the Father] of the glory, which is the Son of God Himself; by whom also the glorious inheritance will become ours, ver. 18.—Πνεῦμα σοφίας καὶ ἀποκαλύψεως, *the Spirit of wisdom and revelation*) The same Spirit, who is the Spirit of promise, is, in the progress of believers, also the Spirit of wisdom and revelation. *Wisdom* works wisdom in us; *revelation* knowledge.—ἐν, *in*) Construe with *may give.*—αὐτοῦ, *of Him*) God.

18. Πεφωτισμένους, *enlightened*) The accusative absolute, as Acts xxvi. 3, when the eyes of your understanding (heart) shall have been enlightened. The article τοὺς, with ὀφθαλμοὺς, presupposes that the eyes are already present [inasmuch as being no longer in the darkness of unbelief]; and does not allow that they can be considered as about to be given now or hereafter, as if for the first time. But if ὀφθαλμοὺς were without the article, it might be taken in an abstract sense, and construed with *may give.*—τοὺς ὀφθαλμοὺς τῆς καρδίας, *the eyes of the heart*) Comp. iv. 18; Matt. xiii. 15. *The heart* is that by which we perceive matters so important, ch. iii. 17. So Theophilus speaks of the *ears of the heart*, l. i. to Autol. c. 3; add the note on Chrysost. de Sacerd., p. 429: and plainly *the eyes of the heart.* Smyrn. ep. concerning Polycarp, § 2. [καρδίας,[2] *a remarkable reading.*—Not. Crit.]—τίς—τίς—τί, *What—what—what* [ver. 19]) Comp. the following verse. Three remarkable points of time, in regard to the future, the present, comp. iii. 6, and the past.—τῆς κλήσεως αὐτοῦ, *of His calling*) The calling by which He called you. *In the saints* follows, as the apostle often names together the *called* and *saints.*

19. Τοὺς πιστεύοντας, *who believe*) Faith is therefore something living and efficacious.—τὴν ἐνέργειαν, *the working*) This is the

[1] Is implied, in its embracing *all* in love.—Ed.

[2] Rec. Text, without any of the oldest authorities, reads διανοίας, *of the understanding.* But ABD(Λ)G*fg* Vulg. read καρδίας.—Ed.

action [the actual putting of the might into exercise].—τοῦ κράτους, *of might*) This is exhibited in the action [*i.e.* when the might is so put into actual exercise] : Job xxi. 23, בעצם תמו,[1] LXX. ἐν κράτει ἰσχύος αὐτοῦ, *in the might of his power*.—τῆς ἰσχύος, *of power*) This is the Divine power itself.

20. Ἣν, *which*) viz. ἐνέργειαν, *working* ; ἐνεργεῖν ἐνέργειαν, as ἀγαπᾷν ἀγάπην, ch. ii. 4.—ἐγείρας—καὶ ἐκάθισεν, *having raised—He set Him*) Often from the participle the sentence is turned to the indicative ; ch. ii. 17 ; Col. i. 6 ; Rev. iii. 7.

21. Ὑπεράνω) A compound word. Christ not only takes the precedency, but is ruler above all.—ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως) 1 Cor. xv. 24, note.—καὶ κυριότητος) Col. i. 16.—καὶ παντὸς ὀνόματος, *and every name*) We know that the Emperor goes before all, although we cannot enumerate all the ministers of his court ; so we know that Christ is placed above all, although we cannot *name* them all.—ἐν τῷ μέλλοντι) Αἰὼν, *age*, or *the world* [order of things], denotes here not time, but a system of things and operations revealed at its own proper time, and permanent. It is called *future*, not that it does not yet exist, but because it is not yet seen. *Authorities*, *powers*, etc., are in *the future* [αἰὼν] ; but yet they are *named* also *in this world* [αἰὼν] ; but even those things also, which are not even named at the present time, but both in the name and in reality will be at length laid open to us in the future, are subject to Christ.

22. Πάντα ὑπέταξεν, *hath put all things under His feet*) 1 Cor. xv. 27.—ἔδωκε) *gave*. Not, however, that Christ was not formerly Head of the Church, ch. v. 25 ; John iii. 29.—ὑπὲρ πάντα, *above* [*over*] *all things*) The Church, as being *above all things*, above *authorities*, etc., the Head of which [ver. 10, ἀνακεφαλαιώσασθαι, together under one *Head*, etc.] is Christ, Col. ii. 10, may say, Christ is my Head : I am His body. The dative of advantage *to the Church* is in contradistinction to the *over*, or *above* [all things].

23. Τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου, *the fulness of Him, that filleth all in all*) This is neither predicated of the Church, as most think, nor is it construed with *gave*, according

[1] Engl. Vers., "In his full strength ;" and margin, "In his very perfection," or "in the strength of his perfection."—ED.

to the opinion of others; but is put absolutely in the accusative, as τὸ μαρτύριον, *the testimony*, is construed in 1 Tim. ii. 6. For it is an Epiphonema,[1] put after those things which are spoken of at ver. 20, and by it the apostle implies, that there is in Christ the *fulness* of the Father, who fills all in all. See on the fulness of God, of Christ, and of the Spirit, ch. iii. 19, iv. 13, v. 18; likewise ch. iv. 10; John i. 14; on the fulness of the times, ch. i. 10. The glory of Divine *love* fills all things, and in Christ extends itself over all. The passage has an analogy to 1 Cor. xv. 28. What I have just now explained, the apostle means to say, vividly exhibits to us *the fulness*, etc., which, as mathematicians say, was the thing to be demonstrated [quod erat demonstrandum]. The whole of this (the whole of the preceding statements) may be reduced to [be brought under] this title or brief description, τὸ πλήρωμα . . ἐν πᾶσι, *in all*) The neuter including the power of the masculine.—πληρουμένου, *i.e.* πληροῦντος. But the force of the Middle voice is stronger [than that of the active] in denoting the mutual relation of Him who fills, and of those who are filled.

CHAPTER II.

1. Καὶ ὑμᾶς, *and you*) This is very closely connected with *He wrought* in ch. i. 20. *You* is construed with *hath quickened together* (συνεζωοποίησεν), ver. 5.—ὑμᾶς ὄντας, *you when you were*) as there is found *when we were*, in ver. 5. The former word, in both cases respectively, is emphatic;[2] as Phil. ii. 7, note.—νεκροὺς, *dead*) What can be more wretched?—τοῖς παραπτώμασι) Although the genuine ταῖς ἁμαρτίαις intervenes, we must refer to the παραπτώμασι the neuter οἷς, *in which*, ver. 3: comp. [τοῖς διωγμοῖς, τοῖς παθήμασιν] οἷα, οἵους [διωγμούς], 2 Tim. iii. 11, where the gender is in like manner twofold.—ταῖς ἁμαρτίαις, *in sins*) Refer to this word αἷς, *in which*, ver. 2. Αἱ ἁμαρτίαι, *sins*, are chiefly applied

[1] See App. An exclamation subjoined to the relation or proof of some important topic.

[2] In ver. 1, ὑμᾶς precedes ὄντας, and is therefore the emphatic word. In ver. 5, ὄντας precedes ἡμᾶς, and therefore the emphasis falls on the ὄντας.—Ed.

to the Gentiles, who are ignorant of God: τὰ παραπτώματα, *trespasses*, to the Jews, who have the law,[1] and yet revolt from the light; ver. 5. Moreover the latter obeyed the *flesh;* the former, the *prince of the power of the air;* see following verses.

2. Κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου) Αἰὼν and κόσμος differ;[2] 1 Cor. ii. 6, 12, iii. 18, 19. The former regulates the latter, and in a manner gives it form: κόσμος is something more external; αἰὼν something more subtle and internal in its character. *Time* is spoken of not only physically, but also morally, there being included in its signification [in the notion of it] the character of the men who live in it; and so αἰὼν applies to a long series of times, in which one bad age follows another bad age; comp. Acts xiv. 16; 1 Pet. i. 18.—κατὰ τὸν ἄρχοντα, *according to the prince*) Thus the fact becomes more expressly represented and realized. All men are sensible of the existence of the *world;* but they are not aware that this *prince* lurks beneath it; ch. vi. 11, 12: comp. John xii. 31.—τῆς ἐξουσίας τοῦ ἀέρος, *of the power of the air*) This power is widely diffused and penetrating: comp. Job i. 15, etc.; but yet it does not reach [it is beneath] the sphere of believers, ver. 6; 1 John v. 18. See Buxt. Dict. Rabb., col. 1495. Even the celestial orbs themselves are various. Christ however is superior to Satan, although the latter also holds himself [keeps a position] in heavenly places; Eph. vi. 12 [ἐν τοῖς ἐπουρανίοις, *in the heavenlies*, Engl. Vers., *in high places*]. —τοῦ πνεύματος, *the spirit*) In apposition to τῆς ἐξουσίας, τοῦ πνεύματος. Here the prince himself is not called a spirit; but the spirit in this passage is that internal principle, from which the actions of unbelievers flow, and is opposed to the spirit of the believing sons of God: comp. Luke iv. 33.—νῦν, *now*) *in the present day;* or rather, [that] *now most of all;* for he does not say, *still*, or *as yet*, but *now*. Those who despise the Gospel through *disbelief*, remain the slaves of that spirit, and are more and more captivated by him. Express mention of Satan is principally made in the description of the state of the Gentiles;

[1] παραπτωμα, from παραπίπτω, *I fall away* from the law, *I transgress*. For "sin is the transgression of the law."—Ed.

[2] See note, Eph. vi. 12. Κόσμος is the world, *mundus*, in its wide extension; Αἰὼν the age, *sæculum*, the present world, in its distinguishing character, its course, and the estimate to be formed of it.—Ed.

Acts xxvi. 18.—ἐν τοῖς υἱοῖς τῆς ἀπειθείας, *in the children of disobedience* or *disbelief*) Disobedience, or disbelief, in regard to the Gospel, shows of itself how powerful that *spirit* is. Akin to this is the phrase, *children of wrath*, ver. 3. Wrath abides upon *unbelievers*, John iii. 36.

3. Καὶ ἡμεῖς) *we also*, viz. Jews. In the last times of the Old Testament sin had greatly prevailed, even among the Jews, in order that grace might more abound; Rom. v. 6, 20; Tit. iii. 3; Luke i. 17, 79; Matt. iv. 16.—ἀνεστράφημεν, *we were conversant* [*had our conversation* or *way of life*]) This is somewhat more specious[1] [outwardly decorous] than *to walk*, ver. 2. τῆς σαρκὸς, *of the flesh*) without the Spirit of God.—τῆς σαρκὸς καὶ τῶν διανοιῶν, *of the flesh and of the thoughts*) *The thoughts* imply the more subtle and practised purpose of sinning; the *flesh* rushes on with a blind impetuosity [impulse].—φύσει, *by nature*) *Nature* denotes the state of man without the grace of God in Christ. We owe this to *our nature* [*although we have been* Jews, Isa. i. 13.—V. g.], that we are the *children of wrath.*—ὀργῆς, *of wrath*) whilst we all the time thought that we were the children of God. The antithesis is in ver. 4.—οἱ λοιποὶ) 1 Thess. iv. 13: *the others*, who do not believe, or at least not yet.

4. Πλούσιος, *rich*) "over all," Rom. x. 12.—ἐλέει—ἀγάπην, *in mercy—love*) *Mercy* takes away misery; *love* confers salvation.

5. Καὶ, *even*) This is connected with *you, when you were*, ver. 1.—ἡμᾶς, *us*) both, Jews and Gentiles.—συνεζωοποίησε τῷ Χριστῷ· χάριτί ἐστε σεσωσμένοι, *hath quickened together with Christ; by grace ye are saved*) Quickening precedes the "raising up" [ver. 6], and ch. i. 20; the raising up presupposes life. We were made alive at the time when Christ was made alive; comp. 2 Cor. v. 15, concerning the death of Christ, and so of the other steps. But when *faith* is received, all those things are applied to man by God, and they are considered as ratified by man. The apostle, enumerating this very order of salvation, shows that *grace* is the beginning and the end [proram et puppim] in this and in the eighth verse, and sometimes he uses indiscriminately the first and second person, on account of the equal footing of

[1] The Gentiles (*ye*) openly *walked* in sins. The Jews (*we also*), in *the way of life and inward character*, though not openly walking in the grosser sins of the former, were essentially like them in living to the flesh.—Ed.

the Jews and Gentiles.—τῷ Χριστῷ, *together with Christ*) Hence He is the fountain-head, ver. 6–10.

6. Συνεκάθισεν, *made us sit together*) Believers are already spiritually raised; they will be raised in the body; and to each of the two resurrections the sitting in heavenly places corresponds. They are not, indeed, present in heaven in the body, but they are so in point of right, and virtually in the spirit, and they have individually a seat expressly assigned to them, which is to be taken possession of at the proper time. They are for a while hidden in God; Col. iii. 3.—ἐν τοῖς ἐπουρανίοις, *in the heavenlies*) He does not say, *on the right hand.* To Christ this is left as His own peculiar pre-eminence [prerogative].—Χριστῷ Ἰησοῦ, *in Christ Jesus*) In this sublime discourse, especially, Paul calls Him *Christ Jesus;* oftener on other occasions, *Jesus Christ.*

7. Ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις, *in the ages to come*) The plural, in opposition to the one *bad age* [τὸν αἰῶνα τούτου κόσμου], ver. 2, which *blessed ages* effectually succeed [upon which the *blessed ages* come unexpectedly with power]. This expression is in accordance with Paul's idea regarding the last day, the approach of which he believed not to be immediate [2 Thess. ii. 2].—ὑπερβάλλοντα, *the exceeding*) Rom. v. 20.

8. Τῇ—χάριτι) τῇ has a relative meaning, in reference to ver. 5, χάριτι.—γὰρ, *for*) He does not say, *therefore*, but *for*, because he concludes [infers] from the effect to the *cause.*—διὰ τῆς πίστεως, *by faith*) which arises from the resurrection of Christ, chap. i. 19,[1] [*whence it is not at all mentioned in* ver. 5, *but for the first time in* ver. 8. See Col. ii. 12.—V. g.] The antithesis is, *not of works;* an antithesis of the same kind as that between *grace* and *boasting* ["lest any man should boast"].—καὶ τοῦτο) *and this*, namely, *believing*, or *faith*, is not of yourselves. The antithesis is: *this is the gift of God* alone.

10. Αὐτοῦ, *of Him*) *of God.*—γὰρ, *for*) He proves, that salvation is by faith, not of works, and that faith itself is entirely of the gift of God.—ποίημα, *workmanship*) The word rarely occurs in this sense, and its force is increased by the

[1] Which passage implies, not merely that faith believes in Christ's resurrection, but that also it is the same Spirit, which raised Jesus, which raises the spiritually dead and creates in them faith. Comp. "the power of the resurrection," Phil. iii. 10.—Ed.

κτισθέντες, *created;* comp. ver. 15, [“to make,” or “*create*, in Himself of twain one new man”], made spiritually out of nothing. We are elsewhere said *to be regenerated*. Nothing produces nothing. Believers *of after ages* are not only עם נולד, *a people born*, Ps. xxii. 32 (31), but also נברא, *a people created*, cii. 19 (18).—ἐπί) *for the sake of* good works; so that thenceforth at last we should devote ourselves to them.[1] On that ground, Paul never calls the works of the law *good*.—οἷς) οἷς—ἐν αὐτοῖς, אישר בהם, for ἐν οἷς, *in which*.—προητοίμασεν) The πρὸ ascribes the whole matter to God. ἡτοίμασεν is used as a neuter verb with great force, LXX., 2 Chron. i. 4, ὅτι ἡτοίμασεν αὐτῇ Δαυίδ, *because David made preparation for it*. So ὥστε ἑτοιμάσαι αὐτῷ, *so as to make ready for Him*, Luke ix. 52. *God hath so prepared*.[2] [*Grace, therefore, with* (as well as) *salvation, precedes works*.—V. g.]—περιπατήσωμεν, *that we should walk*) not, *that we should be saved*, or, *we should live*.

11. Μνημονεύετε, *remember*) Such remembrance sharpens gratitude and strengthens faith, ver. 19.—τὰ ἔθνη) הגוים, *the Gentiles*. ἐν σαρκί, *in the flesh*) Paul purposely joins this expression with *Gentiles*, for the Jews simply called the Gentiles the *uncircumcision*, not *the uncircumcision in the flesh*.—οἱ λεγόμενοι ἀκροβυστία, *who are called uncircumcision*) intended as a great insult to you. The word *called*, masc. and neut. (λεγόμενοι, λεγομένης), applied to the uncircumcision and the circumcision, shows that these words are no longer in use, since the distinction is taken away.—λεγομένης, *called*) This word is construed with *the circumcision*, apart from the epithet, *in the flesh made by hands*.[3] And *the circumcision* is used in the concrete for the people circumcised; *in the flesh made by hands*, in the abstract.

12. Ὅτι, *that*) On this word, *you were* [ver. 12], and *you are made* [ver. 13], depend; but the particle is repeated from ver. 11.—χωρὶς, *without*) The antithesis is *in Christ*, ver. 13. Their

[1] Postea demum, *i.e. After* we have been created anew in Christ, and *not till then*.—ED.

[2] Thus Beng. does not take προητοίμασεν actively and governing α, implied in οἷς (attracted to ἔργοις): but intransitively, “Created unto good works, in which (οἷς—ἐν αὐτοῖς) God hath so prepared and ordered the matter, that we should walk.”—ED.

[3] *i.e.* λεγομένης does not apply to these last words.—ED.

misery is detailed under these three heads: *without, and strangers —and without God* [*ἄθεοι, atheists*]: you were without Christ, without the Holy Spirit, without God; comp. ver. 18 and the following verses; ch. iii. 6, iv. 4, 5, notes.—*χωρὶς Χριστοῦ, without Christ*) He proves this in the following clause, *being alienated from* (*ἀπηλλοτριωμένοι*); nor does he say, *aliens* (*ἀλλότριοι*):[1] comp. note at iv. 18.—*τῆς πολιτείας τοῦ Ἰσραὴλ, from the polity of Israel*) The whole commonwealth of Israel had respect to Christ.—*καὶ ξένοι, and strangers*) destitute of share in.—*τῶν διαθηκῶν τῆς ἐπαγγελίας, the covenants of promise*) God, the gift of Christ being presupposed, had above all promised the Holy Spirit; i. 13; Gal. iii. 14, note; Luke xxiv. 49; Acts ii.; and *the covenants* had been subservient to that promise, Rom. ix. 4. This clause is proved by the following, *having no hope;* for if they had had a promise, they would have had the hope corresponding to it; but they had no hope; and therefore they had not even a promise.—*ἄθεοι, atheists*) They had not come to the fixed opinion, that there were no gods; for they had even Diana and Jupiter, Acts xix. 35: but, so far were they from having the true God, 1 Thess. iv. 5, they were even ignorant of Him, who He was. He says first, *you were out of* [*without*] *Christ;* afterwards he infers, *you were without God.*—*ἐν τῷ κόσμῳ, in the world*) Paul proves the latter also, that they were *without God;* and he does so on the ground, that they wandered in the world, which is wide (2 Cor. i. 12), and vain (Luke xii. 30; John i. 10, at the end), serving the creatures, enjoying the things, that perish, removed *far off* [from God].

13. Μακρὰν) *far off* from the people of God, and from God, ver. 17, note.—*αἵματι, by the blood*) ch. i. 7.

14. Αὐτὸς) *He.*[2] We have here Emphasis.[3]—*ἡ εἰρήνη*) *peace,* not merely, *the peace-maker;* for at the cost of *Himself* He procured peace, and He Himself is the bond of *both* (Israel and the Gentiles).—*ὁ*) Apposition: *Peace; He who hath made,* etc. A remarkable saying, ver. 14–18. He imitates poetry [canticum, *a song of joy*] by the very tenor of the words, and almost

[1] Engl. Vers. loses this point by its rendering, *aliens from.*—Ed.

[2] He alone and pre-eminently.—Ed.

[3] See App. An addition to the ordinary meaning of a word, with the power of increasing its force on either side.

by the rhythm.—We have a description—(α.) the union of the Gentiles with Israel, ver. 14, 15; and then (β.) the union of the Gentiles and Israel, as now one man, with God, ver. 15, middle of verse–ver. 18. The description of each is subdivided into two parts, so that the first may correspond to the first, concerning the *enmity that has been taken away;* the second to the second, concerning *the ordinances of the Gospel.*—τὰ ἀμφότερα, *both*) The neuter for the masculine, ver. 18 [οἱ ἀμφότεροι], properly, because ἕν, *one* [neuter], follows.—μεσότοιχον τοῦ φραγμοῦ, *the partition wall of the fence* [*the middle wall of partition*]) It is called τοῖχος, *a wall*, because the separating space between [Jews and Gentiles] was very strongly fortified; φραγμὸς, *a fence*, because it is easily removed at the proper time. The *partition wall* separates houses; the *fence* separates tracks of land; comp. ver. 19.[1] Therefore the distinction between circumcision and uncircumcision is hinted at. The very structure of the temple of Jerusalem was in conformity with it. The *wall* and the *fence* prevent an entrance; and the Gentiles were prevented from entering, inasmuch as they were not permitted to approach so near as the Israelites, even as those who were in the humblest rank.—λύσας, *who hath broken down*) *Who hath broken down—who hath abolished, and* not being repeated, very closely cohere. This short clause, *and hath broken down*, is explained in ver. 15, in the first half of the verse; *He hath abolished the enmity in His flesh;* comp. ver. 16, at the end. *The law of commandments*, which was properly adapted to the Israelites, *He hath abolished*, in the universal *ordinances* of grace;[2] comp. ver. 17, at the beginning of the verse.

15. Τὴν ἔχθραν, *enmity*) The Jews held the Gentiles in abomination; the Gentiles treated the Jews with scorn on account of circumcision, the Sabbath, etc.—ἐν τῇ σαρκὶ αὐτοῦ, *in His flesh*) So, *in one body*, ver. 16, [*i.e. by His suffering and death.* —V. g.]—τὸν νόμον τῶν ἐντολῶν) *the law of commandments*, viz. ceremonial.—ἐν δόγμασι, *in ordinances, in decrees*) belonging to

[1] Where ξένοι refers to the separation of *countries* by the *fence*, φραγμὸς: παροικοι to the separation of *houses* by the μεσοτοιχος, or *partition wall;* to which are opposed respectively συμπολῖται and οἰκεῖοι.—Ed.

[2] But Engl. Vers. takes ἐν δόγμασιν with τῶν ἐντολῶν, "the law of commandments *contained in* ordinances."—Ed.

the Gospel, by which mercy was set forth to all, Col. ii. 14, note. [*See the same words with the very same meaning*, Acts xvi. 4, xv. 28.—V. g.]—καταργήσας, *having abolished*) Each ἐν [ἐν δόγμασιν and ἐν τῇ σαρκί] is construed, as we have already intimated, with this participle. Christ abolished, by His *flesh*, *the enmity*; [He abolished] *the law of commandments* by spreading over the whole world the *ordinances* of the Gospel. But if the expression, *in ordinances*, belonged to ἐντολῶν, *of commandments*, the expression, *in His flesh*, would not have been placed before, but after it. It is written, as it were, in the style of a lapidary [stilo lapidari].[1]

Τὴν ἔχθραν, *the enmity*,	ἐν τῇ σαρκὶ αὐτοῦ, *in his flesh*;
τὸν νόμον τῶν ἐντολῶν, *the law of commandments*,	ἐν δόγμασιν, *in ordinances*,
	καταργήσας, *having abolished*.

—τοὺς δύο, *the two*) He elegantly omits *men*; for formerly they had scarcely maintained the name of men. *The two*, who were Jew and Greek.—καινὸν, *new*) by taking away the oldness of the letter.—ποιῶν, *making*) The participle *making* depends on the verb, *might create* (κτίσῃ); and *having slain* depends on *might reconcile*: each of them has the power of explaining, which is derived from what immediately precedes.—εἰρήνην, *peace*) This peace-making precedes its publication, ver. 17.

16. Ἐν ἑνὶ σώματι, *in one body*) fixed to the cross. To this is to be referred *in* (*by*) *one spirit*, ver. 18; comp. iv. 4.—ἀποκτείνας τὴν ἔχθραν, *having slain the enmity*) By His *death*, *He slew* the enmity against God Himself.—ἐν αὐτῷ) *in Him*, viz. in *His body*.[2] Comp. what goes before.

17. Ἐλθὼν, *having come*) from death, from His descent into hell, and from His resurrection, He, Himself a joyful conqueror, *spontaneously*[3] preached. A remarkable expression; 2 Tim. i. 10; John xiv. 18.—εὐηγγελίσατο, *preached*) The verb for the

[1] The arrangement being such that the alternate pieces of stone match. —Ed.

[2] Engl. Vers. has *thereby*, seemingly referring to *the cross*; "by it." But ver. 15, "Having abolished the enmity *in His flesh*," shows Bengel's view to be correct.—Ed.

[3] Implied in ἐλθὼν.—Ed.

participle; comp. *τυήσας*, ver. 14. He announced *peace* with His own mouth to the apostles, Luke xxiv. 36; John xx. 19, 21, 26; and by them to others.—*εἰρήνην ὑμῖν τοῖς μακρὰν, κ.τ.λ.*) Acts ii. 39, note.—*καὶ τοῖς*) There is great elegance in mentioning *εἰρήνην*, peace, only once in this passage. The peace of both is undivided.

18. Ὅτι, *because*)—Πρὸς τὸν Πατέρα) *to the Father*, as to [our] Father. In this verse mention is made of Christ, of the Spirit, of the Father, in the same order in which Christ, the Spirit of promise, and God, are referred to at ver. 12; [comp. ch. i. 3, 5]. In a different order [the Three Divine Persons are mentioned] in Rev. i. 4, 5.

19. Οὐκέτι, *no longer*) Antithetic to their former state.—*ξένοι*, *strangers*) Its opposite is *citizens*, a metaphor derived from a city or state.—*πάροικοι*, *foreigners* [' inquilini.' *sojourners* in the city, from a foreign state]) Its opposite is, *domestics* [home-born members of the household]: the metaphor is taken from a house.—*τῶν ἁγίων*, *of the saints*) [the holy commonwealth] of Israel, ver. 12; comp. iii. 18.—*τοῦ Θεοῦ*, *of God*) Again the Holy Trinity is indicated, ver. 19 [God], 20 [Jesus Christ], 22 [the Spirit].

20. Ἐποικοδομηθέντες, *built upon*) A phrase frequent with Paul, writing to the Ephesians, iii. 18, (comp. Acts xx. 32); and to Timothy, bishop of Ephesus, a metaphor taken from architecture; 1 Tim. iii. 15; 2 Tim. ii. 19.—*ἐπὶ τῷ θεμελίῳ*, *on the foundation*) As the foundation supports the whole building, so the testimony of the apostles and prophets is the substruction or support of the faith of all believers; by them the foundation was laid; Christ Jesus is here said to be *the head of the corner*. The same Person is spoken of as the very foundation, 1 Cor. iii. 11.—*καὶ προφητῶν*, *and prophets*) Prophets of the New Testament, who are next to the apostles; iv. 11, iii. 5.—*ὄντος ἀκρογωνιαίου αὐτοῦ*, *being chief corner* stone of it) Paul briefly indicates the passage in Isaiah xxviii. 16, as very well known; comp. 1 Pet. ii. 6, note. Christ Jesus is the *chief corner stone of the foundation*. The participle *ὄντος*, at the beginning of this clause, is strongly demonstrative in the present tense. The pronoun *αὐτοῦ* is to be referred to *θεμελίῳ*;[1] for if it were con-

[1] But Engl. Vers. takes it, *Jesus Christ Himself*. Beng. renders it, "Jesus Christ being the chief corner-stone *of it*," viz. of the foundation.—Ed

strued with Χριστοῦ, it would be in this form : αὐτοῦ ΤΟΥ[1] Χριστοῦ Ἰησοῦ, as we read αὐτὸς ὁ Ἰωάννης, κ.τ.λ., with the article,[2] Matt. iii. 4 ; Mark vi. 17 ; Luke iii. 23, xxiv. 15, 36 ; John ii. 24, iv. 44 ; 2 Cor. xi. 14.

21. Ἐν ᾧ, *in whom*) In Christ. This, by Anaphora [repetition to mark beginnings], is repeated in the following verse.—συναρμολογουμένη αὔξει, *fitly framed together, groweth*) Words that have relation to a living mass, ch. iii. 18, note ; and 1 Pet. ii. 5. So συναρμολογούμενον, fitly *joined together*, ch. iv. 16.[3] So the *branch* and the *house* are combined, Zech. vi. 12.—ναὸν, *a temple*) It is a house, and that too a holy house, to which the temple of Diana of Ephesus must yield.—ἅγιον, *holy*) *i.e. of God*, ver 22 [which answers to ἅγιον, ver. 21].—ἐν Κυρίῳ, *in the Lord*) in Christ. To this expression [ver. 21], the words, [*through* or] *in the Spirit*, correspond in ver. 22. So also ch. iii. 17, 16.

CHAPTER III.

1. Τούτου χάριν) *for this cause.* This subject is resumed at ver. 14. [*Such is the rich abundance of the apostolic spirit.*—V. g.]—ὁ δέσμιος) The ambassador, and he too *bound* [*a prisoner*].—ὑπὲρ ὑμῶν, *for you*) The persecutors were incensed against Paul's zeal in behalf of the Gentiles, so that they imprisoned him ; and his very bonds were profitable to the Gentiles, ver. 13 ; 2 Tim. ii. 10.—τῶν ἐθνῶν, *for the Gentiles*) This is explained in the following verses.

2. Εἴγε ἠκούσατε, *since*[4] *indeed ye have heard*) The things which

[1] Whether the reading Χριστοῦ Ἰησοῦ or Ἰησοῦ Χριστοῦ should be preferred is left doubtful on the marg. of both Ed. The Germ. Vers. separates Ἰησοῦ by a parenthesis.—E. B.

[2] AB Vulg. Memph. Orig. read the order Χριστοῦ Ἰησοῦ. But D(Λ)G*g* and Rec. Text have Ἰησοῦ Χριστοῦ. (Acc. to Lachm., C supports the former order. Acc. to Tischend., C supports the latter.)—Ed.

[3] It occurs nowhere else in New Test. The two images here are combined of a *building* and of a *living growing organism.*—Ed.

[4] Or *if:* but the Indic. favours *since.*—Ed.

they *had heard* concerning Paul (comp. note on i. 1[1]) were a testimony that he, ver. 1, spoke the truth concerning himself.

3. Κατὰ ἀποκαλύψιν, *by revelation*) Gal. i. 12; Acts ix. 3, 4.—ἐγνώρισέ μοι, *made known to me*) God, by His grace.—τὸ μυστήριον, *the mystery*) *of Christ;* see the following verses.—προέγραψα ἐν ὀλίγῳ) *I wrote before in a few words.* He refers to i. 9, 10, and he repeats the words from that passage here.

4. Πρὸς ὁ, *whereby*) This expression is not exclusively to be referred to *in a few words*, but to the whole thought; and πρὸς marks the analogy, *according to* [“*from* which ye may understand”]: as in the common saying, *the size of the lion may be inferred from the size of his claw.*[2] *From what I have written above, you may*, etc.—δύνασθε, *you may*) The word is modestly and ingenuously used.—ἀναγινώσκοντες, *when you read*) This book is very sublime, and yet it is put into the hands of all to be read.—νοῆσαι τὴν σύνεσίν μου, *understand my knowledge* [*perceive my understanding in*]) and therefore profit by me. Paul wrote with greater plainness and sublimity in this epistle, than he had formerly done in any other.

5. Ὅ, *which*) This refers to ver. 3, as the repetition of the verb γνωρίζω, *I make known*, indicates.—ἑτέραις γενεαῖς, *in other ages*) Time in the ablative, as Acts xiii. 36.—οὐκ ἐγνωρίσθη, *was not made known*) He does not say οὐκ ἀπεκαλύφθη, *was not revealed.* Making known by *revelation* (ver. 3) is the source of making known by preaching. *Revelation* is somewhat more special; *making known* is done in the hearing of others also: *revelation* is only made to the prophets.—τοῖς υἱοῖς τῶν ἀνθρώπων, *to the sons of men*) A very wide appellation, expressing the cause of ignorance, natural descent, to which the *Spirit* is opposed; comp. Matt. xvi. 17. He speaks of their former state in the idiom of the Hebrew language. Moreover, the antithesis of the *apostles and prophets of the New Testament* to the sons of men leads to the conclusion, that by this appellation the ancient *prophets* are prin-

[1] Viz. They had heard of his bonds, and of his being persecuted by the Jews for his preaching to the Gentiles. This hearing was not restricted to the Ephesians; but applies to all, to whom, in the different churches, this encyclical letter was to be carried by Tychicus.—Ed.

[2] Joh. Michaelis quotes a similar phrase from Thucydides: πρὸς τὰς ἐπιστολὰς ὑπόπτενον, *they suspected him by reason of his letters.*—E. B.

cipally intended; for example, Ezekiel, who is often called בן אדם, *son of man*, and has copiously described the city and house of God, as Paul does in this place.—ἐν Πνεύματι, *in the Spirit*) the gift of whom was reserved for the New Testament, with a view to the glorifying of Christ.

6. Εἶναι) *that* the Gentiles *are;* and *that they should be.*—συγκληρονόμα, *fellow-heirs*) in the inheritance of *God.*—σύσσωμα, *of the same body*) under the head *Christ.*—συμμέτοχα τῆς ἐπαγγελίας, *fellow partakers of His promise*) in the communion of the *Holy Spirit.* The same μετοχὴ, *participation*, is mentioned Heb. vi. 4; the same *promise*, ch. i. 13 ["that Holy Spirit of promise"]: comp. on the Trinity, ch. iv. 4, 5, 6, 18, 21, 30; v. 1, 2, 18; 2 Cor. xiii. 14.—ἐν τῷ Χριστῷ, *in Christ*) Construe with, *should be.*[1]

7. Οὗ, *of which*) viz. *the Gospel.*—κατὰ τὴν ἐνέργειαν, *according to the working*) ver. 20; ch. i. 19.

8. Τῷ ἐλαχιστοτέρῳ, *less than the least*) The idea of the name *Paul*,[2] increased by a comparative which rises higher than even the superlative; whereby it is implied that he scarcely reckons himself among the saints. This is modestly and very elegantly expressed.—τῶν ἁγίων, *of the saints*) *The saints* here are opposed to the Gentiles; comp. the note on Acts xx. 32.—ἀνεξιχνίαστον, *unsearchable* [*never capable of being fully traced out*]) ver. 18, 19. There is a similar epithet found at ver. 10, *manifold.*—πλοῦτον, *riches*) Here heavenly *riches* are commended; presently after, *wisdom*, ver. 10.

9. Φωτίσαι) *to make see, to show;* comp. Col. i. 28. For הורה, LXX. φωτίζει, 2 Kings xii. 3, and in other places.—τίς ἡ οἰκονομία, *what is the dispensation*) Col. i. 25, 26. [*The reading* οἰκονομία *is acknowledged by the most earnest defenders of the more received readings.*[3]—Not. Crit.]—ἐν τῷ Θεῷ, *in God*) An antithesis to creatures, even the most excellent, ver. 10.—τῷ τὰ πάντα κτίσαντι,

[1] But Engl. V. connects thus: "His *promise in Christ.*"—ED.

[2] Paulus seems to be derived by Beng. from *paulus*, a diminution of *paucus, little.* This would give point to the ἐλαχιστοτέρῳ; not only paulus, *little*, but *less than the least;* but the Roman name, Paulus, probably had no connection with the adj. *paulus.* Cruden makes *Paul* Hebrew = a *worker:* as his former name *Saul* = a *sepulchre*, or *destroyer.*—ED.

[3] Rec. Text has κοινωνία, with hardly any authority. So Engl. V. *the fellowship.* But ABCD(Λ)G *fg* Vulg. Hilary 54, read οἰκονομία.—ED.

who created all things) The creation of all things is the foundation of all the rest of the economy, most freely dispensed, according to the universal power of God. The expression, *all things*, includes *τὰς ἀρχὰς, κ.τ.λ., principalities*, etc.

10. Νῦν) *now*, first: comp. ver. 5.—*ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις, to the principalities and powers*) good, or even bad; but in a different way to the one, as compared with the other.—*διὰ, by*) from those things which happen to the Church; for it (the Church) is the theatre in which the Divine works are displayed. Comp. 1 Cor. iv. 9.—*πολυποίκιλος*) Syr. Vers. renders it, *full of varieties*.—*σοφία, wisdom*) The angels are particularly conversant about this object.

11. Πρόθεσιν *τῶν αἰώνων, the purpose of the ages* [*eternal purpose*]) concerning the ages, and before the ages, 2 Tim. i. 9.—*ἣν, which*) This refers to *πρόθεσιν, purpose*.—*ἡμῶν, our, of us*) viz. believers, who are the *Church*.

12. Τὴν *παῤῥησίαν, liberty*) *of the mouth*, in praying.—*τὴν προσαγωγὴν ἐν πεποιθήσει, access, admission in confidence*) in reality and with the heart.

13. Αἰτοῦμαι) *I desire*,[1] *ask* God: comp. ver. 20, 12. So, *asking* absolutely, Col. i. 9 ["We do not cease desiring (*αἰτούμενοι*) for you:" viz. desiring *God*].—*μὴ ἐκκακεῖν, not to faint*) that I may not prove wanting [that there be no defect on my part], but that I may speak boldly and allure many. The infinitive referring to the same person as the finite verb *I ask*.[2]—*θλίψεσί μου ὑπὲρ ὑμῶν, in my afflictions for you*) ver. 1.—*ὅ ἐστι δόξα*) [your] *glory* spiritual; inasmuch as your faith is assisted thereby [1 Cor. iv. 10].

14. Κάμπτω *τὰ γόνατά μου, I bend my knees*) If Paul had been present, he would have bent his knees with a breast kindling into a glow of devotion. Acts xx. 36.—*πατέρα*) Its conjugate is *πατριά*.

15. Ἐξ οὗ) *of Whom*, viz. the Father of Jesus Christ. The foundation of all sonship is in Jesus Christ.—*πᾶσα*) *the whole*, of

[1] Not, "I desire *you* not to faint," etc.; but, "I ask *of God* that *I* may not faint."—Ed.

[2] If the Engl. V. were right, "I desire that *ye* faint not," there would have been *ὑμᾶς* expressed: but as it is not, the nom. of the finite verb is naturally the subject of the infin. which follows.—Ed.

angels, of Jews, of other men.—πατριὰ) *family*, depending on Him as the [its] Father. Comp. πατριὰ, Luke ii. 4; Acts iii. 25.—ὀνομάζεται, *is named*) In the passive or middle voice. They are called the sons of God by God Himself, and delight in this name, Isa. xliv. 5, comp. *I will call*, Rom. ix. 25, 26.

16. Δυνάμει, *with might*) This accords with the mention of the *Spirit*.—εἰς τὸν ἔσω ἄνθρωπον, *in the inner man*) *The inner man* is the man himself with all his faculties, considered as to the things within, ch. iv. 22, 24; 1 Pet. iii. 4. The inner man is to the Spirit of God what the hearts of the saints are to Christ, ver. 17. The inner men is mostly taken in a good sense; because with the wicked all things are in full harmony with wickedness, and there is no need of limitation or distinction.[1] The Scripture has regard chiefly to things internal. The Chiasmus must be noticed: in the first sentence we have, *that He would grant to you;* in the second, *to dwell;* in the third, *in love—that you may be able:* in the fourth, that *you might be filled*. The third relates to the second, the fourth to the first. In the first and fourth *God* is mentioned; in the second and third, *Christ*. If we suppose a colon placed after ἄνθρωπον and after Χριστοῦ, the matter will be clear.

17. Κατοικῆσει) *that* Christ *may dwell* for ever. It is without any connecting particle [Asyndeton]. Where the Spirit of God is, there also is Christ.

18. Ἐν ἀγάπῃ, *in love*) of Christ: ver. 19, note.—ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι, *rooted and founded* [*grounded*]) The *root* is, of a tree—the *foundation*, of a house. A Syllepsis[2] precedes, which

[1] *i.e.* Both the inward and outward man are all of one kind in the bad, viz. they are all alike bad. Whereas in the godly there is a distinction between the inward new nature and the old nature, which, though still in them, is, as it were, something foreign and external to them, and no longer constituting their true and inner self.—Ed.

[2] A syllepsis is when the regular syntax of the parts of the sentence is set aside, so that more regard in the construction is paid to the sense, in the mind of the writer, than to the words and their connection. As here the nom. ἐῤῥιζωμένοι is put as if the sentence were, "that *you* may have Christ dwelling in your heart, etc., you being rooted," etc. As the sentence stands, syntax would require ἐῤῥιζωμένων to agree with ὑμῶν. I think there is attraction exercised by the ἐξισχύσητε, as if ἐῤῥιζ. were agreeing with its subject.—Ed.

must thus be explained: that you may have Christ dwelling in you, *being rooted*, comp. Col. ii. 2, note; unless the Nominative rather agrees with *you may be able*,[1] as the ardour of Paul was eagerly intent on what follows. So, in the middle of the sentence, *if* and *how* are placed, 1 Cor. xi. 14, 15, xiv. 7, 16; and ἵνα itself, *that*, 1 Cor. xiv. 12;[2] 2 Cor. ii. 4; but the words which precede these particles render the earnest striving [of his prayers] very emphatic.—ἐξισχύσητε) *you may be able:* even still further.—καταλαβέσθαι) *to attain*, to comprehend.—*τί τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος, what is the breadth and length and depth and height*) These dimensions of the spiritual temple refer to the *fulness of God*, ver. 19, to which the Church according to its capacity ought to correspond; comp. ch. iv. 10, 13, concerning Christ. For the *breadth* of the fulness and of the love of Christ is signified, and that too in respect of all men and all peoples; and its *length*, extending through all ages, ver. 21: as also its *depth*, which no creature can fathom; and its height, iv. 8, such as no enemy can reach. Comp. Ps. cxvii. In regard to this breadth, length, depth, height, all which are one magnitude, there is nothing broad, long, deep, high in any creature. By Chiasmus the order of the ideas is, *love* [ver. 17], *breadth* [*length*, *depth*, *height*, ver. 18]: [then in ver. 19] *love*, *fulness;* of these four, the third corresponds to the first, therefore the second to the fourth. In ver. 19 the *love* is at length expressly mentioned; but in ver. 18 *the fulness* of God *in itself;* but this very fulness is also tinctured with *love*.

19. Γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως, κ.τ.λ., *and to know what passes knowledge, etc.*) This clause also depends on *that you may be able*. This is a very charming correction of himself, so to speak;[3] he had said, *to know:* he immediately denies that our knowledge can be considered adequate; we know only this, that love is more abundantly rich than our knowledge. The love of Christ to us always exceeds our knowledge; and so in ver. 20

[1] The margin of both Ed. favours this connection of the words, and the Germ. Vers. agrees with it.—E. B.

[2] Οἰκοδομὴν ζητεῖτε ἵνα περισσεύητε, for ζητ. ἵνα περισσ. ἐν οἰκοδομῇ. So here ἐῤῥιζωμένοι ἵνα ἐξισχύσητε, for ἵνα ἐῤῥιζωμένοι ἐξισχ.—Ed.

[3] See App. When we take away what has been said, and put in something better or more important: 'correctio.'

the power of God exceeds our knowledge.—ἵνα, *that*) without a conjunction; comp. ἵνα, *that*, ver. 18. Spiritual knowledge and fulness are joined together.—εἰς, *unto*[1]) This is the goal.

20. Ὑπὲρ πάντα) πάντα is governed by ποιῆσαι, whence ὑπὲρ is put adverbially, as presently after ὑπερεκπερισσοῦ, and ὑπερλίαν, 2 Cor. xi. 5; ὑπὲρ may however be construed with πάντα: comp. ch. i. 22, where ὑπὲρ πάντα means, *that which is above all:* this [His exaltation as Head of the Church] is above all exaltation, that He Himself is the Head of the Church, etc.[2]—ὑπερεκπερισσοῦ, *exceedingly abundant*) Construe with *to do*.—ὧν) The Genitive is governed by the comparative, which is contained in περισσοῦ.—ἢ νοοῦμεν, *or think*) *Thought* takes a wider range than *prayers*. A gradation.—κατὰ, *according to*) Paul appeals to their and his experience.

21. Ἐν τῇ ἐκκλησίᾳ, *in the Church*) ver. 10.—εἰς πάσας, *into all*) ver. 11, ch. ii. 7: comp. again Ps. cxvii. Into all generations, which ὁ αἰών, *the age*, comprehends, and which terminates in the everlasting ages, τοὺς αἰῶνας.—τὰς γενεὰς, *generations*) *A generation* is properly a period of human life, whilst we proceed from parents to children; αἰῶνες are periods of the Divine economy, passing on as it were from one scene to another. Here both words, for the sake of amplification, with a metaphor in γενεὰ, *generation*, are joined together, so that a very long time may be implied. For there are in αἰῶνες no longer *generations*.[3]

[1] Not *with*, as Engl. V.; but, "that ye may be filled *even as far as unto* all the fulness of God."—Ed.

[2] Beng. would render ch. i. 22, "He hath given Him to be Head over the Church, an elevation *which is above every* other kind of elevation" (ὑπὲρ πάντα).—Ed.

[3] Therefore γενεὰ must be taken metaphorically.—Ed.

CHAPTER IV.

1. Ὁ δέσμιος, *the prisoner*) The bonds of Paul were subservient to the *calling* of the Ephesians; and these ought to be so affected by them (his bonds) as to delight Paul with their obedience; a striking instance of *feeling*, ἦθος.—ἐν Κυρίῳ, *in the Lord*) construed with *prisoner*.—τῆς κλήσεως, *of the vocation*) ver. 4. This is derived from ch. i. 18; nay, rather from ch. i., ii., and iii. [*For* the second part *of the epistle begins here, comprehending exhortations, and especially those which flow from the doctrine already discussed.* —V. g.] Comp. Col. iii. 15.

2. Μετὰ—μετὰ, *with—with*) To these refer the two following participles, ἀνεχόμενοι, σπουδάζοντες, *forbearing, endeavouring diligently*, which, being in the nominative, depend on the preceding imperative implied, *walk ye*. [*The man, who is affected, as he ought to be, with a sense of the Divine calling, will be found to be adorned with the virtues mentioned in this passage*, 1 Pet. iii. 9; Phil. i. 27.—V. g.]—πάσης, *with all*) To be construed also with *meekness* [πραΰτητος] (as well as with ταπεινοφροσύνης, *lowliness*), Col. iii. 12, 13.—ταπεινοφροσύνης, *lowliness of mind*) From a sense of grace, Rom. xi. 20.—ἐν ἀγάπῃ, *in love*) *In the bond of peace*, ver. 3, corresponds to this expression. "In love" occurs again, ver. 15, 16. And here, *love* is preached [inculcated]: *faith*, in ver. 5; *hope*, in ver. 4.

3. Τηρεῖν, *to keep*) Even where there is no division, there is need of admonitions.—τὴν ἑνότητα, *the unity*) So far as we are concerned, for the Holy Spirit in Himself remains *one*, ver. 4.—ἐν τῷ συνδέσμῳ, *in the bond*) *The bond*, by which *peace* is maintained, is *love* itself; Col. iii. 14, 15.

4. Ἓν σῶμα καὶ ἓν πνεῦμα, *one body and one Spirit*) In the Apostles' Creed, the article relating to the Church properly follows the article relating to the Holy Spirit.—καὶ ἑν, *and one*) *Spirit, Lord, God and Father:* the Trinity; comp. the following verses. —ἐν μιᾷ ἐλπίδι, *in one hope*) The Spirit is the *earnest*, and therefore *the hope of the inheritance* is joined with the mention of His name.

5. Μία πίστις, ἓν βάπτισμα, *one faith, one baptism*) into Christ, the Lord. Sometimes baptism, sometimes faith, is put first; Mark xvi. 16; Col. ii. 12.

6. Πάντων, *of all*) This word occurring thrice, and πᾶσιν presently after, both are masculine; for *all* are reduced to unity [are brought together as one, under the one God and Father].—ἐπί) high *above* all with His grace.—διὰ πάντων) Working *throughout all, through* [by means of] Christ.—ἐν πᾶσιν,[1]) *in all* dwelling, *in* (i.e., *by*) the Holy Spirit.

7. Δὲ, *but*) The antithesis is the word *one* [εἷς Κύριος and ἓν βάπτισμα, εἷς Θεός] in the foregoing verses.[2]—ἐδόθη, *has been given*) This is taken from the psalm in the following verse.

8. Λεγει, *he says*) David, nay, rather God Himself, Ps. lxviii. (19) 20, ἀνέβης εἰς ὕψος, ἠχμαλώτευσας αἰχμαλωσίαν· ἔλαβες δόματα ἐν ἀνθρώπῳ. Some also in the LXX. read ἀναβάς. But in the version of the LXX. that reading is generally inferior, which too closely agrees with the text of the New Testament, because it has been (probably) made to be in conformity to it.—ὕψος, *on high*) So the heavens are called in Hebrew poetry; likewise in Is. xxxii. 15.—ἠχμαλώτευσε αἰχμαλωσίαν, *led captivity captive*) A frequent repetition; for example, 2 Chron. xxviii. 5. Here the forces of hell are denoted, 2 Pet. ii. 4, that are opposed to *men*. Christ, at His ascension, led them captive; nor, however, does it fare the better for that reason with the malefactor, who is to be tried for his life, when he is led from prison to the forum or court of justice. This *leading captive* did not interfere with their condition in hell; [it gave them no respite from torment.] If ever there had been for them any hope of escape, that would have been the time; comp. ch. vi. 12, and Col. ii. 15. Nor does every ascension, but only the ascension which has captivity taken captive joined with it, presuppose and infer a descent into the lower parts of the earth.—ἔδωκε δόματα, *He gave gifts*) To this expres-

[1] ABC Memph. read ἐν πᾶσιν only. DG*fg* Vulg., both Syr. Versions, Iren., Firmilian ad Cypr. 150, Hilary, add ἡμῖν. Rec. Text, with no very old authority, reads ὑμῖν.—Ed.

The larger Ed. had preferred the omission of the pronoun, whether ὑμῖν or ἡμῖν; but the Germ. Vers., following the decision of the 2d Ed., received the pronoun ἡμῖν.—E. B.

[2] *i.e.* Though there is *one* Lord, etc., to *us all*, yet to *each* of us there is given grace according to, etc.—Ed.

sion may be referred *He gave*, ver. 11, and *is given*, and *of the gift*, ver. 7. In Hebrew, לקחת is an abbreviated expression; to wit, Christ *received* gifts, which He might immediately *give*. Comp. לקח, Gen. xv. 9 [" Take me an heifer," abbreviated for, Take and sacrifice to me]; 2 Kings ii. 20; where sudden action is denoted by a concise expression; so λαβέτωσάν σοι, Ex. xxvii. 20; Lev. xxiv. 2.—τοῖς ἀνθρώποις, *for men*) The dative of advantage for באדם. Gifts are of advantage, not only to those who receive them, but to all.

9. Τὸ δὲ, ἀνέβη, *Now this* fact, namely, *that He ascended*) Paul proves that the language of the psalm is to be referred to Christ; and the ascension is inferred from the descent; John iii. 13. All beheld the sojourn of the Son of God upon the earth: they ought, from this fact, to have believed His ascension, which they did not see. There is a similar mode of reasoning at Acts ii. 29, etc., xiii. 36, 37; and especially at Heb. ii. 8, 9. The humble characteristics predicated of the Messiah were fulfilled in Jesus; therefore the glorious things also predicated of the Messiah ought to be referred to Him.—κατέβη πρῶτον, *He first descended*) Paul takes for granted the Deity of Christ; for those who are of the earth, although they did not previously descend, obtain the privilege of ascent.—εἰς τὰ κατώτερα μέρη τῆς γῆς) not merely to the earth itself, but *to the lowest parts of the earth* [*so that through all its depths nothing did He leave unvisited;* comp. ver. 10.—V. g.] The highest heavens, or *all the heavens*, are opposed to *the lowest parts of the earth*, or to all parts of the earth. Christ, by His own power, took possession of all,—first of the earth, then of heaven. *Men* are joined with the mention of the *earth;* the *captivity* is joined with the mention of the *lower parts*.—τῆς γῆς, *of the earth*) in which *men* are.

10. Αὐτὸς) *He*, not another.—ὑπεράνω πάντων τῶν οὐρανῶν, *far above all heavens*) A very sublime expression. Christ not only ascended into heaven, Mark xvi. 19, but *through* the heavens, Heb. iv. 14, note; *above* all heavens; *the heaven* [heavens] *of heavens*, Deut. x. 14.—πληρώσῃ, *might fill*) by His presence and operations, *with Himself*.—τὰ πάντα) *all things*, the lowest and the highest; comp. Jer. xxiii. 24, where also the LXX. use the word πληροῦν.

11. Αὐτὸς, *He himself*) by His supreme power. This αὐτὸς

is repeated from ver. 10. Ministers have not given themselves. [*The apostle, we might think, takes a wonderful leap in descending to these from the comprehensive subject* of the whole universe, *just now spoken of. He no doubt has regard to* the body of Christ. *In like manner*, ch. i. 22 (after having just before spoken of *principality, power, might*, etc.)—V. g.]—ἀποστόλους—προφήτας—εὐαγγελιστὰς, κ.τ.λ., *apostles—prophets—evangelists*, etc.) Inferior offices might be conjoined with the highest grades; for example, the apostle John acted at the same time as a prophet when he wrote the Apocalypse, and as an evangelist in the Gospel; but not the contrary ["vice versa," the highest offices joined with the lowest grades]. All the apostles had also at the same time the prophetic power. Only that the very high degree of prophecy, by which the *Apocalypse* was written, was peculiar to John. But prophets and evangelists were not also at the same time apostles. The prophet takes precedence of the evangelist; for the prophet testifies infallibly of the future, the evangelist infallibly of the past: the prophet derives all from the Spirit; the evangelist puts on record a matter which has been perceived by the senses of sight and hearing, and yet he is fitted for an office of the highest importance, by a gift superior to that of pastors and teachers. *Workers of miracles* are not added here; for their actions have now somewhat less reference to the *perfecting*, etc. And perhaps already, before the last days of the apostles, the gift of miracles was more rarely exercised; comp. Heb. ii. 4.—ποιμένας καὶ διδασκάλους, *pastors and teachers*) The appellation of *shepherd* (pastor) is everywhere else given to the Lord alone. Pastors and teachers are here joined; for they chiefly *feed by teaching*, as also by admonition, rebuke.

12. Πρὸς—εἰς—εἰς, *to* [ad, *towards*]—*for*—*for* [in, *for* the end, *unto*. Engl. Vers. renders all *for*]) To this refer, *into, unto, unto* [as respectively answering to the previous πρὸς, εἰς, εἰς], in the following verse; although *to* [πρὸς, ad, '*towards*'], and *into* [εἰς, *in*, '*unto*,' or '*into*'], somewhat differ, Rom. xv. 2.[1] The office of the ministry is denoted in this verse; in the fol-

[1] Εἰς ἀγαθὸν πρὸς οἰκοδομήν, *unto* his good, *towards* edification. The former expressing the internal end in respect to God: the latter, the external end in respect to man.—Ed.

lowing, the goal which the saints have in view; in ver. 14, 15, 16, the way of growth; and each of these has three parts, expressed in the same order. There are three paragraphs, divided severally into three parts. The first three parts have a mutual relation; then the second three; lastly, the third; and all without a Chiasmus.—καταρτισμὸν, *perfecting* ['aptationem,' *the mutual adaptation*]) This in the greatest degree has the effect of producing *unity*.

13. Μέχρι, *till*) Not even the apostles thought themselves to have reached the goal, Phil. iii.; much less the Church. They had always to go forward, not to stand still, much less to fall behind. And now the Church must not contemplate from behind the idea of its own excellence, but keep before its eyes that idea as a future one, which is yet to be attained. Attend to this, ye who do not so much follow antiquity as make it an excuse.—καταντήσωμεν, till *we arrive at*) This tense, following the past tense, is imperfect [He *gave* some apostles, etc., till, and in order that, we all *might arrive at*]. This ought to have already taken place at the time when Paul wrote; for *faith* [which he speaks of, "the unity of the faith"] belongs to travellers.[1]—οἱ πάντες) *all*, viz. the saints.—εἰς—εἰς—εἰς, *unto—unto—unto*) [Asyndeton] The repetition is without a connective particle. The natural age (life) grows up *towards* wisdom, strength, and stature. The things which correspond to these in the spiritual age (life), are, *unity of faith*, *the mind strengthened* [ver. 13, τέλειον ἄνδρα, and ver. 16, answer to this], and *the fulness of Christ*.—ἑνότητα, *unity*) This *unity* is placed in friendly opposition to the *variety* of gifts, and to the *whole* body ["we *all*"] of the saints; and the contrary of this unity is *every* wind, ver. 14.—τῆς πίστεως καὶ τῆς ἐπιγνώσεως, *of faith and knowledge*) These two words both agree and differ; for *knowledge* means something more perfect than *faith*.—τοῦ Υἱοῦ τοῦ Θεοῦ, *of the Son of God*) The highest point in the knowledge of Christ is, that He is the Son of God.—εἰς ἄνδρα τέλειον, *to a perfect man*) The concrete for the abstract; for *unity* and *measure* are abstract nouns:

[1] The sense *seems*, though not very clear, owing to Bengel's extreme brevity, All ought to have been by this time on the *one* and the same path of *faith*. For *faith* is the distinguishing characteristic of those who, as travellers, are seeking to *arrive at* the goal.—Ed.

concerning *perfection*, comp. Phil. iii. 15.—ἡλικίας, *of the stature*) that Christ may be all and in all: ἡλικία, spiritual *stature* is the fulness of Christ.

14. Μηκέτι) that we may be *not*, as formerly and *as yet*.—νήπιοι, *children*) Νήπιοι, *children*, are opposed to *a man* in the second degree, and to a young man in the first: *a perfect man*, who can no longer increase in stature, but yet in other respects becomes more perfect; *a child*, who scarcely begins to grow.—κλυδωνιζόμενοι, *tossing to and fro* [as billows]) inwardly, upward and downward, even without wind.—περιφερόμενοι πάντι ἀνέμῳ, *carried about with every wind*) outwardly [with every wind that comes from without], hither and thither, others assaulting us.—κυβείᾳ, *by the sleight*) A metaphor taken from the player at dice, who frames his cast of the dice, so that the numbers may always turn up which may suit his purpose.—μεθοδείαν) The *Methodists* of the Church of Rome are much disposed to use this word: see ch. vi. 11 [where τὰς μεθοδείας is expressly joined to τοῦ διαβόλου], note. Add D. Michaelis' Inaugural Dissertation on the exertions and *methods* (*tricks*) of the Church of Rome.—τῆς πλάνης,[1] *of error*) *i.e.* of Satan. The Metonymy of the abstract [for the concrete: *error*, for the Parent of error, Satan] expresses the concealed mode of acting which the enemy uses.

15. Ἀληθεύοντες, *speaking the truth*) In antithesis to *error* [πλάνης]. On this same word, *truth*, see ver. 21, 24.—ἐν ἀγάπῃ, *in love*) by which the body is compacted together. Here we have the beginning [the prow], and in ver. 16 the end [the stern: *prora—puppis*]. The words, *speaking the truth*, and *in love*, are conjoined. The latter is the more simple.—αὐξήσωμεν, *we may grow*) This depends on *that* (ἵνα), in ver. 14. This αὔξησις, *increase*, [as it is expressed in] ver. 16, comes in between the [state of] *children* [ver. 14] and that of the full-grown *man* [ἄνδρα τέλειον, ver. 13].—εἰς αὐτὸν, *into Him*) Paul has *Jesus* in his mind, and first says *Him*, and then afterwards shows of whom he is speaking.—τὰ πάντα, *all things*) supply κατὰ, *according to, in:* we

[1] Ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης, "by craftiness, with a view to a methodized plan of deception." Beng., however, because of the antithesis ἀνθρώπων, takes πλάνης = Satan, and perhaps takes the sense thus, "By the methodized craftiness of the (parent of) error."—Ed.

severally, one and all, in all things.—ὅς, *who*) This refers to *Christ*. *The Head* is put in the way of a distinct clause.[1]—ὁ Χριστὸς, *Christ*) Ploce,[2] emphatic [*the Christ*]. For previously it had been said, *into Him;* though ὁ Χριστὸς is nevertheless afterwards mentioned at the end very emphatically, as if he were to say, *Christ is* (the) *Christ*. To Him all things are to be referred.

16. Ἐξ, *from*) The source of growth.—συναρμολογούμενον καὶ συμβιβαζόμενον) the body *fitly joined together and compacted;* the concrete for the abstract; *i.e.* the compacting and joining together of the body by right conformation and solid compacting together: συναρμολογούμενον refers to what is according to rule, so that all the parts may be rightly fitted in their proper position and in mutual relation; συμβιβαζόμενον denotes at once firmness and consolidation.—διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας) ["By every handle of mutual assistance." Engl. Vers. *By that which every joint supplieth*]. In the wrestling ground the ἁφαὶ are the means by which the antagonist to be assailed is laid hold of; for the opponents threw over each other dust and sand, so that each might be able to seize his adversary, even though the latter was anointed with oil. Here *the means* [handles] *of mutual assistance* are called ἁφαὶ τῆς ἐπιχορηγίας. Διὰ, *by*, construed with ποιεῖται, *makes*.[3]—κατ' ἐνέργειαν, *according to the working*) The power ought also to be put into active exercise; comp. κατὰ τὴν ἐνέργειαν, ch. i. 19, iii. 7. But the article is wanting in this place; because he is speaking of the particular efficacy of single members.[4]—ἑνὸς ἑκάστου, *of each one*) To be construed with ἐνέργειαν ἐν μέτρῳ.—τοῦ σώματος, *of the body*) The noun for the reciprocal pronoun [viz. increase *of itself*, ἑαυτοῦ]; therefore

[1] Beng. seems to translate thus:—"Grow up unto Him, *who is Christ, the Head*." Not as Engl. V., Unto Him, *who is the Head*, (even) *Christ*. —Ed.

[2] See App. The same word, *Christ* (*Him*, ver. 15, = Christ, ver. 13), twice put; previously as the proper name: here as an appellative, or distinguishing title.—Ed.

[3] "Makes increase by every handle of mutual assistance." But Engl. V. joins it with συμβιβαζόμενον, *compacted by that which every joint supplieth*. —Ed.

[4] Whereas in ch. i. 19 he speaks of the *general* working of God's power. —Ed.

ποιεῖται is used, not ποιεῖ.[1]—ἐν ἀγάπῃ, *in love*) Construe with *the edifying of itself.*

17. Τοῦτο οὖν λέγω, *this I say then*) He returns to the point with which he set out, ver. 1.—μηκέτι ὑμᾶς περιπατεῖν, *that ye henceforth walk not*) This is an antithesis to ver. 1.—ἐν ματαιότητι, *in vanity*) The root of such walking, departure from the knowledge of the true God, Rom. i. 21; 1 Thess. iv. 5: *in* (ἐν) is to be construed with *they walk* [ἔθνη περιπατεῖ, not with ὑμᾶς περιπατεῖν]. *Vanity* is explained at large in ver. 18; *walking* in ver. 19.

18. Ἐσκοτισμένοι τῇ διανοίᾳ ὄντες, *Having the understanding darkened*) This verse has four clauses. The third is to be referred to the first, and in it οὖσαν answers to ὄντες; the fourth, to the second. For ὄντες is connected also in Tit. i. 16, as here, with the preceding epithet [βδελυκτοὶ ὄντες]. The participles, *darkened*, *alienated*, take for granted, that the Gentiles, before they had revolted from the faith of their fathers, nay rather before Adam's fall, had been partakers of *light* and *life;* comp. *be renewed*, ver. 23.[2]—τῆς ζωῆς, *the life*) of which, ch. ii. 5.—τοῦ Θεοῦ, *of God*) The spiritual life is kindled in believers from the very life of God.—[3]πώρωσιν [Engl. Vers. *blindness*], *hardness*) The antithesis is *life: life* and *feeling* (opposed to *hardness*) exist and fail together. Comp. Mark iii. 5, note. Πώρωσις, *hardness*, is contradistinguished from blindness, where the latter is expressly noticed; otherwise it includes it in itself.—καρδίας, *of heart*) Rom. i. 21.

19. Ἀπηλγηκότες) A very significant term, in which pain (ἄλγος) is used by Synecdoche for the whole sensibility of the affections and understanding, whether painful or pleasant. For pain urges us to seek the means of a cure; and when the pain is removed, not only hope, but also the desire and thought of good things are lost, so that a man becomes senseless, shameless, hopeless. That constitutes *hardness*, ver. 18. *Despairing* (Des-

[1] The middle being reflexive, *i.e.* the object relating to the same person as the subject.—Ed.

[2] Implying a previous state of innocence.—Ed.

[3] Διὰ τὴν ἄγνοιαν, *on account of the ignorance*) This of itself is the commencement of their wretched condition. Rom i. 21, 23, [also ver. 28].—V. g.

perantes), in the Vulgate and Syriac Version, is worthy of consideration, and illustrates its signification. In this way ἡ ἀναλγησία (*insensibility*) and ἡ ἀπόγνωσις (*despair*) are conjointly noted by Chrysostom, Homil. vi., on Heb. iii. 13. But the very word ἀπαλγεῖν Cicero seems to paraphrase, lib. ii. famil. Ep. 16, when he says, "Diuturna DESPERATIONE rerum obduruisse animum ad DOLOREM novum," *that by long-continued* DESPAIR *at existing circumstances the mind has become hardened to new* PAIN. Therefore ἀπαλγεῖν is more than *to despair*. Raphelius has given a beautiful disquisition on this word out of Polybius, where, of two examples ascribed to Polybius by Suidas, the one exists in the same words in Xiphilinus.—ἑαυτοὺς παρέδωκαν, they *gave themselves over*) of their own accord, willingly.—πάσης, *of all*) ἀσέλγεια, *lasciviousness*, the species; ἀκαθαρσία, *impurity*, the genus. Those who are occupied with these works of the flesh, as being hurried away (seized) with the heated desire of material objects, fall also into *greediness* [πλεονεξία, avarice, covetousness]; and gain made by unchastity was frequent among the Gentiles.

20. Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστὸν, *but you have not so learned Christ*) The same form of expression is found at Deut. xviii. 14, 15, σοὶ δὲ οὐχ οὕτως ἔδωκε Κύριος ὁ Θεός σου· προφήτην—αὐτοῦ ἀκούσεσθε. Christ is one,[1] says Paul (comp. 2 Cor. xi. 4); as then you have heard Him, *i.e.* so you ought (in conduct) to represent (copy) Him. *As* [ver. 21, καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ], which afterwards occurs, is to be referred to [ye have] *not so* [ver. 20]; *not so* is opposed to *uncleanness*, ver. 19; *if so be that*, etc., to *vanity*, ver. 17, 18.—τὸν Χριστὸν, *Christ*) He uses the name *Jesus*, more expressly denominating the Lord, in the following verse. *Jesus*, most perfectly and brilliantly completed the idea of *Christ*.

21. Εἴγε, *if so be* that [or rather as the Indic. follows, *Since, seeing that* ye have heard]) The particle does not diminish, but increases the strength of the admonition.—αὐτὸν, *Him*) This word, and *in* [Engl. Vers. *by*] *Him*, which presently occurs, are brought in here from the following clause: as *you*, Gal. iv. 11. *To hear Christ* has a fuller meaning than to hear of Christ.—ἠκούσατε, *ye*

[1] *i.e.* If there were some other Christ, whom you could serve and yet obey your lusts, ye might walk still as in past times. But there is only *one* Christ, and He, one that requireth holiness, 2 Cor. xi. 4.—ED.

have heard) Even the first hearing about Christ takes away sins. —ἐν αὐτῷ, *in Him*) *i.e.* in His name, as to what concerns Him.— ἐδιδάχθητε, *ye have been taught*) you have received the doctrine. The consequent of *hearing* and of *being taught* is *to learn* [ἐμάθετε, ver. 20].—καθώς, *even as*) *i.e. so as:* comp. καθώς, *in such a way as*, 1 Cor. viii. 2, *so*, as the truth is really in Jesus. The antithesis is *according to*, ver. 22 [your former conversation—*according to* the deceitful lusts].—ἀλήθεια, *the truth*) This is opposed to heathen *vanity* in general, ver. 17; and is resumed ver. 24, that it may receive a fuller discussion. Truth, viz. the true knowledge of the true God.—ἐν τῷ Ἰησοῦ, *in Jesus*) Those who believe in Jesus, *speak the truth*, 1 John ii. 8.

22. Ἀποθέσθαι, *that ye put off*) This word depends on *I say*, ver. 17: and from the same verse the power of the particle *no longer* [μηκέτι, Engl. Vers. *henceforth—not*] is taken up, as it were, after a parenthesis without a conjunction in the equivalent verb, *put off* [= *that ye henceforth walk not*, ver. 17]: for the reverse of those things, which are mentioned ver. 18, 19, has been already set forth and cleared out of the way in ver. 20, 21; and yet this verb ἀποθέσθαι, *to put off*, has some relation to the words immediately preceding ver. 21. *Putting on*, ver. 24, is directly opposed to the *putting off* [ver. 22].—κατὰ τὴν προτέραν ἀναστροφήν, *according to the former conversation*) according as you have formerly walked. The antithesis is the whole of ver. 23: *according to* shows the force of the verb, which has relation to it, *put off*, not merely *abstain*.—τὸν παλαιὸν ἄνθρωπον, *the old man*) The concrete for the abstract, as presently, at ver. 24, "the *new* man:" comp. ver. 13, note. The abstract, for example, is *lying*, ver. 25.—τὸν φθειρόμενον, *who was corrupt*) The Imperfect, as κλέπτων, *who stole*, ver. 28. The antithesis is, *was created* [in righteousness, ver. 24], and that too in the aorist or imperfect [κτισθέντα, not as Engl. Vers. "which *is* created"], in respect of the first creation and the original intention [of God in making man at first pure and innocent].—κατὰ τὰς ἐπιθυμίας, *according to the lusts*) The antithesis is, *according to God*, *in righteousness* [ver. 24], etc.—τὰς ἐπιθυμίας, *the lusts*) The antithesis is, *righteousness and holiness*.—τῆς ἀπάτης) of heathen *error*. The antithesis is, *of truth* [τῆς ἀληθείας, lit. "the holiness *of truth*;" so true holiness, ver. 24].

23. Τῷ πνεύματι τοῦ νοὸς, *in the spirit of the mind*) 1 Cor. xiv. 14. The *spirit* is the inmost part of the *mind*.

24. Τὸν καινὸν) Τὸν νέον is used, Col. iii. 10, of that which is *native* [the new man becomes *natural*, *i.e.* the true *nature*] in believers; but here ἀνανεοῦσθαι has been used by him just before. [Therefore he does not repeat νέον, the conjugate]. *Vice versa* in the passage of Col. just quoted, ἀνακαινούμενον is subjoined [νέον having gone just before] concerning the *aims* and *pursuits* of believers.[1]—κτισθέντα, *which has been created*) at the beginning of Christianity. This new man is created in Christ: comp. ch. ii. 10.

25. Τὸ ψεῦδος, *lying*) The mentioning of lying and truth in conversation[2] is properly added to the universal commendation of truth.—ὅτι, *because*) Col. iii. 11, note.—ἀλλήλων, *of one another*) Jews and Greeks, ibid.—μέλη, *members*) ver. 4.

26. Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, *be angry and sin not*) So the LXX., Ps. iv. 5. Anger is neither commanded, nor quite prohibited; but this is commanded, not to permit sin to enter into anger: it is like poison, which is sometimes used as medicine, but must be managed with the utmost caution. Often the force of the mood [the Imperative mood] falls only upon a part of what is said, Jer. x. 24.[3]—ὁ ἥλιος, *the sun*) The feeling kept up during the night is deeply seated.—μὴ ἐπιδυέτω, *let—not go down*) Deut. xxiv. 15, οὐκ ἐπιδύσεται ὁ ἡλιος ἐπ' αὐτῷ, *the sun shall not go down upon it*.—ἐπὶ τῷ παροργισμῷ ὑμῶν, *upon your wrath*[4]) Not only

[1] Νέος, *recent*, lately originated, in opposition to what was originated some time back. Καινὸς, *new*, not yet used, in opposition to that which has existed long and been in use: νέον οἶνον, but καινοὺς ἀσκούς, Matt. ix. 16, 17. So νέος ἄνθρωπος in Col. refers to the ἀναγέννησις, whereas the καινος is one who *differs from the former* man: the νέος is one who is ἀνακαινούμενος κατ' εἰκονα of God.—Tittm. Syn. Gr. Test. Καινὸς more applied to the *results* of renewal on the Christian *character and walk*. Νέος, the new *nature* of believers. Νέος is applied to persons in the sense *young*, which καινὸς is not. Καινὸς is what is *fresh*, as opposed to what is *worn* and *trite*. It is also said of what is *strange* and *foreign*.—Ed.

[2] Ἀλήθειαν, truth, ver. 21, 24.—V. g.

[3] "O Lord, correct me, but with judgment, not in thine anger." Where the force falls on the imperat. *correct*, not in its full extent, but with the limitations, *with judgment*, and *not in thine anger*: in fact, the main force rests on these limitations.—Ed.

[4] Παροργισμός is not = ὀργή. The former is absolutely forbidden: the

should wrath cease, but a brother should be put right without delay, and reconciliation take place, especially with a neighbour whom you will not see afterwards in this life,[1] or whom you have seen for the first time in the street, at an entertainment, or in the market-place.

27. Μήτε, *Neither*) Place is given to the devil by persisting in anger, especially during the night; comp. [*the Rulers*] *of the darkness*, ch. vi. 12.[2]—μήτε is used as καὶ μή, ver. 30.

28. Ὁ κλέπτων, *who stole*) This a milder expression than ὁ κλέπτης, *the thief*. The participle is that of the imperfect tense, while the present here is not excluded.—μᾶλλον δὲ) *but even rather* [let him labour more] than [he would] if he had not stolen. In every kind of sin which a man has committed, he ought afterwards to practise the contrary virtue.—κοπιάτω, *let him labour*) Often theft and idleness go together.—τὸ ἀγαθὸν, *good*) An antithesis to theft, first committed in an evil hour with thievish hand [lit. with a *hand* covered with pitch[3]].—ταῖς χερσὶν, *with the hands*) which he had abused in committing theft.—ἵνα ἔχῃ, *that he may have*) The law of restitution ought not to be too strictly urged against the law of love. [*He who has stolen should also excercise liberality beyond the restitution of what was taken away.*—V. g.]

29. Σαπρὸς, *corrupt*) Having the savour of oldness [of "the old man"], ver. 22; without grace, insipid, Col. iv. 6. Its oppo-

latter not so. See Mark iii. 5, where ὀργή is applied to the sinless Jesus. The sense is not, Your anger shall not be imputed to you if you put it away before nightfall; but let no παροργισμὸς, *irritation* or *exasperation*, mingle with your anger, even though your anger be righteous. Trench, Syn. Gr. Test. Engl. V. loses this point by translating *wrath*. However, I think there is also included the notion, that even righteous anger, if kept up *too long*, is likely in us to degenerate into irritation.—Ed.

[1] Beng. seems by this to take *the sun going down* as also figurative, for *life coming to a close* without a reconciliation.

[2] This reference also implies that Beng. takes *the night*, during which anger is retained, as figurative of *the darkness* over which the *devil* is prince. This does not exclude the literal sense. The literal keeping of anger during the night is typical of spiritual giving place to the devil, the ruler of darkness.—Ed.

[3] Said of hands to which others' property seems to stick; thievish.—Mart. viii. 59.—Ed.

site is *good*.—μὴ ἐκπορευέσθω, *let—not proceed*) If it be already on the tongue, swallow it again.—εἴ τίς) *if any* [whatsoever], as often soever: However, equal facility of expression is not demanded of all.—πρὸς οἰκοδομὴν—τοῖς ἀκούουσι, *for edifying—to the hearers*) This mode of speaking is not such as tends *to no profit;* it does not *subvert the hearers*, as those words of which we read, 2 Tim. ii. 14.—δῷ χάριν, *may give grace*) There is great efficacy in godly conversation.

30. Μὴ λυπεῖτε, *grieve not*) by corrupt conversation. The Holy Spirit is grieved not in Himself, but in us [*or in other men* (by reason of our conversation)—V. g.], when His calm testimony is deranged. The LXX. often use λυπεῖν for חרה and קצף.—ἐσφραγίσθητε, *ye have been sealed*) that you may know that there is not only some day of deliverance, but also that that day will be a day of deliverance to you, as being the sons of God; and on that account *rejoice* [opposed to *grieve*].—εἰς ἡμέραν ἀπολυτρώσεως, *to the day of deliverance* [*redemption*]) This is the last day; of which there is a kind of representation [present realization—a pledge given in hand] in the day of death; it takes for granted all previous days, Rom. ii. 16. On that day especially it will be a matter of importance to us, who shall be found to be sealed.

31. Πικρία, *bitterness*) Its opposite is in ver. 32, χρηστοί, *kind* to all.—θυμὸς, *harshness, cruelty* [sævitia]) Its opposite is *merciful*, viz., to the weak and the miserable.—καὶ ὀργὴ, *and anger*) Its opposite is *forgiving*, viz., towards those who injure us. Thus far the climax descends, in reference to things forbidden.—βλασφημια, *blasphemy*) [*evil-speaking*] an outrageous (heinous) species of *clamour*. Love takes away both.—κακίᾳ) *wickedness*. This is the genus, therefore *with all* is added. [*It denotes that depravity* (evil-disposition, malice), *by which a man shows himself ill-natured and troublesome to those who associate with him.*—V. g.]

32. Ἐχαρίσατο, *has forgiven*) He has shown Himself *kind, merciful, forgiving*.

CHAPTER V.

1. Μιμηταὶ, *imitators*) in *forgiving* (comp. the verse above, ch. iv. 32), and in *loving;* for *beloved* (τέκνα ἀγαπητά, *beloved* children) follows. O how much more glorious and blessed is it to be an imitator of God, than of Homer, Alexander, Apelles, etc.!—ὡς τέκνα, *as children*) Matt. v. 45.

2. Περιπατεῖτε, *walk*) The fruit of our love, which has been kindled from [by the love of] Christ [to us].[1]—ὑπὲρ ἡμῶν, *for us*) The Dative, *to God*, is not construed with the verb, *gave Himself*, but with *an offering* and *sacrifice*, which immediately precede it. For Paul is alluding to Moses, in whose writings such words are common: ὁλοκαύτωμα τῷ Κυρίῳ, εἰς ὀσμὴν εὐωδίας, θυσίασμα τῷ Κυρίῳ ἐστί, κ.τ.λ., Ex. xxix. 18, 25, 41; Lev. xxiii. 13, 18, etc.—προσφορὰν καὶ θυσίαν, *an offering and a sacrifice*) Comp. Heb. x. 5, etc.—εἰς ὀσμὴν εὐωδίας, *for a sweet-smelling savour*) By this sweet-smelling odour we are reconciled to God.

3. Πορνεία, *fornication*) impure *love*.—ἢ πλεονεξία, *or covetousness*) ver. 5, ch. iv. 19.—μηδὲ ὀνομαζέσθω, *let it not be even named*) viz. as a thing (ever) done; comp. 1 Cor. v. 1, ἀκούεται, *it is reported commonly* that, etc.; or (let it not be named) without necessity: comp. ver. 4, 12.—πρέπει, *becomes*) Its opposite is οὐκ ἀνήκοντα, *which are not convenient* [*proper*], ver. 4.

4. Αἰσχρότης, *filthiness*) in word, or even in gesture, etc.—μωρολογία, *foolish talking*) wherein a mere laugh is aimed at even without wit [the *salt* of profitable discourse, Col. iv. 6].—ἢ εὐτραπελία) *or jesting*.[2] This is more refined than *filthiness* or *foolish talking;* for it depends on the understanding. The Asiatics delighted much in it: and in former times jesting pre-

[1] And also kindled by the Holy Ghost as the agent.—Ed.

[2] Wahl translates this word, which is found here only in the New Testament, *Scurrilitas*. Its classic use conveys no idea of censure; Th. εὐ and τρέπω, one who *happily accommodates himself* to his company: *pleasantry, urbanity*. In μωρολογία, the foolishness, in αἰσχρολογία, the foulness, in εὐτραπελία, the false refinement of discourse, not seasoned with the salt of grace, are noted.—Trench, Syn. Gr. T.—Ed.

vailed for some ages, even among the learned. Why so? (Because) Aristotle considered jesting to be a virtue; and they made much use of Plautus. Olympiodorus observes, that Paul rebuked εὐτραπελία, *jesting*, in such a way that ὥστε οὐδὲ τὰ ἀστεῖα δεκτέον, *there is not even a place for urbane conversation* (pleasantry).—τὰ οὐκ ἀνήκοντα, *the things which are not befitting* [*convenient*]) An epithet [not the predicate]. Supply the predicate, *let them be kept out of the way.*[1]—εὐχαριστία, *thanksgiving*) Supply ἀνήκει, *is convenient.* The holy and yet joyful use of the tongue is opposed to its abuse, ver. 18, 19. The abuse and the use are not compatible with one another.—εὐτραπελία and εὐχαριστία are an elegant Paranomasia:[2] the former disturbs (and indeed the refined jest and subtile humour sometimes offend the tender feelings of grace), the latter exhilarates the mind.

5. Ἔστε, *be ye*) [*knowing.* Engl. V. makes it Indic., *Ye know*]. The imperative, Gal. v. 21.—ὅς ἐστιν εἰδωλολάτρης, *who is an idolater*) Col. iii. 5. Avarice (covetousness) is the highest act of revolt (desertion) from the Creator to the creature, Matt. vi. 24; Phil. iii. 19; 1 John ii. 15: and it too in the highest degree violates the commandment concerning the love of our neighbour, which resembles the commandment respecting the love of God. It is then idolatry, and therefore the greatest sin, 1 Sam. xv. 23. —τοῦ Χριστοῦ καὶ Θεοῦ, *of Christ and of God*) The article only once expressed indicates the most perfect unity [of God and Christ], 1 Tim. v. 21, vi. 13; 2 Thess. i. 12. Comp. Mark xiv. 33. Elsewhere it is double for the sake of emphasis, Col. ii. 2.

6. Κενοῖς λόγοις, *with vain words*) by which the anger of God is despised, and by which men strive to withdraw themselves from their duty, to consider good as nothing, and to extenuate and varnish over evil [*in which moreover all things everywhere abound.*—V. g.] This is the genus; there are three species at ver. 4. So the LXX., μὴ μεριμνάτωσαν ἐν λόγοις κενοῖς, Exod. v. 9. —διὰ ταῦτα, *because of these things*) because of *fornication*, etc. —ἡ ὀργὴ τοῦ Θεοῦ, *the anger of God*) The antithesis to the reconciliation [on God's part to man, by His *forgiving* in Christ],

[1] Taken by Zeugma out of μηδὲ ὀνομαζέσθω, ver. 3.—ED.

[2] See Append. A similar sound and form in two nouns, producing a pleasant antithesis.—ED.

ver. 2, ch. iv. 32.—ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, *on the children of disobedience*) in reference to heathenism.

7. Μή, *be not*) lest the anger of God should come upon you. Two parts; *be not willing*, and *be not willing*, ver. 7, and 11. Fellowship both with wicked men, ver. 7, and with wicked works, ver. 11, must be avoided.

8. Σκοτός—φῶς, *darkness—light*) The abstract for the concrete, exceedingly emphatic; for, *children of light*, follows.

9. Ὁ καρπὸς τοῦ φωτὸς,[1] *the fruit of light*) The antithesis is, *the unfruitful works of darkness*, ver. 11.—ἐν, *in*) is in, consists in, etc.—ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ, *in goodness, and righteousness, and truth*) These are opposed to the vices just before described, from ch. iv. 25, and onwards.

10. Δοκιμάζοντες, *proving*) Construe with *walk*, ver. 8.

11. Δὲ, καὶ) καὶ, *even:* it is not enough to abstain [yourself, you must *also* reprove others].—ἐλέγχετε, *reprove*) by words and deeds worthy of the light.

12. Γὰρ, *for*) The reason why he speaks indefinitely, ver. 11, of the works of darkness, whereas he described definitely the fruit of light, ver. 9. At the same time the kindness, the justice, the wholesomeness of the *reproving* of them, are distinctly shown from this circumstance.—κρυφῇ, *secretly*) in avoidance of the light, and most frequently.—ὑπ' αὐτῶν) *by them*, who are in darkness.—αἰσχρὸν, *it is a shame*) Writing rather familiarly to the Corinthians, *he names* them; in like manner to the Romans, because it was necessary; here however he acts with greater dignity.—καὶ) *even* to speak of, much less to do them.—λέγειν, *to speak of*) They may be judged by their contraries [ver. 9], *goodness, righteousness, truth.*

13. Δὲ) *but;* although those things cannot be spoken of or named.—ἐλεγχόμενα, *reproved*) by you, ver. 11.—ὑπὸ τοῦ φωτὸς φανεροῦται, *are made manifest by the light*) φάος, φανερός, are conjugates.—φανεροῦται, *are made manifest*) that their shamefulness may be known, whether those who have been guilty of doing them treat their *reprovers* with scorn or repent of them.—πᾶν, *everything*) The abstract for the concrete; for the subject here

[1] Rec. Text has πνεύματος with later Syr. But ABD(Δ) corrected later, G*fg* Vulg. Lucif. have φωτὸς.—Ed.

is the man himself; comp. the following verse, *wherefore* [*He saith, Awake*, etc., which proves that the πᾶν here refers to *the man* reproved].—γὰρ, *for*) *For* makes an emphatic addition [Epitasis[1]] in a gradation.—τὸ φανερούμενον, an Antanaclasis [the same word in a twofold sense], for φανεροῦται is passive; φανερούμενον is middle, [2]*what does not avoid being made manifest;* comp. afterwards ἔγειραι, and ἀνάστα.—φῶς, *light*) a Metonymy, as ver. 8.[3]—ἐστι, *is*) becomes, and afterwards *is* light.

14. Διὸ λέγει, *Wherefore He says*) The chief part of this exhortation is in Is. lx. 1, φωτίζου φωτίζου, Ἰερουσαλήμ· ἥκει γάρ σου τὸ φῶς, Heb. קומי אורי; so ibid. ch. lii. 1, 2, ἐξεγείρου· ἀνάστηθι. But the apostle speaks more expressly in accordance with (out of) the light of the New Testament, and according to the state of him who requires to be awakened. At the same time he seems to have had in his mind the particular phraseology which had been ordinarily used at the feast of trumpets: *Arise, Arise out of your sleep; awake from your sleep, ye who deal in vain things, for very heavy sleep is sent to you;* see Hotting. ad Godw., p. 601. And perhaps he wrote this epistle at that time of the year: comp. 1 Cor. v. 7, note.—ἔγειραι—ἀνάστα) Ammonius: ἀναστῆναι, ἐπὶ ἔργον· ἐγερθῆναι, ἐξ ὕπνου, *to rise up*, viz. *so as to engage in work; to be awakened*, viz. *out of sleep.*—ἐκ τῶν νεκρῶν, *from the dead*) ch. ii. 1.—ἐπιφαύσει) *will begin to shine on* thee, as the sun, Is. lx. 2. The primitive word, ἐπιφαύσκω, is in the LXX.; so from γηράσκω, γηράσω, ἀρέσκω, ἀρέσω.

15. Βλέπετε, *see*) This word is repeated, ver. 17.—πῶς, *how*) True solicitude looks even to the *manner*. *As* [*wise*] corresponds to it.—ἀκριβῶς) *circumspectly* [*Man soll es* genau (precise, accurate, fitting exactly) *nehmen.*—V. g.] Comp. Acts xxvi. 5.—μὴ ὡς ἄσοφοι, *not as fools*) who walk irregularly.[4]

16. Ἐξαγοραζόμενοι τὸν καιρὸν, *redeeming the time*) So the LXX.,

[1] Πάντα virtually repeated in πᾶν with the Epitasis of γὰρ added to the latter, so forming a gradation.—Ed.

[2] *Everything which allows itself to be made manifest.* Not as Eng. V., which takes it actively, *Whatsoever doth make manifest.*—Ed.

[3] Abstract for the concrete—*is light*, for, *is luminous*—is *a child of the light.*—Ed.

[4] Præter propter viam, *thereabouts, about, i.e. in and out of the way*, uncertainly.—Ed.

καιρὸν ὑμεῖς ἐξαγοράζετε, Dan. ii. 8, *ye* (would) *gain the time.* The days, says Paul, are evil, and are in the power of wicked men, not in your own power. Wherefore, since you see that you are hard pressed, endeavour, until the hostile intervals of this unhappy period pass away, to pass through and spend your time, if not with profit, at least without loss, which is done by keeping quiet, or at least by acting with moderation. This is the force of the verb דמם in a passage of Amos, which will be presently quoted. *Wisdom* and ἀκρίβεια, *circumspection*, are commanded, not sloth. There is however one mode of acting in summer, another in winter, even with greater labour [in the former than in the latter]. Those who in evil days seek meanwhile no fruit of time, but [the mere gaining of] time itself (according to the example of the Magi, Dan. ii., or like a besieged city waiting for assistance), these act wisely, and in the end will the better use the time, which they have thus *redeemed* (gained). Sir. x. (27) 31, Μὴ δοξάζου ἐν καιρῷ στενοχωρίας σου, *boast not in the time of thy distress.* A similar expression occurs in Polycarp's Ep. to the church at Smyrna, where the martyrs are said, διὰ μιᾶς ὥρας τὴν αἰώνιον κόλασιν ἐξαγοραζόμενοι, *to have bought off* (*gained* exemption from) *everlasting punishment by the sufferings of one hour.*—§ 2. The opposite is *to lose* (throw away) *time.*—ἡμέραι, *days*) ch. vi. 13.—πονηραὶ, *evil*) Amos v. 13, ὁ συνιῶν ἐν τῷ καιρῷ ἐκείνῳ (ידם) σιωπήσεται, ὅτι καιρὸς πονηρός ἐστιν, *he who has understanding at that time will be silent, because it is an evil time.*

17. Συνιέντες, *understanding*) Amos, as we have seen, has συνιῶν: hence we may conclude that Paul had reference to that passage.—τί τὸ θέλημα[1] τοῦ Κυρίου, *what the will of the Lord is*) not only universally, but at a certain time, place [as occasion may arise], etc.

18. Μὴ μεθύσκεσθε οἴνῳ, *be not drunk with wine*) So the LXX. plainly, Prov. xxiii. 31 (30). Appropriately to the exhortation against impurity, he subjoins the exhortation against drunkenness.—ἐν ᾧ) *in which*, viz. wine, so far as it is drunk without moderation.—ἀσωτία) Ἄσωτος is used for ἀσωστος: hence ἀσωτία

[1] In this verse the Germ. Vers. prefers the reading Θεοῦ, which has been left by the margin of both Ed. to the pleasure of the reader.—E. B.

B (adding ἡμῶν) D(Δ)G*g* Vulg., Rec. Text, and Lucif. 158, read Κυρίου. A*f* and several MSS. of Vulg. read Θεοῦ.—Ed.

denotes every luxury inconsistent with frugality. See its opposite, ver. 19, concerning the effect of spiritual fulness.—ἀλλὰ) So generally the LXX. in Prov. quoted above: ἀλλὰ ὁμιλεῖτε ἀνθρώποις δικαίοις, *but associate with righteous men.*

19. Λαλοῦντες ἑαυτοῖς, *speaking among yourselves*) The antithesis is, *to the Lord;* comp. Col. iii. 16, note. The Spirit makes believers *eloquent*[1] [disertos].—ψαλμοῖς, *in psalms*) of the Bible, of David, new and unpremeditated, with the addition of an instrument.—ὕμνοις, *in hymns*) to be used in the express praise of God.—ᾠδαῖς) *songs*, which are or may be sung on any sacred subject.—πνευματικαῖς, *spiritual*) not worldly, as those of the drunkards are.—τῷ Κυρίῳ, *to the Lord*) Christ, who searches the *hearts.*

20. Εὐχαριστοῦντες, *giving thanks*) Paul often urges this duty, and diligently practises it: it is performed by the mind, by the tongue, and by working. Col. iii. 17.—πάντων, *for all things*) The neuter, including the power of the masculine; comp. 1 Thess. v. 18.—Ἰησοῦ, *of Jesus*) by whom all things become ours.

21. Ἀλλήλοις, *to one another*) Now he proceeds to treat concerning our duty to others; and the foundation of this is the *fear of Christ,*[2] which derives its motives from the Christian faith; 1 Pet. ii. 13. A rare phrase; comp. 2 Cor. v. 11; 1 Cor. x. 22.

22. Αἱ γυναῖκες, *wives*) Inferiors are put in the first place, then superiors, ver. 25; ch. vi. 1, 4, 5, 9; 1 Pet. iii. 1, 7, because the proposition regards *subjection;* and inferiors ought to do their duty, of whatsoever kind their superiors are. Many of those that are inferior become superiors; and he who acts well as an inferior, acts well as a superior.[3] Moreover, all these are addressed in the second person; therefore it is the duty of all to hear and read the Scripture; comp. 1 John ii. 13.—ἰδίοις, *to your own*) Wives should obey *their own* husbands, even although

[1] Beng. says this in contrast to Horace's praise of *wine*, as making *eloquent*, "Fœcundi calices quem non fecere *disertum*?"—ED.

[2] Namely, this reading, ἐν φόβῳ Χριστοῦ, which the older Ed. had judged not quite certain, both the margin of the 2d Ed. reckons as quite certain, and the Germ. Vers. expresses it.—E. B.

AB Vulg. read Χριστοῦ; D(Δ)*f* read Ἰησοῦ; G*g* read Ἰησοῦ Χριστοῦ; Rec. Text, Θεοῦ, without good authority.—ED.

[3] "Qui bene subest, bene præest."

elsewhere they should seem to have superior prudence: ὑποτασσόμενοι is to be supplied from ver. 21.[1] It is said of children and servants, *obey* [ὑπακούετε], ch. vi. 1, 5. There is a greater equality in the case of husbands and wives;[2] comp., however, Rom. xiii. 1.—ὡς, *as*) The *subjection* which is rendered by the wife to the husband, is at the same time rendered to the Lord Christ Himself. It is not compared with the obedience which the Church renders to Christ, but with that which the wife herself ought to render to Christ. Obedience is rendered to the husband, under the eye of Christ; therefore also to Christ Himself.

23. Καὶ αὐτὸς, *and He Himself*) But the husband is not the saviour of the wife; in that Christ excels. Hence *but* follows.

24. Ἀλλ' ὥσπερ, *but as*) The antithesis is, *husbands, wives.*—ὑποτάσσεται, *is subject*) Supply here also [from the end of the verse], *in every* thing.—αἱ γυναῖκες, *let wives*) *be subject* [*be subordinate*].

25. Ἑαυτὸν παρέδωκεν, *gave Himself up*) from love to the Church.

26. Ἁγιάσῃ, *might sanctify*) Often *holiness* and *glory* are synonymous; wherefore here also follows, *He might present it to Himself a glorious Church.*—καθαρίσας, *cleansing*) *Cleansing* precedes the *bestowal of glory* and the formation of the nuptial tie.—ἵνα, *that*) The construction is, *He gave Himself—cleansing* (*i.e. and cleansed*); *that* [ἵνα] depends upon both [παρέδωκεν and καθαρίσας], being put twice [ἵνα ἁγιάσῃ and ἵνα παραστήσῃ, ver. 26, and ver. 27] in the text. *Sanctification* is derived from the death or blood of Christ; comp. Heb. xiii. 12: *cleansing* or *purification*, as we shall see presently, from baptism and the word. Holiness is internal *glory; glory* is holiness shining forth. Why did Christ *love* the Church and *give* Himself for it?—that He might sanctify it. Why did He *cleanse* it?—that He might present it to Himself. The former is the new right acquired by Christ over the Church; the latter shows how He adorned His bride, as befitted such a bride of such a Husband.

[1] Wherefore in the Germ. Vers., ver. 22 is only put in a parenthesis. —E. B.

[2] Therefore ὑποτασσομενοι, *subordinate*, not ὑπακούετε, is said in their case. —Ed.

And the mentioning of the *bath* [λουτρῷ, *washing*] and the *word* is presently urged conjointly, although the *word* is to be referred to the term *cleansing*.[1] The cleansing power is in the *word*, and it is put forth through the *bath* [the washing]. *Water* and the *bath* are the vehicle: but the *word* is a nobler instrumental cause.—τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, *by the washing with water* [lit. *the bath of water*] *by the word*) A remarkable testimony for baptism; Tit. iii. 5.—ἐν ῥήματι, *in* [by] *the word*) Baptism has the power of purifying owing to the word, John xv. 3; *in* [*by*] to be construed with *cleansing*. אֹמֶר, ῥῆμα.

27. Ἵνα παραστήσῃ, *that He might present*) This holds good, in its own way, already of the present life; comp. ch. iv. 13.—ἑαυτῷ, *to Himself*) as to a Husband betrothed.—ἔνδοξον, *a glorious Church*) We should derive [draw] our estimate of sanctification from the love of Christ: what bride despises the ornaments offered by her husband?—τὴν) *that* [*the:* emphatically] *Church which* answers to His own eternal idea.—σπίλον) *a spot*, from any wicked disposition whatever.—ῥυτίδα) *wrinkle*, from old age [senile debility and decay].—ἵνα ᾖ) *that she may be.*—ἄμωμος, *without blemish*) Cant. iv. 7.

28. Ἑαυτὸν, *himself*) ver. 29, 31, at the end.

29. Οὐδείς) *no man*, unless indeed he revolts from nature and from himself.—τὴν ἑαυτοῦ σάρκα, *his own flesh*) ver. 31, at the end.—ἐκτρέφει) *very much nourishes it*, within.—θάλπει) *cherishes it*, without. The same word occurs in Deut. xxii. 6; Job xxxix. 14; 1 Kings i. 2, 4. This has respect to *clothing*, as *nourishes* has to food.—τὴν ἐκκλησίαν, *the Church*) *Nourishes and cherishes* to be supplied.

30. Ὅτι, *because*) The reason why the Lord nourishes and cherishes the Church, is the very close relationship, which is here expressed in the words of Moses regarding Eve, accommodated to the present subject. The Church is propagated from Christ, as Eve was from Adam; and this propagation is the foundation of the spiritual marriage: *for this cause*, ver. 31.—τοῦ σώματος αὐτοῦ, *of His body*) The body here does not mean the Church, which is contained in the subject, *we are*, but the body of Christ Himself.—ἐκ, *of*) Gen. ii. 23, 24, in the LXX.—

[1] ἐν ῥήματι follows καθαρίσας, not λουτρῷ.—ED.

εἶπεν Ἀδάμ, τοῦτο νῦν ὀστοῦν ἐκ τῶν ὀστέων μου, καὶ σὰρξ ἐκ τῆς σαρκός μου. Αὕτη κληθήσεται γυνή, ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήφθη. Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.—ἐκ τῆς σαρκὸς αὐτοῦ, κ.τ.λ., *of His flesh*) Moses mentions *bones* first, Paul *flesh;* because it is the bones chiefly that support the natural structure, of which the former (Moses) is speaking; but in the new creation [of which Paul is speaking], the flesh of Christ is more considered. Moreover, Moses speaks more fully; Paul omits what does not so much belong to the subject in hand. It is not our bones and our flesh, but *we*, that are spiritually propagated from the humanity of Christ, which has flesh and bones.

31. Καταλείψει, *shall leave*) Ver. 30 presupposes a Protasis, viz. in regard to natural marriage, [to be supplied] out of Moses; it expresses the Apodosis, viz. respecting the spiritual marriage; now, in turn, *vice versa*, ver. 31 here expresses the Protasis, and allows the Apodosis to be supplied: comp. ver. 32, in the middle. Christ also, so to speak, left the Father, and was joined to the Church.—προσκολληθήσεται, *shall be joined*) by matrimonial unity.—εἰς σάρκα μίαν, shall pass *into* [shall be as] *one flesh*) not only as formerly, in respect of origin, but in respect of the new relationship.

32. Μέγα, *great*) Paul felt more than those to whom he wrote could comprehend. It is not a marriage among men that is called a *mystery*,[1] ver. 33, but the union itself of Christ and the Church. [*There are in all three kinds of duties which the Law prescribes to the* husband, *Exod.* xxi. 10. *The apostle had mentioned the two former in a spiritual sense*, ver. 29; *now the order would lead him to the third, of which that expression of Hosea is a summary*, ii. 20 (see ver. 19 also), Thou shalt know the Lord. *But the apostle suddenly breaks off. Minds of the rarest character and capacity are required.*[2]—V. g.]

33. Πλήν, *nevertheless*) Paul, as it were forgetful of the matter in hand by reason of the noble character of the digression, returns now to his subject.—ἵνα, *that*) Supply *I will*, or *I wish*, or

[1] Or *sacrament*, as the Romanists argue from this passage.—Ed.

[2] To appreciate *spiritually* the third of the three duties, "food, raiment, the duty of marriage," requires a spiritual mind. A carnal mind cannot comprehend it save carnally.—Ed.

something similar; comp. 1 Cor. iv. 2, note, vii. 29; 2 Cor. viii. 13. The particle gives force; the ellipsis, in a feeling of courtesy, restrains that force.

CHAPTER VI.

1. Ὑπακούετε, *obey*) This expresses even more than *be subject, be subordinate* (ch. v. 21, ὑποτασσόμενοι), [comp. ver. 5.] To *obey* is the part of one who is less experienced; to *be subject* or *subordinate*, of an inferior.—δίκαιον, *right*) even by nature.

2. Τίμα, *honour*) Their duty is more expressly prescribed to children than to parents; for love rather descends than ascends; and from being children men become parents.—ἐντολὴ, *commandment*) Deut. v. 16, *Honour thy father and thy mother, as the Lord thy God* ΕΝΕΤΕΙΛΑΤΟ, COMMANDED *thee, that it may be well*, etc.—πρώτη ἐν ἐπαγγελίᾳ, *the first with promise*) The commandment in regard to having no strange gods,[1] carries indeed a promise with it, but likewise a threatening, and of these, either the one or the other belonging to [applying to] all the commandments. The commandment respecting the profanation of the name of God has a threatening. For our duties to God are especially due, and most necessary; therefore they are guarded with such sanctions: our duties towards men are due in a less degree to men, and so far [in that point of view] are not so necessary; they have therefore a promise attached to them. The commandment about honouring parents, of which Paul is speaking, has a peculiar promise above them all, if we look at the whole Decalogue: if we look only at the second table, it also alone has a promise; moreover, it is the first with a promise, even in respect to all the commandments, subsequent to the Decalogue. And very properly so, too; for, taking for granted the pious affection of parents in training their children to submit to the commandments of God, the honour, which is shown to parents chiefly by

[1] Beng. joins in one *our* first and second commandment (it being the second to which a threat and a promise are attached; whereas to our *first* commandment there is attached neither).—Ed.

obedience, includes obedience to all the commandments in the early period of life. This apostolic observation is a proof that the observance of the law in the New Testament is not abolished.

3. Εὖ σοὶ, *well with thee*) Let young persons attend to this statement.—καὶ ἔσῃ, *and thou mayest* [shalt] *be*) The LXX., in both passages, viz. that in Exodus, and that in Deuteronomy, where the Decalogue is recounted, have it, *that thou mayest become long-lived*, καὶ ἵνα μακροχρόνιος γένῃ, but Deut. xxii. 7, *that it may be well with thee, and thou mayest have many days*—ἵνα εὖ σοι γένηται καὶ πολυήμερος ἔσῃ, from the cod. Al., where the ed. Rom. has γένῃ : ἔσῃ, in the future of the subjunctive, is rare. He, who lives well for a long time, long experiences the favour of God, even in his children rendering him honour, and he has a long season of sowing the seed of an eternal harvest.—μακροχρόνιος, *long-lived*) The more tender age of childhood, according to its capacity of apprehension, is allured by the promise of long life; the exception of the cross is more expressly added to those that are grown up, and are of mature age. But length of days is promised, not only to single persons who honour their parents, but to their whole stock.—ἐπὶ τῆς γῆς, *upon the earth* [*the land*]) Moses, writing to Israel, says, *in the good land*, ἐπὶ τῆς γῆς ἀγαθῆς, *which the Lord thy God giveth thee.* At present godly men live equally well in every land, as Israel did in that which God gave them.

4. Καὶ οἱ πατέρες, *and ye that are fathers*) *And* is also prefixed at ver. 9, *and ye masters.* It is not put before *husbands*, ch. v. 25. Parents and masters more readily abuse their power than husbands. He spoke of *parents*, ver. 1; he now addresses *fathers* in particular, for they are more readily carried away by passion. The same difference in the words, and the same admonition, occur, Col. iii. 20, 21.—μὴ παροργίζετε, *do not provoke*) lest *love* be extinguished.—ἐκτρέφετε, *but bring them up in the nurture*) kindly.—ἐν παιδείᾳ καὶ νουθεσίᾳ, *in the nurture* [*instruction*] *and admonition*) The one of these counteracts (obviates) ignorance; the other, forgetfulness and levity. Both include the word, and all other training. So among the lawyers, νουθέτημα, *and admonition*, is mentioned, even such as is given by stripes. Job v. 17, מוסר, *admonition;* 1 Sam. iii. 13, Eli οὐκ ἐνουθέτει, *did not admonish* his sons.

5. Οἱ δοῦλοι, *servants*) He here speaks broadly, namely, of slaves, and of freedmen as a species next to slaves, ver. 8, at the end.—τοῖς κυρίοις κατὰ σάρκα, *to your masters according to the flesh*) It was not proper, after making mention of the true Master [the Lord], ver. 4, that such persons should also immediately be absolutely called masters; on that account the rather, he adds, *according to the flesh*.—μετὰ φόβου καὶ τρόμου, *with fear and trembling*) precisely as if *threatenings*, so far as believing masters are concerned, were not taken away, ver. 9. He has regard to the condition of slaves in ancient times.—ἁπλότητι τῆς καρδίας, *in singleness* (simplicity) *of heart*) So the LXX. for the Heb. לְבָב יָשָׁר, 1 Chron. xxix. 17. This is explained in the following verses, whe *eye-service* is chiefly opposed to *singleness;* comp. Col. iii. 22. Slavery is subjected [made subordinate] to Christianity, and not to be considered as joined with it [non committenda cum illo].

6. Ὡς ἀνθρωπάρεσκοι, *as men-pleasers*) The antithesis immediately follows, *as the servants of Christ, doing*, etc. Whom does he call the *servants of Christ?* Ans. *Those who do the will of God.* Such persons are anxious to please God (ἀρέσκουσι). We have the same antithesis, Col. iii. 22, where it is thus expressed, *fearing God:* for *doing the will of God*, in Eph., and *fearing God*, in Col., are parallel.—ἐκ ψυχῆς, *from the heart* [*soul*]) So ἐκ ψυχῆς, Col. iii. 23. So 1 Macc. viii. 25, 27, καρδίᾳ πλήρει and ἐκ ψυχῆς are parallel.

6, 7. Ἐκ ψυχῆς μετ' εὐνοίας,[1] *from the heart* [soul] *with good-will*) Raphelius well remarks, from the economics of Xenophon, that *good-will* was considered the principal virtue of a slave, by which he promoted the interests of his master; and he possesses this virtue, who does *not* give *eye-service*, but whose service is *from the heart.* Xenophon says of the slave that is overseer of a farm, εὐνοίαν δεήσει αὐτὸν ἔχειν, εἰ μέλλοι ἀρκέσειν ANTI ΣΟΥ παρών, *it will be necessary that he should have good-will* [*a hearty regard to thy interests*], *if, when being present in* THY PLACE, *he is likely to give satisfaction* [to fill thy place adequately]. Not even the severity of the master extinguishes the *good-will* which is in the

[1] Beng stops, as Lachm. more recently, Θεοῦ, ἐκ ψυχῆς μετ' εὐνοίας δουλεύοντες, "serving with good will from the heart." Vulg. as Engl. V. puts the comma or semicolon after ψυχῆς, "doing the will of God from the heart."—Ed.

slave; as in the case of pet dogs.—τῷ[1]) Κυρίῳ, *to the Lord.* The dominion of Christ ought to be the moving principle to all, and to govern men, even in rendering external service. The Lord looks at the heart.

8. Ὅ ἐάν τι) A Tmesis for ὅτι ἐὰν, Col. iii. 23.—ἀγαθὸν, *good*) in Christ.

9. Τὰ αὐτὰ, *the same things*) Do to them those things, which are the part of *good-will*, by way of compensation. *Love* regulates the duties of servants and masters, as one and the same light softens [attempers] various colours. Equality of nature and of faith is superior to difference of ranks.—ἀνιέντες τὴν ἀπειλὴν, *forbearing threatening*) Actual severity was generally laid aside by the masters when they became believers; now they are even to forbear threatenings, and not (in words) make a display of their power to their slaves for the purpose of terrifying them, מַעַן, LXX. ἀπειλή.—αὐτῶν καὶ ὑμῶν,[2] *theirs and yours*) We have an expression almost similar in Rom. xvi. 13.—ἐν οὐρανοῖς, *in heaven*) who is Almighty. As the Lord hath treated you, so treat ye your servants; or, as you treat your servants, so He will treat you.

10. Τὸ λοιπὸν, *finally*) The particle or form of concluding, and of rousing the attention, as it were, to an important subject; 2 Cor. xiii. 11.—ἀδελφοί,[3] *brethren*) He thus addresses them in

[1] The reading ὡς τῷ, which was considered not quite sure in the larger Ed., is preferred by the marg. of the 2 Ed., and by the Germ. Vers.—E. B.

ABD(Δ) corrected later, G*g* Vulg., read ὡς τῷ. *Sicut et* in *f*. Rec. Text omits ὡς, without good authority.—Ed.

[2] This reading, depending on the margin of the larger Ed., is removed by the marg. of the 2 Ed. to those that are less certain; hence the Germ. Vers. has acknowledged its use, *auch euer Herr*.—E. B.

Αὐτῶν καὶ ὑμῶν is the reading of ABD(Δ) corrected later, Vulg., Memph. Αὐτῶν ὑμῶν is the reading of G*g*. Ὑμῶν αὐτῶν, is that of *f* and Rec. Text, and Syr. Cypr. reads ὑμῶν καὶ αὐτῶν. Engl. V., *your* Master. —Ed.

[3] By some accident or other, the pronoun μου, the omission of which is countenanced by both Ed., has crept into the Germ. Vers.—E. B.

G*g* Vulg., later Syr., read ἀδελφοί, but omit μου, which Rec. Text adds. BD(Δ) Lucif. omit both words. A adds ἀδελφοί *after* ἐνδυναμοῦσθε, instead of *before* it. The fact of this being the only place where the ἀδελφοί is read, and also this being an encyclical letter, make it probable, ἀδελφοί is an interpolation.—Ed.

this one passage of the epistle. Nowhere do soldiers use to one another the title *brethren* more than in the *field of battle*.—ἐνδυναμοῦσθε, *be strong*) Those, and those only, who are strong in themselves, are fitted for putting on *the whole armour* [the panoply].—καὶ) a Hendiadys.—κράτει τῆς ἰσχύος, *by the power of His might*) This is said of Christ, as i. 19 of the Father.

11. Πανοπλίαν, *the whole armour*) ver. 13.—στῆναι, *to stand*) A word taken from the arena and the camp; comp. note on Matt. xii. 25. The power of the Lord is ours.—μεθοδείας, *the wiles*) which he frames both by force and by craft. μέθοδος, a way opposite to the direct [straight] way, *a circuitous road*, which they take who lie in wait, 2 Macc. xiii. 18; whence μεθοδεύειν, 2 Sam. xix. (27) 28, LXX. Esth. κεφ. μθ, concerning Haman: πολυπλόκοις μεθόδων παραλογισμοῖς, *with manifold deceits of wiles* [plans]. Chrysostom has used Μεθοδεία in a good sense in Homil. iv., de penit.: "We ought to be thankful to God, who through much discipline (διὰ πολλῶν μεθοδειῶν) cures and saves our souls,"—διὰ πολλῶν μεθοδειῶν, through the alternations of prosperity and adversity.—τοῦ διαβόλου, *the devil*) the chief of the enemies, who are pointed out at ver. 12. [*The same who is called*, ver. 16, ὁ πονηρός, *the wicked one*.—V. g.]

12. Οὐκ ἔστιν, *is not*) The evil spirits lurk concealed behind the men who are hostile to us.—ἡ πάλη) *the wrestling*.—πρὸς αἷμα καὶ σάρκα, *against blood and flesh*) Comp. Matt. xvi. 17, note. דם ובשר, *blood and flesh*, viz. (mere) men, were weak, even at Rome, where they kept Paul a prisoner.—ἀλλὰ, *but*) After a very distinct mention of good angels, ch. i. 21, iii. 10, he thus appropriately speaks also of bad spirits, especially to the Ephesians; comp. Acts xix. 19. The more plainly any book of Scripture treats of the Christian dispensation and the glory of Christ, the more clearly, on the other hand, does it present to our view the opposite kingdom of darkness.—πρὸς, *against*) *Against* occurs four times [after ἀλλὰ]. In three of the clauses the power of our enemies is pointed out; in the fourth, their nature and disposition.—κοσμοκράτορες, *the rulers of the world*) 'mundi tenentes,' *The holders of the world*, to use the word of Tertullian. It is well that they are not *holders of all things*; yet the power not only of the devil himself, but also of those over whom he exercises authority, is great. There seem to be

other kinds of evil spirits, that remain more at home in the citadel of the kingdom of darkness: *principalities, powers.* This third class is different, inasmuch as they go abroad and take possession, as it were, of the provinces of the world: *rulers* [holders] *of the world.*—τοῦ σκότους, *of the darkness*) Herein they are distinguished from angels of light. This is mostly spiritual darkness, ch. v. 8, 11; Luke xxii. 53, which has *wickedness* presently after as its synonym; yet even to them natural darkness is more congenial than light. The contest is much more difficult in darkness.—τοῦ αἰῶνος τούτου, *of this world*) The word κοσμοκράτορας, *the holders* (rulers) *of the world*, directly governs the two genitives σκότους and αἰῶνος, *of the darkness* and *of this world*, according to [in relation to] either part of the compound word. Κόσμος, *world*, and αἰών, *age*, are to be referred mutually to each other, as time and place.[1] The term, *Holders* (rulers) *of the world*, is the ground on which this wickedness is practised. There are princes of the darkness of the world in the present age. The connection between κόσμος, *world*, and αἰών, *age*, is not grammatical but logical: κόσμος, *world* (mundus), in all its extent; αἰών, *world, age* (sæculum), the present world, in its disposition (character), course, and feeling. I cannot say κόσμος τοῦ αἰῶνος, as, on the contrary, I can say αἰὼν τοῦ κόσμου.—τὰ πνευματικὰ, *the spiritual things*) The antithesis is *blood and flesh.* These *spiritual things* are opposed to the *spiritual things of grace*, 1 Cor. xii. 1, and are contrary to faith, hope, love, the gifts [of the Spirit], either in the way of a force opposite [to those graces], or by a false imitation of them. Moreover, as in the same epistle, ch. xiv. 12, *spirits* are used for *spiritual things*, so here *spiritual things* are very aptly used for *spirits.* For these *spirits* make their assault with such quickness and dexterity, that the soul does not almost think [generally is not aware] of the presence of these foreign existences lurking beneath, but believes that it is something in itself within which produces the spiritual temptation; and even πνευματικόν, *spiritual*, in the singular, may be taken as a kind of military force, in the same way as τὸ ἱππικὸν, *horsemen*, is applied in Rev. ix. 16, and τὸ στρατιωτικὸν is else-

[1] Κόσμος refers to place; αἰὼν to time: *The world-rulers of the age; the world-rulers of the darkness.* But Engl. V. makes αἰῶνος governed by σκότους, *of the darkness of this world.*—Ed.

where used of *an army;* so that here τὰ πνευματικά, viz. τάγματα, may be used as in Zosimus, l. 3 : τὰ πεζικὰ τάγματα, ξενικόν, The bands of infantry, a *foreign* force. Aristot. 3, pol. 10, p. 210.—ἐν τοῖς ἐπουρανίοις, *in places above the heavens*) Even enemies, but as captives (ch. iv. 8, note), may be in a royal palace, and adorn it.

13. Ἀναλάβετε, *take unto* you) ver. 16 חגר Deut. i. 41, LXX. ἀναλαβόντες.—τὴν πανοπλίαν, *the whole armour*) A lofty expression. Paul (says Vict. Strigelius, in summing up the contents of this chapter) *gives to the Christian soldier integuments, defences, and offensive weapons. The integuments are three, the breastplate, the girdle, and the shoes; the defences or* φυλακτήρια *are two, the shield and the helmet; the offensive weapons,* ἀμυντήρια,[1] *are also two, the sword and the spear.* He had regard, I think, to the order of putting them on, and held the opinion that Paul proceeds from those accoutrements which adorn the man even when outside of the battle-field (as the *breastplate* of any material whatever), to those which are peculiar to the soldier; and indeed the phrase *above all* is put in between *integuments* and *defences.* He adds the *spear, prayer.* Although Paul rather introduces prayer with this reference, viz. that we may rightly [duly] use the whole armour.—ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, *in the evil day*) Ps. xli. 2, LXX. ἐν ἡμέρᾳ πονηρᾷ The war is perpetual. The battle rages less on one day, more on another: *the evil day*, either when death assails us, or during life, being of longer or shorter duration, often varying in itself [*When* the wicked one *assails you*, ver. 16, *and* malignant forces *are infesting you*, ver. 12.—V. g.]. Then you must stand, you must not then at length [then for the first time begin to] make preparation.—ἅπαντα κατεργασάμενοι) *having rightly prepared all* things for the battle. So κατεργάζεσθαι, 2 Cor. v. 5 [ὁ κατεργασάμενος ἡμᾶς, He who hath wrought, *i.e.* prepared us]; Ex. xv. 17, xxxv. 33, xxxviii. 24; Deut. xxviii. 39. The repetition[2] is very suitable, *to stand, stand ye.*

[3]14. Περιζωσάμενοι, *being girt about*) that you may be unencumbered [ready for action]. Comp. Luke xii. 35; Ex. xii. 11;

[1] Usually said of *defensive*, here evidently of *offensive* weapons.—ED.

[2] *Anadiplosis*, the repetition of the same word in the end of the preceding, and in the beginning of the following member. Append.—ED.

[3] Στῆναι, *to stand*, for the sake of fighting, ver. 14.—V. g.

Is. v. 27.—*τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, your loins with truth*) according to the example of the Messiah, Is. xi. 5.—*ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης—καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου*) *having put on the breastplate of righteousness—and the helmet of salvation.* Is. lix. 17, *And He put on righteousness as a breastplate, and placed the helmet of salvation on His head.* The seat of conscience is in the breast, which is defended by righteousness.—*τῆς δικαιοσύνης, of righteousness*) Is. xi. already quoted. For often *truth* and *righteousness* are joined, ch. v. 9. The enemy is to be vanquished by all things contrary to his own nature.

15. *Τοὺς πόδας, the feet*) *The feet* are often mentioned in connection with the *gospel* and with *peace*, Rom. x. 15, iii. 15, etc.; Luke i. 79.—*ἐν ἑτοιμασίᾳ*) ἑτοιμασία often corresponds to the Hebrew word מכון, for example Ezra ii. 68, iii. 3; Ps. x. 17, lxxxix. 15. The feet of the Christian soldier *are strengthened* [steadied] by the Gospel, lest he should be moved from his place or yield.[1] [1 Pet. v. 9.—V. g.]

16. *Ἐπὶ πᾶσιν*) *above* [over] *all* [the pieces of armour], whatever you have put on.—*τὰ πεπυρωμένα*) properly *set on fire, fiery. To quench* is in consonance with this.

17. *Τοῦ σωτηρίου, of salvation*) *i.e.* of Christ. Acts xxviii. 28, note. The mention of the Spirit elegantly follows; and therefore, by comparing ver. 13, we have here mention of the holy Trinity.[2] The head is exalted and defended by *salvation*, 1 Thess. v. 8; Ps. iii. 3, 4.—*δέξασθε, receive* [take to yourselves]) *what is offered* [implied in *δέξασθε, receive*] by the Lord.—*ῥῆμα Θεοῦ, the word of God*) Matt. iv. 4, 7, 10.

18. *Διὰ, [by] with*) As often as you pray, pray in the Spirit, inasmuch as He is at no time shut out from you.

19. *Δοθῇ, may be given*) Paul did not depend on his natural and acquired power.—*ἀνοίξει τοῦ στόματος*) פתחון פה.—*ἐν παῤῥησίᾳ γνωρίσαι, to make known with boldness*) Therefore boldness [plainness] of speech is required, because it is a mystery.

20. *Πρεσβεύω ἐν ἁλύσει, I am an ambassador in bonds*) A para-

[1] Wahl translates *ἐν ἑτοιμασίᾳ. dum habetis animum promptum*, quem gignit *τὸ εὐαγγέλιον*, "having the feet shod, or sandalled, *in your having the prompt and ready mind* which the Gospel of peace produces."—Ed.

[2] Salvation = Christ: the sword of the *Spirit*, the word of *God*; so *the whole armour of God*, ver. 13.—Ed.

dox [an ambassador, yet in bonds]. The world has its ambassadors surrounded with outward splendour. Ἵνα, *that*, which immediately follows, depends on this expression.[1]—ἐν αὐτῷ, *in it*) in the mystery.—ὡς, *as*) construed with *to make known*.

21. Καὶ ὑμεῖς) *ye also*, as well as others.—πάντα, *all things*) A salutary relation.—πιστὸς, *faithful*) who will declare to you the truth.

22. Πρὸς ὑμᾶς, *to you*) afar off.—παρακαλέσῃ, *might comfort*) lest ye should take offence at my bonds.

23. Εἰρήνη, *peace*) peace with God *and the love* of God to us. A recapitulation is contained in this word *peace*, comp. Jude ver. 2.—[2]μετὰ πίστεως, *with faith*) This is taken for granted, as being the gift of God.

24. Πάντων, *with all*) whether Jews or Gentiles, in all Asia, etc.—[3]ἐν ἀφθαρσίᾳ, *in incorruption, sincerity*) construed with *grace*, viz. *let it be:* comp. iii. 13, μὴ ἐκκακεῖν, *not to faint*, which is a proof of *sincerity* (ἀφθαρσία, *incorruption*). Add 2 Tim. i. 10. We have its opposite, iv. 22.—ἀφθαρσία implies health without any blemish, and its continuance flowing from it. This is in consonance with the whole sum of the epistle; and thence ἀφθαρσία redounds to the love of believers towards Jesus Christ.

[1] Engl. V. by the stopping connects ἵνα rather with προσευχόμενοι, ver. 18 *Praying—that therein I may speak boldly*.—Ed.

[2] Τοῖς ἀδελφοῖς, *to the brethren*) In this conclusion he does not say *to you*, as in ver. 21. It was, it seems, an encyclical epistle.—V. g.

[3] Τῶν ἀγαπώντων, *that love*) See of how great importance is that love, 1 Cor. xvi. 22.—V. g.

ON THE

EPISTLE TO THE PHILIPPIANS.

CHAPTER I.

1. Δοῦλοι, *the servants*) Paul writes more familiarly to the Philippians than to those to whom, in writing, he calls himself an *apostle*. Under this common predicate, he very courteously joins Timothy with himself, who, by his means, was called to be a disciple, and who, having recently joined Paul, had come to Philippi, Acts xvi. 3, 12.—σὺν, *with*) The Church is superior to the bishops; and the apostolic writing is sent more directly to the Church than to the presiding ministers; Heb. xiii. 24; Eph. iii. 4; Col. iii. 18, etc., iv. 17; Rev. i. 4, 11; 1 Thess. v. 12.—ἐπισκόποις καὶ διακόνοις, *with the bishops and deacons*) At that time the former properly managed the internal, the latter the external affairs of the Church, 1 Tim. iii. 2, 8; the latter, however, were not excluded from care about the internal affairs, nor the former about the external. Sometimes Paul, in the inscriptions, calls them *churches;* sometimes he uses a periphrasis, which either signifies something greater, as we have remarked at 1 Cor. i. 2, or is used because, as in the instance of the Romans, they had not yet been fully reduced to the form *of a church*. This epistle

to the Philippians alone is so inscribed as to connect the mention of the *bishops and deacons* with the emphatic paraphrase.[1]

2. Εὐχαριστῶ, *I give thanks*) In this place we shall give a synopsis of the epistle. We have in it—

I. The Inscription, i. 1, 2.

II. Thanksgiving and Prayers for the flourishing spiritual state of the Philippians, ver. 3, 4, 9, 10.

III. Paul mentions his present state, and good hope for the future, ver. 12, 13, 18, 19.

Whence he exhorts the Philippians:—

1. Since he is to continue to live, that they should walk worthily of the Gospel, 25–ii. 16.
2. Although he should be put to death, that they should rejoice with him, 17, 18; and promises that he will very soon give them all information by Timothy, ver. 19, 20; and in the meantime sends Epaphroditus, 25, 26.

IV. He Exhorts them to rejoice, iii. 1, admonishing them to avoid false teachers of righteousness, and to follow the true, ver. 2, 3; and commending peace and harmony, iv. 1–3. In like manner he exhorts them to joy, accompanied with gentleness and calmness of mind, ver. 4–7, and to do all things that are excellent, 8, 9.

V. He accepts warmly the Liberality of the Philippians, 10–20.

VI. The Conclusion, 21–23.

Ἐπί, *upon*) *The mention*, the remembrance is the occasion of

[1] Michaelis (*in der* Enleitung, etc., T. I. p. m. 165, sq.) *confirms the venerable antiquity* of the Syriac Version of the *N. T. from the fact, that in this passage* it uses the word elders for bishops, and *therefore it was made at that time when the real difference between* bishops and presbyters *was not yet known*.—E. B.

thanksgiving.—*πάσῃ*, *every*) Paul's heart was large: comp. the following verse, where it occurs thrice.

4. Ὑπὲρ, *for*) Construe it with *praying*.—*μετὰ χαρᾶς*, *with joy*) The sum of the epistle is, *I rejoice, rejoice ye*. This epistle on *joy* aptly follows that to the Ephesians, where *love* reigns; for *joy* is perpetually mentioned, ver. 18, etc.; likewise ch. ii. 2, 19, 28, iii. 1, iv. 1, 4. The fruit of the Spirit is *love, joy*. Joy particularly gives animation to *prayers*.—*τὴν δέησιν*, [my *request*], *the prayer*) of which he had just spoken.

5. Ἐπὶ, *for*) Construe with *I thank*.—*κοινωνίᾳ*, *fellowship*) which has come to you from above,[1] and is practised by you in holy liberality, ch. iv. 10, 15, 16; comp. 2 Cor. ix. 13.—*ἀπὸ*, *from*) Construe with *I thank*.—*ἡμέρας*, *day*) when ye became *partakers* of the Gospel.

6. Πεποιθὼς, *being confident*) This confidence constitutes the sinews of thanksgiving.—*ὁ ἐναρξάμενος ἐν ὑμῖν*, *who has begun in you*) *ἐν* twice emphatically.—*ἔργον ἀγαθὸν*, *a good work*) It is the one great and perpetual work of God for our salvation, ch. ii. 13.—*ἐπιτελέσει*, *will perfect*) The beginning is the pledge of its final consummation. Not even a man begins anything at random.[2]—*ἄχρις*, *even to*) Believers set before their minds, as the goal, *the day of Christ*, rather than their own death.—*ἡμέρας*, *the day*) ver. 10.

7. Καθὼς, *even as*) He explains the reason why he speaks so kindly as to the Philippians.—*δίκαιον*, *just*) I find just reasons in my own case, from the relationship of faith, and these reasons are not trifling. I am both justly bound by them, and demand them as a right.—*φρονεῖν*) *to think*.—*διὰ*, *for this reason, because*) This is the connection: I have you in my heart as partakers of grace (2 Cor. vii. 3), and long for you, and this not merely from natural affection, but from devotedness to Jesus Christ; hence I clearly perceive, that it is rather the Lord Himself who has the same affection for you, and He will carry on the work from the

[1] *If only the one or the other part* of this fellowship, *and that too the latter, must be understood, which is performed* by the exercise of liberality, *and this is the opinion of some, I scarcely understand how the words ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ*, at *the end* of ver. 6, *can be made to agree with it*.—E. B.

[2] Much less does God.—Ed.

beginning to its termination.— δεσμοῖς—ἀπολογίᾳ, *in my bonds—in defence*) A Hendiadys [My bonds in defence of the Gospel]. Bonds do not restrain my love.—ἀπολογίᾳ, *in defence*) The Romans brought accusations against the Gospel.—βεβαιώσει, *in confirmation*) This is something more than *a defence.*—τοῦ εὐαγγελίου, *of the Gospel*) by which *grace* is announced.—συγκοινωνοὺς—ὑμᾶς ὄντας) He said above, *you;* therefore here is the accusative for the genitive, as Acts vii. 21, where see the note.

8. Ἐν σπλάγχνοις Ἰησοῦ Χριστοῦ, *in the bowels of Jesus Christ*) Not Paul, but Jesus Christ lives in Paul; wherefore Paul is not moved in the bowels of Paul, but of Jesus Christ.

9. Καὶ τοῦτο, *and this*) He declared, from ver. 3 and onward, that he prayed for them; he now shows *what* was his prayer in their behalf.—ἡ ἀγάπη, *love*) Love makes men docile and [spiritually] sagacious, 2 Pet. i. 7, 8. Hence arose the form used formerly in the assemblies of the Church,[1] and which is vernacular among us: *Caritas vestra, your love* (charity), in a wider sense.—ὑμῶν, *your*) Correlative to the love of Paul, ver. 7, 8. A previous [anticipatory] allusion to the love which they had shown to him; ch. iv. 10, 18.—ἔτι μᾶλλον, *yet more*) The fire in the apostle's mind never says, It is sufficient [past and present attainments are enough].—ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, *in all knowledge and perception* [*judgment*]) Knowledge is a very noble species, as sight is in the body: αἰσθήσις, *perception*, is the genus; for we have also [included under it] spiritual sight, hearing, smelling, tasting, touching, *i.e.* the senses for investigation, and those for enjoyment,[2] as they are called. So part of the *perception* [*sense*] is *joy*, frequently mentioned in this epistle. *And all* is an indication that it is the genus; 2 Cor. viii. 7, note. In philosophy, the Peripatetics referred all things only to *knowledge* [*which is the principal fault of the modern philosophers also, when they come upon* spiritual subjects.—V. g.] The Platonists referred all things to the remaining word, *sense*, or *perception;* for example, in Iamblicus. Regard is to be had to both in Christianity: each is met with in the Cross, and renders men fit to *approve.* Here, after love, expressly mentioned, he describes *faith* and *hope* in the following verse. Paul everywhere describes Christianity as something vigorous;

[1] Or else *in sermons.*

[2] Sensûs investigativi et fruitivi.

wherefore the doctrine of the Mystics on Privation is so to be received, as not to be in any respect injurious to that practical ardour of mind.

10. Δοκιμάζειν) *prove* and embrace, Rom. xii. 2.—τὰ διαφέροντα, *the things that are excellent*) not merely good in preference to bad, but the best among those that are good, of which none but those of more advanced attainments perceive the excellence. Truly we choose accurately in the case of things external, why not among things spiritual? Comparative theology is of great importance [*from which they are farthest distant, who cease not to inquire* (who are always asking), *how far they may extend their liberty without sin.*—V. g.]—εἰλικρινεῖς, *sincere*) According to *knowledge.*—ἀπρόσκοποι, *without offence*) According to *all sense* or *judgment.*

11. Πεπληρωμένοι καρπὸν δικαιοσύνης, κ.τ.λ., *filled with the fruits of righteousness*) The same construction is found at Col. i. 9, ἵνα πληρωθῆτε τὴν ἐπίγνωσιν; and *the fruit of righteousness* is generally used in the singular number, Heb. xii. 11; James iii. 18; also Rom. vi. 22, precisely as Paul elsewhere speaks of the *fruit of the Spirit, of light, of the lips.* The more common reading is πεπληρωμένοι καρπῶν, κ.τ.λ.[1]

12. Γινώσκειν, *to know*) The churches may have been prepossessed with contrary rumours [which the apostle wishes to counteract].—μᾶλλον, *rather*) So far from my bonds having been injurious.—εἰς, *into*) Faith takes in a favourable light all that is adverse, ver. 19, 28, ch. ii. 27.—ἐλήλυθεν, [have fallen out] *came*) easily.

13. Τοὺς δεσμούς, *bonds*) Paul, delivered up along with other prisoners, seemed on the same footing with them: afterwards it became known that his case was different, and so the Gospel prevailed.—φανεροὺς, *manifest*) Col. iv. 4.—πραιτωρίῳ, in the *prætorium*) The court of Cæsar; comp. iv. 22.—καὶ, *and*) then.—τοῖς λοιποῖς, *in the other*) places outside of it; 2 Tim. iv. 17. So *other*, 1 Thess. iv. 13.

14. Τῶν ἀδελφῶν, *of the brethren*) who had formerly been afraid.—ἐν Κυρίῳ, *in the Lord*) construed with *are bold.*—τοῖς δεσμοῖς μου, *by my bonds*) They saw Paul both constant and safe

[1] ABD(Λ)Gfg Vulg. (except Fuld. MS. corrected by Victor of Capua), read καρπόν. No old authority except Syr. supports the καυπῶν of the Rec. Text.—Ed.

in his confession of Christ.—*ἀφόβως, without fear) no one terrifying* them. Fear often is no longer felt by [flies from] those who make an attempt.

[1]15. *Τινὲς μὲν—τινὲς δὲ, some indeed—and some*) *A* separation [Sejugatio; see Append.]: for two clauses are laid down, which are afterwards more fully treated.—*δι' εὐδοκίαν*) *of good-will: εὐδοκία* often corresponds to the Hebrew word רצון.

16.[2] *Ἐξ ἐριθείας, of contention*) Construed with *preach.*—*οὐχ ἁγνῶς, not sincerely*) not with a pure intention, or, not without a Jewish leaven; comp. Gal. vi. 12, 13. They spoke of and related what Paul taught: they either did not believe it themselves, or did not confess that they did so. Rumour, report, general preaching, is useful for rousing the attention of many, and requires no great ability [*ἱκανότητα*] in them that preach, which is necessary, and demands purity of *mind and doctrine* in closer application; as, for example, among the Galatians; comp. Gal. i. 7, etc.—*οἰόμενοι, thinking*) They thought that the Gentiles, when they observed the increase of the Gospel, would be indignant with Paul in particular; but the efforts of his opponents did not succeed with them, nor did Paul consider it as an *affliction*, therefore he says, *thinking.*—*θλίψιν, affliction*) even accompanied with the danger of death.—*ἐπιφέρειν, to add*) His bonds were already an *affliction:* they were adding affliction to the afflicted.

17. *Ἐξ ἀγάπης, from love*) towards Christ and me.—*εἰδότες, knowing*) An antithesis to *thinking.*—*εἰς ἀπολογίαν, for the defence*) not on my own account.—*κεῖμαι, I am laid, set*) in one place. Lying [laid aside in imprisonment], or running, Paul still made advancement, 2 Tim. ii. 9. He abode at Rome, as an ambassador does in any place on account of a somewhat lengthened negotiation.

18. *Τί γὰρ, what then?*) What does it matter? That is, I am helped [the cause I have at heart is *furthered*] either way, ver. 12.—*πλήν, yet*) nevertheless.—*προφάσει, in pretext*) Such

[1] *Τὸν λόγον, the word*) which, he says, I preach.—V. g.

[2] The Germ. Vers. places the 17th verse before this clause of the 16th, following the marg. of the 2d Ed. rather than the larger Ed.—E. B.

ABD(Δ)G Vulg. place *οἱ μὲν ἐξ ἀγάπης—κεῖμαι* before *οἱ δὲ ἐξ ἐριθ.—μου*. The Rec. Text order is supported by none of the very old authorities except the later Syr.—Ed.

men, says he, make the name of Christ a pretext: they really design to excite against me ill-will.—ἀληθείᾳ, *in truth*) from the heart, seriously.

19. Γάρ, *for*) [aetiologia]. The reason assigned, why he *should rejoice.*—τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν, *this shall turn to my salvation*) So evidently the LXX., Job xiii. 16, with whom, in that one book, the verb ἀποβαίνω is of frequent occurrence; and in the same passage, Job. xiii. 15, 16, the question relates to *sincerity*, which is purity (ἁγνῶς) with Paul, ver. 16.—εἰς σωτηρίαν, *to salvation*) not only not to *affliction*, ver. 16.—δεήσεως, *prayer*) ascending to heaven.—ἐπιχορηγίας, *supply*) coming down from heaven; ἐπὶ indicates the relation.

20. Ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παῤῥησίᾳ μεγαλυνθήσεται Χριστὸς, *in nothing shall I be ashamed, but in all boldness Christ shall be magnified*) He removes the ignominy from himself: he ascribes the boldness to himself, the glory to Christ.—σώματι, *in my body*) in bonds.—εἴτε διὰ ζωῆς, εἴτε διὰ θανάτου, *whether by life or by death*) The disjunction follows, ver. 21, 22. In what way soever it shall fall out, says he, it will be well. I cannot lose. Paul himself was ignorant what would be the issue; for the apostles were not omniscient, but rather in what referred to themselves they were exercised [disciplined] by faith and patience.

21. Ἐμοὶ) *to me*, at the beginning of a section, means, *so far as I am concerned;* for he treated in the preceding verse of what regarded Christ.—τὸ ζῆν, Χριστός, *to live is Christ*) The article denotes the subject, as again in the next clause. Whatever may be the life I live (in the natural life), its principle and end is Christ.[1] [*While I live in the world I consider the cause of Christ to be my own.*—V. g.]—τὸ ἀποθανεῖν κέρδος, *to die is gain*) Although in dying I seem to suffer the *loss* of all things.

22. Εἰ δὲ, *but if*) Here he begins to discuss the first member of the period: the second at ch. ii. 17, *yea, and if I am offered.* Moreover, he uses δὲ, *but*, because, from the disjunction [two alternatives] laid down in the preceding verse, he now assumes the one; and on this assumption, presently, as if repenting, he begins to doubt, in such a way, however, as not to avoid assuming it in the meantime.—τὸ ζῆν, viz. ἐστί μοι) *if living is to me:*

[1] Literally, *I live Christ*, "Christum vivo."

if I am to live.—ἐν σαρκί) This is a limitation; for even they who die, live.—καρπὸς ἔργου, *the fruit of my labour*) I derive this fruit from it [from living], that I may thereby do the more *work;* a noble *work*, ch. ii. 30; desirable *fruit*, Rom. i. 13. Another seeks fruit from [by means of] his labour; Paul regards the labour itself as the fruit. This living is the fruit of my labour. The expression, καρπὸς ἔργου, *the fruit of labour* [= the labour (is) my fruit]; as, *the river of the Rhine, the virtue of liberality* [for *the river Rhine; the virtue, liberality*]. The price of the labour is its immediate result.[1] Cicero says, "*I propose to myself as the fruit of friendship, friendship itself, than which nothing is more abundant.*"—αἱρήσομαι, *I shall choose*) He supposes the condition, viz. if the power of choosing were given to him. This is the reason of [the ground on which he uses] the Future. [*The lot of the Christian is truly an excellent one. It is only of things that are* good *that the choice can be made, so as to perplex or put his mind in a strait with hesitation. He never can be disappointed.*—V. g.]—οὐ γνωρίζω) *I do not explain*, viz. *to myself; i.e.* I do not determine.

23. Συνέχομαι, *I am in a strait* [I am perplexed]) He suitably expresses this *hesitation*, when he dwells upon this deliberation. —δὲ, *but* [for]) He hereby declares the cause of his doubt.—ἔχων, *having*) The participle, expressive of the feelings of the mind, for the indicative.—εἰς τὸ ἀναλῦσαι) *to depart* from bonds, from the flesh, and from the world. There is no need to seek for metaphor. The use of this word is of wide extent [application], Luke xii. 36; 2 Tim. iv. 6.—σὺν Χριστῷ, *with Christ*) there, whither Christ has gone before him. Paul takes it for granted as a certainty, that, after his martyrdom, he will be immediately with Christ, and that his condition will be greatly superior to what it was in the flesh. [*How delightful it is to rejoice in this hope! Reader, dost thou love* Christ? *Think then what will be the feeling of thy mind, if, after an interval of some months or days, thou shalt be with* Christ. *If that were indeed sure in thy case, what wouldst thou think should be done? See then that thou art doing this very thing at the present time.*—V. g.]—πολλῷ μᾶλλον κρεῖσσον, *far the more preferable* [*far better*]) This short clause is

[1] The reward which the labour itself affords is an immediate result, independent of its future rewards.—Ed.

to be referred to the verb *to be*, not *to depart*, whether we take it as a predicate, or rather understand it absolutely, by supplying ὄν, in this sense, *since that is much better*. For the comparative is cumulative; comp. 2 Cor. vii. 13, note. *To depart* is better than to remain in the flesh; *to be with Christ is far far better*. The Vulgate alone, so far as I know, has rightly, *multo magis melius*, *much more better* [preferable]. *To depart* was always a thing wished for by the saints, but *to be with Christ* is in accordance with the New Testament [a privilege peculiar to the New Testament]; comp. Heb. xii. 24.

24. Ἐπιμένειν, *to abide longer*)—ἀναγκαιότερον, *more necessary*) It appertains more to me [I feel it more desirable], he says, even with a view to the perception of my love [on your part]; more than even the access to blessedness just now mentioned. The Philippians might have said, *This man is necessary to us*. Egotism has ceased in the mind of Paul; he therefore acknowledges that circumstance [the personal gain it would be to him to depart]; comp. ch. ii. 25. He however adds this also: *It is more important for me to be serviceable to you, than a little sooner to enjoy heaven. Heaven will not fail to be mine* [*at last*, notwithstanding the delay].

25. Καὶ τοῦτο, *and this*) While he was writing these things, he had a prophetical suggestion in his mind concerning his continuance among them.—πεποιθὼς οἶδα, *I confidently know*) He knew by spiritual *confidence;* he did not yet know from the report of men, ver. 17, ch. ii. 23.—μενῶ, *that I shall continue*) in life.—συμπαραμενῶ, *remain with* you) I shall remain for a considerable length of time with you. Ps. lxxii. 5, the LXX., συμπαραμενεῖ τῷ ἡλίῳ, *He shall continue along with* [*as long as*] *the sun*. There is no doubt that Paul returned from his first captivity into that country, Philem. ver. 22; Heb. xiii. 19.

26. Τὸ καύχημα ὑμῶν, *your glorying* [rejoicing]) concerning my restoration to you, who were praying for that very thing. It is correlative to the words, *to my rejoicing* [*glorying* over you], ii. 16. *Glory is joy*, proceeding from virtue; *glorying* is the expression of joy, an affection full of joy: from virtue, either true or false; whence glorying is also true or false; comp. Is. lvii. 12, where *righteousness* is called, though it is falsely so called, righteousness.

27. Μόνον, *only*) Make this one thing your care; nothing else.

[— — — *whatever happens as to my arrival. By supposing this or that event, not a few persuade themselves, that they will be at last such as it is proper for them to be; but it is better always to perform present duty, without evasions.*—V. g.] —τοῦ εὐαγγελίου, *the Gospel*) For the sake of propagating which I delight [feel it desirable] to remain. [*There is plainly taught in this very passage all that is worthy* of a Christian *man, who desires to be called* evangelical. *Faith is mentioned*, ver. 27, *hope*, ver. 28, *love*, ch. ii. 2.—V. g.]—*ἰδὼν—ἀκούσω, seeing—I may hear*) Comp. ver. 30.—ἀκούσω) *I may hear* and know; for ἀκούσω is to be referred also to *coming and seeing you.*—ἐν ἑνὶ πνεύματι, *in one spirit*) *one* among you.—μιᾷ ψυχῇ, *with one soul* [*mind*]) There is sometimes a certain natural antipathy among saints, but this feeling is overcome, when there is not only unity of spirit but also of soul.—συναθλοῦντες) *striving along with* me. Paul was struggling in a conflict, ver. 30.

28. Μὴ πτυρόμενοι, *not terrified*) with a great and sudden terror; for πτύρω is properly said of horses.—ἥτις, *which*) *the striving.*—αὐτοῖς) *to them.*—ἔνδειξις, *an evident token*) 2 Thess. i. 5.

29. Ὅτι, *because*) The force of the declaration falls upon the word ἐχαρίσθη, God *bestowed it of grace.* The gift of grace is a *sign of salvation.*—τὸ ὑπὲρ) It is repeated after the intervening clause, τὸ ὑπὲρ αὐτοῦ πάσχειν.—πιστεύειν· πάσχειν, *to believe—to suffer*) ver. 27, at the end.

30. Ἔχοντες, *having*) construed with *ye stand fast, in nothing terrified*, ver. 27, 28.—εἴδετε, *you have seen*) Acts. xvi. 12, 19, 20.—ἐν ἐμοί, *in me*) who am *not terrified.*

CHAPTER II.

1. Εἴ τις) If it be thought preferable that this word be read four times, we may thus explain it: *if therefore exhortation*[1] *in Christ*

[1] The Greek word παράκλησις signifies either *exhortation* or *consolation.* The Engl. Vers. has taken the latter, Bengel the former

be *any* (joy), *if the comfort of love* be *any*[1] (joy), *if the fellowship of the Spirit* be *any* (joy), *if bowels and mercies be any* (joy), *fulfil ye my joy;* so that the predicate supplied four times may be joined with the subject expressed. See on a similar ellipse, Mark xv. 8, note. Certainly Paul's joy was most present and vivid; even with the common reading, [2] εἴ τις—εἴ τινα, *if any—if any*, the joy is still by implication denoted, being about to be fulfilled by harmony, etc.—οὖν, *therefore*) This corresponds to ch. i. 27, *in one spirit, with one mind.*—παράκλησις ἐν Χριστῷ, *exhortation* [*consolation*] *in Christ*) This has as its adjunct, *comfort of love;* and *fellowship of the Spirit* has as adjuncts, *bowels and mercies.* The four fruits correspond to these four influencing motives in the same order, *that*, etc., in the following verse, as even the mention of *love*, put twice [viz. both in ver. 1 and ver. 2], in the second place indicates; and the opposites of each pair are put away [as unworthy of Christians] in ver. 3 and 4. All things are derived from Christ and the Holy Spirit.

2. Τὸ αὐτὸ φρονῆτε, *be like-minded*) The participle that follows depends on this.—σύμψυχοι, *of one mind*) viz. *that ye be.* On this the following participle also depends.—τὸ ἕν, *the one thing*) The previous, *that ye be like-minded*, implies that the *feeling of the mind* ought to tend to the same things: the latter expression, *being of one mind*, implies that the *feeling of the mind itself* ought to be the same.

3. Μηδὲν, *nothing*) viz. *mind* or *think, do.*—ἐριθείαν, *strife*) which has no anxiety to please others.—κενοδοξίαν, *desire of vainglory*) which is too anxious to please others.—ὑπερέχοντας, *superior*) in point of right and in endowments. That may be done not only externally, but by true humility, ταπεινοφροσύνην, when a man, in the exercise of self-denial, turns away his eyes from his own privileges and rights, and studiously contemplates the endowments of another, in which he is his superior.

[1] ABCG*fg* Vulg. and Rec. Text read εἴ τι παραμύθιον. Only D(Δ) corrected reads τις.—Ed.

[2] Which both the margin of each Ed. and the Germ. Vers. seem to prefer.—E. B.

ABCD(Λ)G read εἴ τις σπλάγχνα. And so Lachm. Vulg. has "Siquid (siquis) viscera." *fg* Rec. Text and Tisch., with less authority, read εἴ τινα σπλάγχνα.—Ed.

4. Μὴ τὰ ἑαυτῶν) *not* merely *your own* interest, nor on your own account: comp. ver. 21.—*μὴ τὰ—τὸ*) Perverted usefulness is manifold; true usefulness is simple and one.[1] This is the difference between τὰ and τὸ.[2]

5. Φρονεῖσθω, *let the mind be*) He does not say φρονεῖτε, *think ye*, but φρονείσθω, *cherish this mind*.—ἐν Χριστῷ Ἰησοῦ, *in Christ Jesus*) Paul also was one who had regard to what belonged to others, not merely what belonged to himself: ch. i. 24: and this circumstance furnished him with the occasion of this admonition. He does not, however, propose himself, but Christ, as an example, who did not seek His own, but humbled Himself. [*Even the very order of the words, as the name* Christ *is put first, indicates the immense weight of this example.*—V. g.]

6. Ὅς) inasmuch as being one *who*.—ἐν μορφῇ Θεοῦ ὑπάρχων, *subsisting in the form of God*) The name *God*, in this and the following clause, does not denote God the Father, but is put indefinitely. *The form of God* does not imply the *Deity*, or Divine nature itself, but something emanating from it; and yet again it does not denote *the being on an equality with God*, but something prior, viz. *the appearance* [outward manifestation] *of God, i.e.* the form shining forth from the very glory of the Invisible Deity, John i. 14. The Divine nature had infinite beauty in itself, even without any creature contemplating that beauty. That beauty was the μορφὴ Θεοῦ, *form of God*, as in man beauty shines forth from the sound constitution and elegant symmetry of his body, whether it has or has not any one to look at it. Man himself is seen by his *form;* so God and His glorious Majesty. This passage furnishes an excellent proof of the Divinity of Christ from this very fact; for as *the form of a servant* does not signify the human nature itself—for the form of a servant was not perpetual, but the human nature is to continue

[1] Therefore the plural, τὰ, is used in the former case; the singular, τὸ, in the latter: a distinction lost in the reading of the Engl. Vers.—Ed.

[2] The margin of the older Ed., which has the suffrage of the Germ. Vers., prefers the reading *μὴ τὰ—καὶ τὸ*, but the margin of the 2d Ed. declares the reading τὸ, I know not whether at the beginning or end of the verse, not quite certain.—E. B.

None but inferior uncial MSS. read τὸ in the second position. ABC Vulg. and Rec. Text read καὶ τὰ. D corrected G*fg* read τὰ τῶν.—Ed.

for ever—yet nevertheless it takes for granted the existence of the human nature: so the *form of God* is not the Divine nature, nor is the *being on an equality with God* the Divine nature; but yet He, who *was subsisting* in the form of God, and who might have been on an *equality with God*, is God. Moreover the *form of God* is used rather than the *form of the Lord*, as presently after *on an equality with God:* because *God* is more an absolute word, *Lord* involves a relation to inferiors. The Son of God *subsisted* in that form of God from eternity: and when He came in the flesh He did not cease to be in that form, but rather, so far as the human nature is concerned, He began to *subsist* in it: and when He was in that form, by His own peculiar pre-eminence itself as Lord, it was entirely in His power, even according to His human nature, so soon as He assumed it, to be *on an equality with God*, to adopt a mode of life and outward distinctions, which would correspond to His dignity, that He might be received and treated by all creatures as their Lord; but He acted differently.—οὐχ ἁρπαγμὸν ἡγήσατο, *He did not regard it a thing to be eagerly caught at as a prey*) *as a spoil.* Those, to whom any opportunity of sudden advantage is presented, are usually eager in other cases to fly upon it and quickly to lay hold of it, without having any respect to others, and determinately to use and enjoy it. Hence ἁρπαλέα, with Eustathius, means, τὰ πάνυ περισπούδαστα, *the things which a man may with all eagerness snatch for his own use, and may claim as his own:* and the phrases occur, ἅρπαγμα, ἁρπαγμὸν, ἕρμαιον, εὕρημα, νομίζειν, ποεῖσθαι, ἡγεῖσθαι, ἁρπάζειν. E. Schmidius and G. Raphelius have collected examples from Heliodorus and Polybius. But Christ, though He might have been *on an equality with God*, did not snatch at it, did not regard it as spoil.[1] He did not suddenly

[1] Many think rightly, from a passage of Plutarch, quoted by Wetstein, that ἁρπαγμὸς signifies the *act* by which anything is greedily seized, and the *desire* which leads to it; but that ἁρπάγμα, having a neuter ending, indicates the *object* desired, the *thing* seized, the prey. Drusius, in Crit. S.S., Lond., tries to show that ἁρπαγμὸς, as well as ἁρπάγμα, though both strictly signifying an *act*, *may* signify the thing which is the *object* of the act. Wahl renders ἁρπαγμὸς, "res cupidè arripienda et necessario usurpanda." So Neander, "Conscious of Divinity, He did not *eagerly retain* equality with God for the mere exhibition of it, but emptied Himself of the outward attributes and glory of it." The antithesis favours this view. However, there

use that power; compare Ps. lxix. 5; Gen. iii. 5, etc. This *feeling* on His part is at the same time indicated by the verb ἡγεῖσθαι, *to regard, to treat it as*. It would not have been *robbery* (rapina), if He had used His own right; but He abstained from doing so, just as if it had been *robbery*. A similar phrase at 2 Cor. xi. 8, where see the note, may be compared with it.—τὸ εἶναι ἴσα Θεῷ) ἴσα, the accusative used adverbially, as happens often in Job, *on an equality with* and in a manner suitable to God. *To be on an equality with God*, implies His *fulness* and *exaltation*, as is evident from the double antithesis, ver. 7, 8, *He emptied and humbled Himself*. The article, without which μορφὴν is put, makes now an emphatic addition [Epitasis]. It is not therefore wonderful, that He never called Himself *God*, rather rarely *the Son of God*, generally the *Son of man*.

7. Ἀλλ', *but*) To this word the two clauses refer: *He emptied Himself*, to which the *form of a servant* belongs; and *He humbled Himself*, on which His *obedience* depends. The former is opposed privatively, the latter also in direct contrariety to *being equal with God;* wherefore these two words are used in the way of gradation, and *He humbled* is put before *Himself*.[1] (Comp. James ii. 18, note). For, to take an example, when Philip V. ceased to be King of Spain, whose doings were agitating the public mind while we were engaged in these meditations, he so far *emptied himself*, yet he did not equally *humble himself:* he laid down the government of a kingdom, but he did not become a subject.—ἑαυτὸν ἐκένωσε, *He emptied Himself*) התפשיר,

seems no very valid argument against ἁρπαγμὸς being taken in the *strict* sense, as Engl. V., '*thought*' the being on an equality with God no act of '*robbery*,' or arrogation of what did not belong to Him. It is true the antithesis, as Olshausen argues, ἀλλ' ἐκένωσεν, may seem to suit better Wahl's rendering. But ἁρπαγμὸς, in the only passage where it occurs, Plut. de puer. educ., 120, means *raptus* or *actio rapiendi*, not *res rapta*. It is only by metonymy it can be made even *res rapienda*. As to the antithesis, ἀλλ' plainly means, *And yet:* Though having been in the form of God, etc., yet, etc.—Ed.

[1] ἑαυτὸν ἐκένωσεν (the ἑαυτὸν coming *first*, because Himself, *viewed in respect to what He had heretofore been*, is the emphatic word and thought); but ἐταπείνωσεν ἑαυτὸν (the ἑαυτὸν coming *second*, and ἐταπείνωσεν first, because the emphatic word is ἐταπείνωσεν, which forms a climax to the previous ἐκένωσεν. He not only *emptied Himself* of what He was and had, but submitted to *positive humiliation*).—Ed.

LXX., κενὸν ποιῆσαι, Is. xxxii. 6, where the matter discussed is indeed quite different, but yet Paul, when he uses ἐκένωσεν, translates by it the verb חסר, Ps. viii. 5, with which comp. Heb. ii. 7. Wherever there is *emptying*, there is a thing containing and a thing contained. The thing containing, in the *emptying* of Christ, is *Himself;* the thing contained was that *fulness*, which He received in His exaltation. He remained *full*, John i. 14: and yet He bore Himself in the same way as if He were *empty;* for He avoided the observation, so far as it was expedient, of men and angels, nay, even of His own self: Rom. xv. 3: and therefore not only avoided observation, but also denied Himself, and abstained from His rights.— μορφὴν, *form*) These three words, μορφὴ, ὁμοίωμα, σχῆμα,[1] *form, likeness, fashion*, are not synonymous, nor even can they be interchanged the one for the other; but yet they are closely related: *form* signifies something absolute; *likeness* denotes a relation to other things of the same condition; *fashion* is to be referred to the sight and sense.—λαβὼν, *having taken*) The act of *emptying* carries with it [contains in it] His *taking the form of a servant.* Moreover He was able to *take it*, because *He was in the likeness of men.*—ὁμοιώματι ἀνθρώπων, *in the likeness of men*) He was made like men, a true man.

8. Καὶ σχήματι, *and in fashion*) a distinct and lower degree of *emptying.* The antitheses are, the *form of God*, and *the form of a servant.* Yet such a division of the parts of the sentence remains as joins the two words, *emptied, humbled*, by *and*, without an asyndeton.[2] Ἀλλὰ, *but*, ver. 7, divides into its two distinct parts the whole antithesis, which, after the ὅς, *who*, in the former part, has two clauses; more clauses in the second.—σχήματι εὑρεθεὶς ὡς ἄνθρωπος, *being found in fashion as a man*) σχῆμα, *fashion*, dress, clothing, food, gesture, words and actions.—εὑρεθεὶς, *being found*) showing Himself such, and bearing Himself so in reality.—ὡς ἄνθρωπος) *as a man*, a common man, as if He were nothing else

[1] The word σχῆμα, *habitus* (Th. σχῶ *habeo*), 'condition,' 'appearance,' 'bearing,' has a wider application than μορφὴ, *forma.* Ὁμοιότης is the *similarity* itself: Ὁμοίωσις the *image* or *likeness* according to which anything is conformed: Ὁμοίωμα *the thing itself* so conformed or made like.—Ed.

[2] So Lachm. rightly punctuates with comma after ἀνθρώπων γενόμενος, and καὶ σχήματι—ἐταπείνωσεν ἑαυτόν, without asyndeton. But Tisch. joins γενόμενος and εὑρεθεὶς by καὶ, putting the comma after ἄνθρωπος, so that there is an asyndeton between ἐκένωσεν and ἐταπείνωσεν.—Ed.

besides, and as if He did not excel other men; He assumed to Himself nothing extraordinary.—ἐταπείνωσεν ἑαυτὸν, *He humbled Himself* [Engl. Vers. *made Himself of no reputation*]) The state of emptying gradually becomes deeper.—γενόμενος ὑπήκοος) *became obedient*, Heb. v. 8, viz. *to God*. This ellipsis expresses εὐλάβειαν, *the dutiful condescension* of Jesus Christ; *obedience* becomes a slave. —μέχρι, *even to* [as far as to]) construed with *humbled*, also with *obedient*. There is the greatest *humiliation* in death; ch. iii. 21; Acts viii. 33; Ps. xc. 3, LXX.; and the greatest *obedience*, John x. 18.—σταυροῦ, *of the cross*) which was the usual punishment of *slaves* [*servants*, whose *form He took upon Him*].

9. Διὸ καὶ, *wherefore also*) The most appropriate reward of emptying is exaltation; Luke xxiv. 26; John x. 17. That result could not but follow it; John xvi. 15. Whatever belongs to the Father belongs to the Son. Those things could not so belong to the Father, as that they should not belong to the Son; John xvii. 5. Paul elegantly leaves the fact to be supplied, that they also will be exalted who humble themselves according to the example of Christ; nay, he expresses it, ch. iii. 21.—ὁ Θεὸς, *God*) Christ emptied Christ; God exalted Christ, comp. 1 Pet. v. 6, and made Him to be *equal with God*.—ὑπερύψωσε, *highly exalted*) It was thus the *humiliation* was compensated. A lofty compound.—καὶ ἐχαρίσατο, *and hath given*) It was thus the *emptying* was compensated, to which also the *fulness* is more expressly opposed, Eph. i. 23, iv. 10. By the verb χαρίζεσθαι, *to give*, is denoted, how acceptable *the emptying* of Christ was to God, and with how lowly a mind Christ, after He had gone through all that state of *servitude*, received this *gift*.—ὄνομα) *a name* along with the thing, *i.e.* dignity and praise. —ὑπὲρ πᾶν ὄνομα, *above every name*) Eph. i. 21, not merely above every name among mankind.

10. Πᾶν γόνυ—πᾶσα γλῶσσα, *every knee—every tongue*) A Synecdoche;[1] *i.e.* that in every way they may worship and acknowledge Him as *Lord;* comp. Rev. v. 13.—κάμψῃ) *may bow*, viz. *itself*, either with [in token of] applause or with trembling.—ἐπουρανίων [supracælestium], *of the beings dwelling in the upper*

[1] *Bowing the knee*, the part put for *every* kind of worship, the whole. —ED.

heaven) The heavenly inhabitants bow their knees, for Christ the Lord has taken *heaven*.—ἐπιγείων, *of things on earth*) For He dwelt upon the earth.—καταχθονίων, *of beings under the earth*) See Mark iii. 11; Job xxvi. 5 [Eph. iv. 9; Rev. v. 13.—V. g.] Afterwards He also presented Himself to them. This division goes further into the height and depth than that, Ex. xx. 4.

11. Ἐξομολογήσηται, *should confess*) expressly.—Κύριος, *Lord*) no longer *in the form of a servant*.—εἰς, *in*) That Jesus Christ is Lord, inasmuch as He is in the glory of God the Father [not as Engl. Vers. "to the glory"]. So εἰς, John i. 18 [εἰς τὸν κόλπον, "*in* the bosom," not *into* or *to* the bosom, etc.].—Θεοῦ Πατρὸς, *of God the Father*) The Son acknowledges, and those who see the glory of the Son also acknowledge, that the Son has this glory with the Father, and from the Father; comp. 1 Cor. xv. 28.

12. Ὥστε, *therefore*) He sets Christ before us as an example, and infers, that we should maintain the salvation which Christ has procured for us.—ὑπηκούσατε, *ye have obeyed*) me, exhorting you to *salvation*, and have obeyed God Himself; comp. *obedient*, ver. 8.—μετὰ φόβου καὶ τρόμου, *with fear and trembling*) You ought to be 'servants,' according to the example of Christ; ver. 8: moreover *fear* and *trembling* become a servant; Eph. vi. 5, *i.e.* humility; comp. Rom. xi. 20. *Joh. Jac. Wolfius* has observed, in his MS. exegesis of the Ep. to the Phil., Paul, though filled with joy, still writes seriously.—ἑαυτῶν, *your own*) In this department, indeed, *look each of you at his own things*; comp. ver. 4, *your own*, he says; because I cannot be present with you, be you therefore the more careful of yourselves.—σωτηρίαν, *salvation*) that which is in *Jesus*.—κατεργάζεσθε, *work out*) even to the end.

13. Ὁ Θεὸς γάρ, *for God*) God alone; He is present with you even in my absence. You want nothing, only be not wanting to yourselves; comp. 2 Pet. i. 5, 3. [*You can do nothing of yourselves; avoid security. Some, trusting too much to their exalted condition, think that they may hold the grace of* God *on the same footing as the Israelites held the food sent down from heaven*, Num. xi. 8, *and therefore that it is at their own will either to struggle against it or anew to grant it admission.*—V. g.]—τὸ θέλειν, *to will*) that you have willed salvation in my presence, and still will it.—τὸ ἐνεργεῖν, *to do*) even now in my absence.—

ὑπὲρ τῆς εὐδοκίας, *of His good pleasure*) To this refer, *to will;* and *to do*, to, *who worketh.*

14. Ποιεῖτε, *do*) *with His good pleasure.* Sons ought to imitate their father, ver. 15.—χωρὶς γογγυσμῶν, *without murmurings*) in respect of others. To this refer ἄμεμπτοι, *blameless.* Not only brawlings and clamours, from which the Philippians had now withdrawn, are opposed to love, but also murmurings. Doubting is joined to these, as well as wrath, 1 Tim. ii. 8. [*A man may either cherish both in himself or rouse them in others.*—V. g.] Inquire or accuse in my presence; do not murmur behind my back or in secret.—καὶ διαλογισμῶν, *and doubtings, disputings*) in respect of yourselves. To this refer ἀκέραιοι, 'indelibati,' ver. 15, *unimpaired* [Engl. Vers. *harmless*], viz. in the *faith* [ver. 17]. Many words of this sort are both active and passive at the same time; comp. Rom. xvi. 19, note. Ἀκέραιον is applied to *a patrimony*, that is *uninjured, unimpaired*, in Chrys. de Sacerd. § 17.

15. Θεοῦ, *of God*) who is good.—σκολιᾶς) *crooked.*—φαίνεσθε) *ye shine*, namely, by having kept this exhortation. *Of life* follows, as the mention of light and life is frequently joined.—ἐν κόσμῳ, *in the world*) among the human race, of whom many are yet to be converted, others are to be reproved.

16. Λόγον ζωῆς, *the word of life*) which I have preached to you. There is frequent mention of *life* in this epistle, ch. iv. 3.—ἐπέχοντες) *holding fast, upholding*,[1] lest you should give way to the world.—εἰς καύχημα, *for a source of glorying* to me) Construe with *holding fast.*—εἰς ἡμέραν, *in* [against] *the day*) The Philippians thought the day of Christ so near, that the life of Paul might be lengthened out even till that day. Paul did not consider it necessary to confute this.—οὐκ εἰς κενὸν, *not in vain*) with your fruit.

17. Ἀλλ' εἰ καὶ, *but if even*) Look back at i. 22, note.—εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ, Engl. Vers. *if I am even offered upon the sacrifice and service;* Bengel gives, *if I am poured out on the victim and sacrifice*) The Philippians, as well as the other nations converted to the faith, were the *oblation;* Paul was the *minister* [not here primarily, *the offering*, or *obla-*

[1] But Engl. V. *Holding forth*, referring to the metaphor in φωστῆρες, *lighthouses*, which hold forth a *beacon-light* to warn the unwary.—Ed.

tion, as Engl. Vers. implies], Rom. xv. 16; and as at the holocausts, a libation of wine was usually made, and it was poured out at the base of the altar, so Paul rejoices that his blood should be poured out. The future accomplishment of the sacrifice was matter of joy to both. Here is the superior excellence of martyrdom. The phrase is in consonance with the punishment of the sword, which awaited Paul.—θυσίᾳ, *the victim, the sacrifice*) To this refer, *I rejoice with you, rejoice ye.*—λειτουργίᾳ, *service*) To this refer, *I rejoice*, and *rejoice ye with me.*

18. Συγχαίρετε μοι) *rejoice with me*, congratulate *me*, on being poured out as a libation.

19. Δὲ) *but:* although I have no grounds at present for writing categorically about my death.—ὑμῖν) *to* [for] *you:* This [“*for* you,” *i.e.* for your good, to your satisfaction] is more expressive, than if it had been the accusative with the preposition εἰς [which would be merely “*to* you”].—κἀγὼ) *I also;* that not only you [may be of good comfort], upon your knowing [receiving information as to] my affairs, ver. 23.—εὐψυχῶ, *may be of good mind* [*comfort*]) He is anxious about the Philippians; and yet he has good hope.

20. Οὐδένα, *no one*) None other, him alone [He is the only like-minded one I have]. *Who* depends on *him*, as the antecedent, understood.—ἰσόψυχον, *like-minded*) Paul's second self, viz. Timothy: So Ps. lv. 14, ואתה אנוש כערכי, *but thou, O man like-minded* (ἰσόψυχε); Deut. xiii. 7 (6), אשר כנפשך, *who is like-minded with thee* (ὁ ἴσος τῇ ψυχῇ σου). [*Where* Timothy *is, says Paul, there you may consider that* I myself *am present.*—V. g.]—γνησίως, *Sincerely, like a brother*, [Engl. Vers. *naturally*]) ver. 22; 1 Tim. i. 2.[1]—μεριμνήσει) *will care* [*will be solicitous in all that concerns you*], whilst among you: and will give an *accurate* report to me.

21. Οἱ πάντες, *they all* [*the* whole mass of men]) If at that time, so distinguished as it was, Paul quite approved of only one out of, as it were, his own band (ch. i. 14, 17), speaking of those who were then present, ch. iv. 21, and that too writing at such a distance to the church of the Philippians, how many

[1] γνησίῳ τέκνῳ. a *genuine* son: Engl. V. “my *own* son.” So here, *in the genuine spirit of a brother.*—Ed.

do we suppose in our times approve themselves unto God? [*This fact may be put to the test, when a man ought to have given his assistance to a laudable undertaking, either near or at a distance, which either he has not under his charge, or which he does not perceive will be of advantage to him*, Judg. v. 23, viii. 6. *Nay, even it sometimes happens, that he who possesses some extraordinary gift or endowment, if in any way he has found an opportunity of refusing the benefit of it to others, derives much self-gratification from this very fact. O Christians, unworthy of the name!*—V. g.] It was a very nice *αἴσθησις, sense*, by which Paul perceived this.—*τὰ ἑαυτῶν, their own*) ver. 4. O how many are godly on their own account! although they are not *enemies*, iii. 18.—*ζητοῦσι, seek*) A godly intimation may be given to godly hearers as to the character of these or those ministers.—*οὐ τὰ*[1] *Χριστοῦ Ἰησοῦ, not the things which are Jesus Christ's*) They experience this, who from their heart seek to promote the common edification. They find few to assist them, Judg. v. 17, 23, viii. 6, 8. They are abandoned, when there is no obligation close in view, no hope of reward or fame. When the advantage of the kingdom of Christ is consulted by most persons, it is generally done in the way of a safe or secure expediency.[2] When some sacrifice must be made, the man does not fight, but flees, and excuses himself with the hope of fighting at another time.

22. Δὲ, *but*) This marks the antithesis between, ver. 21, *all*, and *of him*. Rare praise, Neh. vii. 2.—*γινώσκετε*) *ye know;* comp. Acts xvi. i. 12.—*τέκνον σὺν*, as *a son with*) He speaks with great elegance, partly as of a son, partly as of a colleague: so in ch. iii. 17, he presents himself as the type [*τύπον*; "an ensample," Engl. V.], and yet he commands them to be *συμμιμηταὶ, followers with* him, not merely *followers* [just as here he makes Timothy *a son* following him as a father, and yet also a colleague *with* him].

[1] The marg. of both Ed., and also the Germ. Vers., give their decision in favour of the reading Ἰησοῦ Χριστοῦ in this passage.—E. B.

Ἰησοῦ Χριστοῦ is the reading of ACD(Λ)G*fg* Amiat. MS. of Vulg. But Χριστοῦ Ἰησοῦ, B (judging from silence) Memph. and later Syr. Ed.—Ed.

[2] *i.e.* Where consulting Christ's advantage is consistent with consulting their own, so as to be free from hurt or loss: "per modum innoxiæ utilitatis."—Ed

23. Ὡς ἂν ἀπίδω) ἀπιδεῖν,[1] *to carry off* or *acquire, to obtain information.*—ἐξαυτῆς, *presently*) The relative force implied in the αὐτῆς of the compound has regard to the phrase, *I shall have obtained the information* (of your state).

25. Ἐπαφρόδιτον, *Epaphroditus*) iv. 18.—συστρατιώτην, a *fellow-soldier*) ch. i. 27, 30.—ὑμῶν δὲ ἀπόστολον, *and your deputy* or *messenger*) The Philippians had deputed him as a messenger to Paul [iv. 18].—λειτουργὸν τῆς χρείας μου, *the minister to my necessity*) To this also refer *your* [viz. your minister, the one sent by you to minister to my necessity]; for he had been serviceable to Paul in the name of the Philippians. Also see how highly even external ministration is estimated: ver. 30.—πέμψαι, *to send*) He says, *to send*, not to *send back;* for he had come to Paul for the purpose of remaining with him: ver. 30.

26. [2]Ἀδημονῶν) Hesychius has, ἀδημονῶν, ἀγωνιῶν· ἀδημονῶ, ἀκηδιῶ, ἀγωνιῶ. Ἀκηδιῶν, *worn* out with grief. *Acedia*, languor in spiritual things.—ἠκούσατε, *ye have heard*) and on that account have been anxious.

27. Παραπλήσιον, *near*) He speaks (at first) rather mildly, lest he should at once terrify the Philippians: then ver. 30, he says, ἤγγισεν, *he drew* (was) *nigh unto*, and by this verb greater danger is indicated.—αὐτὸν ἠλέησεν, had *mercy on him*) by restoring health and life.—καὶ ἐμὲ, *and on me*) The saints were allowed to consider all things as given to them.—λύπην, *sorrow*) for the death of Epaphroditus—*sorrow*, opposed to the 'joy,' of which the whole epistle treats.—ἐπὶ λύπῃ, *on sorrow*) for the sickness of Epaphroditus, for his own bonds, etc.

28. Σπουδαιοτέρως, *the more earnestly, anxiously* [*carefully*]) sooner than Timothy, ver. 19.—χαρῆτε, *ye may rejoice*) Godly men may receive joy from all things.—ἀλυπότερος ὦ, *I may be the less sorrowful*) when I know, that you rejoice.

30. Μέχρι θανάτου, *even unto death*) This appertains to the comparison of duties [to the question of the prior claim among comparative duties]. To minister to Paul, seems in itself to be

[1] Wahl, *Clavis*, translates, "Simulac *cognovero* rerum mearum eventum."—Ed.

[2] Ἐπιποθῶν, *longing for*) Something of *nature* may have been mixed up with this; but when *grace* is the predominant element, all things are estimated by love.—V. g.

a matter of somewhat less importance than the danger to the life of Epaphroditus, who however most rightly purchased by this disadvantage [the danger to his life] that important benefit [the glad reception at Philippi, ver. 29, and the love and prayers of Paul, ver. 27, 28] : 2 Tim. i. 16, 17.—ἤγγισε, *drew nigh*) Epaphroditus, when setting out from Philippi, does not seem to have been aware that he would become sick; but yet, inasmuch as he undertook the arduous journey, not shrinking back through fear of whatever might happen to him either from the enemies of Paul or from any other cause, the sickness, although unforeseen, is attributed to him as if it were undergone out of kindness to Paul.—παραβουλευσάμενος τῇ ψυχῇ) τῇ ψυχῇ, the dative. Hesychius : παραβουλευσάμενος, εἰς θάνατον ἑαυτὸν ἐκδούς, *exposing one's self to death.* παραβουλεύομαι properly signifies, *I take counsel*, or rather, *I form a design contrary to my interests.* It is a Paronomasia [the signification of a word changed by a slight alteration of letters] on the word παραβάλλομαι, *I rashly dare, I cast myself recklessly into danger*, which the apostle seems to have skilfully avoided, comp. iii. 2, at the end, note.—τὸ ὑμῶν ὑστέρημα, *your deficiency* [Engl. V. *lack of service*]) This *deficiency* existed not so much in the estimate of Paul, as in the feeling of the Philippians themselves, on account of the love which they bore to him, ch. iv. 10, 11.

CHAPTER III.

1. Τὸ λοιπὸν, *Furthermore*) a phrase used in continuing a discourse, 1 Thess. iv. 1. So λοιπὸν and τοῦ λοιποῦ are used.—[1]τὰ αὐτὰ, *the same things*) concerning joy. [*The proper principle on which to rest our rejoicing is presently presented, namely, to be in communion with Christ.*—V. g.]—οὐκ ὀκνηρὸν, *is not troublesome*) For it is pleasant for a person who feels joy to write: *rejoice.* The contrary is found at Gal. vi. 17.—ὑμῖν δὲ ἀσφαλές,

[1] Χαίρετε ἐν Κυρίῳ, *rejoice in the Lord*) dost thou thyself rejoice with all diligence (earnestness) and constancy in the Lord Jesus Christ? ch. iv. 4. —V. g.

but for you it is safe) Spiritual joy produces the best *safety* against errors, especially Jewish errors, ver. 2.

2. Βλέπετε, *see*) A vehement Anaphora,[1] *See*, and you will avoid; a metonymy of the antecedent for the consequent.[2] The antithesis is σκοπεῖτε, *observe, mark*,[3] ver. 17; for ver. 17 returns to this topic, wonderfully tempered by reproof and exhortation.—τοὺς κύνας, *the dogs*) Undoubtedly he used this appellation *often* in their presence, ver. 18, and he now brought it to the recollection of the Philippians; and hence they would more easily understand it than we. Comp. 2 Thess. ii. 5. The three members of the following verse correspond, by a retrograde gradation (descending climax), to the three clauses of this verse; so that the *dogs* are the false apostles and carnal men, who do not trust in Christ, but in the flesh, and are slaves to foul lusts [*utter strangers to true holiness, although exulting in the name* of Jews.—V. g.], ver. 19. So the term *dogs* is applied to ἐβδελυγμένοις, *those to be abominated*, Rev. xxii. 15; comp. Rev. xxi. 8; or in other words, *the abominable*, impure (βδελυκτοὶ, μεμιαμμένοις), Tit. i. 16, 15, strangers to holiness, Matt. vii. 6; quite different from Paul, living and dying; for in life they abound to overflowing in the vices of dogs, in filthiness, unchastity, snarling, 2 Pet. ii. 22; Deut. xxiii. 19 (18); Ps. lix. 7, 16; and they are most of all the enemies of the cross of Christ, ver. 18; comp. Ps. xxii. 17, 21: and in death they are *dead dogs* (by which proverb something of the vilest sort is denoted): comp. ver. 19. That saying is applicable to these, which is commonly used, *Take care of the dog*.[4] The Jews considered the Gentiles as dogs; see at Matt. xv. 26; they are now called dogs, who are unwilling to be the Israel of God.—τοὺς κακοὺς ἐργάτας, *evil workers*) who do not serve God; comp. 2 Cor. xi. 13.—τὴν κατατομὴν, *the concision*) A Paranomasia [See Append.]; for he claims for Christians the glorious

[1] Repetition of the same word at the beginnings of several clauses.—Ed.

[2] *See*, instead of *avoid*, which is its consequence.—Ed.

[3] So as to *follow*; not as here, *See* so as to *avoid*.—Ed.

[4] Εὐλαβοῦ τὴν κύνα, *cave canem*, used to be written near the door of ancient houses to guard strangers against the dog kept in the ostium or janua. At Pompeii, "in the house of the tragic poet," there is wrought in the Mosaic pavement, "Cave canem," and the figure of a fierce dog. See Gell's Pomp.—Ed

name of *the circumcision* (περιτομῆς) in the following verse. The circumcision of the body was now useless, nay hurtful. See κατατέμνω on the prohibition of cutting the flesh, Lev. xxi. 5; 1 Kings xviii. 28. He speaks not without indignation.

3. Γὰρ, *for*) This gives the reason why in ver. 2 he separates and banishes the others to such a distance, [*and also why he calls the external* circumcision *of the flesh only* concision.—V.g.]—ἡ περιτομὴ, *the circumcision*) The abstract for the concrete; *the true people.*—πνεύματι, *in the spirit*) not in the letter, Rom. ii. 29.—πνεύματι Θεῷ λατρεύοντες, *serving God in the spirit*) So Rom. i. 9.[1]—καυχώμενοι, *glorying, rejoicing*) This is more than πεποιθότες, *trusting, having confidence.*

4. Καίπερ ἐγὼ, *although I*) The singular is included in the preceding plural: *we glory, and I glory, although I*, etc.; but because the discourse proceeds from the plural to the singular, *I* is interposed and is added, because the Philippians had been Gentiles. Paul was of the circumcision. Comp. Rev. xvii. 8, note.—ἔχων, *having*) for the construction depends on those things which go before[2]: *Having*, not *using.*—εἴτις ἄλλος, *if any other*) a word of universal comprehension: *other* is sweetly redundant; comp. note ad Gregorii Neocaes. Paneg. p. 195.—ἐγὼ μᾶλλον, *I more*) *i.e.* ἐγὼ μᾶλλον πέποιθα, *I have more ground for being confident.* He speaks of his former feeling with a Mimesis[3] of those who gloried in such outward carnalities; see the following verse.

5. Περιτομὴ ὀκταήμερος,[4] *circumcision on the eighth day*) These heads [of carnal glorying], counted very briefly as it were on the fingers, render the discourse very plain. Moreover, for the sake of brevity, he puts together the abstract and concrete —*circumcision*, a *Hebrew:* as in Col. iii. 11.—ὀκταήμερος, *on the eighth day*) not putting it off until full age.—Βενιαμὶν, *Ben-*

[1] Οὐκ ἐν σαρκὶ, *not in the flesh*) in carnal circumcision and origin (stock), ver. 5.—V. g.

[2] ἐγώ being included in the ἡμεῖς—οἱ—πεποιθότες, constructed with the verb ἐσμεν.—Ed.

[3] An allusion, in the way of *imitation*, *to his opponents' mode* of stating their grounds of confidence.—Ed.

[4] The oldest authorities have περιτομῇ, *i.e. Being an eighth day person in respect to my circumcision.* So *fg* Lucif. "circumcisione:" Vulg. "circumcisus octavo die."—Ed.

jamin) son of Rachel, not of the maid-servant.—ἐξ Ἑβραίων, *of the Hebrews*) not a proselyte, and neither the one parent nor the other being of the Gentiles.—Φαρισαῖος, a *Pharisee*) of the most rigid description ["of the straitest sect," Acts xxvi. 5].

6. Διώκων, *persecuting*) He formerly thought that he was acting most meritoriously.

7. Ἅτινα, *those things which*) Referring to the things just now enumerated.—κέρδη, *gains*) A very comprehensive plural.—ἥγημαι, *I counted*) A most *Christian* profession respecting the past, present, and future; extending as far as the 14th verse.—διὰ τὸν Χριστὸν, *for the sake of Christ*) To these words are to be referred the words following in ver. 8, 9, ἵνα, κ.τ.λ., *that*, etc.—ζημίαν) *loss*.

8. Μενοῦν, *yea*) There is an amplification of the language, namely, in the employment of this particle, and then by the emphatic addition [*Epitasis*. Append.] of synonymous terms; also in the fuller appellation of Christ Himself.—καὶ ἡγοῦμαι, *even I count*) καὶ, *even*, intensifies the force of the present tense in ἡγοῦμαι, *I count*. Righteousness, not only at first, but always throughout the whole career of the saints, is of faith.—πάντα, *all things*) not only those which I have now mentioned, but *all things*.—διὰ—γνώσεως, κ.τ.λ., *for—of the knowledge*, etc.) Construed with *I count*[1], and refer to this, ver. 10, 11, τοῦ γνῶναι, *that I may know*.—τὸ ὑπερέχον τῆς γνώσεως, *the excellency of the knowledge*) *Excellency* properly belongs to Christ; but when He is known, the *knowledge of Him* likewise obtains *excellency*.—τοῦ Κυρίου μου, *of my Lord*) *The appropriation of the* [Saviour by the] *believer*.—ἐζημιώθην) not only *I counted them loss*, but in reality *I cast them away*.—σκύβαλα) There is an amplification here in regard to the believer's self-denial as to all things: ζημία, *loss*, is incurred with equanimity; σκύβαλα are hastily thrown away, as things not afterwards to be considered worthy either to be touched or looked at. The Hebrew word, פרש, contains an Antanaclasis[2] in relation to *the Pharisees*;[3] see P.

[1] On account of the excellency, etc., I count all things loss: not with εἶναι ζημίαν, to be loss on account of the excellency of the knowledge.—Ed.

[2] The same word, in the same context, used in a double sense. See Append.—Ed.

[3] Of whom Paul, ver. 5, had said he was one, *a Pharisee*, Th. *Pharash*, in the

Zornii, T. ii. Opusc. sacr. p. 514. Gataker says: "σκύβαλον marks out any worthless thing, that is to be cast away, such as the excrements of animals, the dregs and grounds of liquors, the dross of metals, what falls from plants, the refuse of the crops, the bran of meal, the crumbs of the table, the wipings of the hands, which are destined for the dogs.[1] See this very fully in Adversar. misc. posth. cap. 43."—ἵνα, *that*) The two things are incompatible, both to retain other things and to win (obtain) Christ.—κερδήσω καὶ εὑρεθῶ, *that I may win and be found*) Each of the two is antithetical to ζημίαν, *loss*. He who loses all things, not even excepting himself, wins Christ, and is won in Christ. Christ is his, and he is Christ's. More still, Paul speaks as if he had not yet won.

9. Εὑρεθῶ ἐν αὐτῷ) viz. ὤν.—μὴ ἔχων, *not having*) The words, *to suffer loss, to win, to be found, to have*, are figurative. The immediate consequence of being, and being found, in Christ, is to have righteousness by faith in Christ. The book מחזור, the collection of prayers for the Jews, has אני ממעשים שולל וערום וצדקתך לבדה היא כסתי, *i.e. In regard to works I am quite empty and bare, and Thy righteousness alone is my clothing.*—ἐμὴν, *my own*) The antithesis is, *that* (the righteousness) *which is of* (*from*) *God;* but ἐμὴν without the article serves to indicate oblivion of the past.[2]—τὴν ἐκ νόμου, *that which is of the law*) ver. 6; comp. *of*, Rom. iv. 14. The antithesis is, *that which is by faith.*—διὰ πίστεως Χριστοῦ) *by the faith of Christ*, viz. in Christ.—ἐπὶ τῇ πίστει) [which rests] *upon faith.*

10. Τοῦ γνῶναι, *that I may know*) The genitive, τοῦ, is connected with πίστει, *faith;* and resumes the mention of τῆς γνώσεως, *knowledge*, made at ver. 8, and now to be more fully explained.—αὐτὸν) *Him.*—δύναμιν, *the power*) Rom. i. 4.—τῆς ἀναστάσεως αὐτοῦ) It is consonant to the order of the discourse that the verbal noun ἀνάστασις should be taken, not for the resurrection from the dead, which is expressed in ver. 11 with a

sense *separate:* and yet one who counted all else but Christ פֶּרֶשׁ, in the sense *dung.*—Ed.

[1] According to the derivation assigned to σκύβαλον, εἰς κύνας βάλλειν, as σκορακίζω, from εἰς κόρακας.—Ed.

[2] *i.e.* A wish to forget his former kind of righteousness, as if *not his at all.*—Ed.

change of the word [ἐξανάστασιν], but of the *rising* of Christ, Heb. vii. 14 [The Lord *sprang out* of Juda], as the verb ἀναστῆσαι is used in Acts xiii. 32, where see the note [ἀνάστησας Ἰησοῦν—"quum suscitavit et nobis *præsentem exhibuit*;" adding that this absolute 'suscitatio' is distinct from the "suscitatio e mortuis"]. For ἀνάστασις is not always put for the resurrection of the dead, Luke ii. 34 [ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ, the spiritual *rising again*, etc., not their actual resurrection], (vii. 16); Lam. iii. 63; Zeph. iii. 8; and truly the very rising or coming of the Messiah has its own *power*, on the knowledge of which believers depend, 2 Pet. i. 16.—τὴν κοινωνίαν, *the fellowship*) Gal. ii. 20.—συμμορφούμενος, *being conformed* ["made conformable"]) The nominative case after the infinitive is frequent with the Greeks, although here it may be construed with the following finite verb [καταντήσω]. Believers are *conformed* by faith. Imitation is not excluded, but most assuredly follows after [conformation by faith], Gal. iii. 1, note; comp. σύμμορφον, *conformed, fashioned like*, ver. 21.

11. Εἴπως, *if by any means, in any way*) This denotes the struggle of Paul's faith; so, εἰ, *if*, ver. 12.—καταντήσω, *I may attain*) He gradually passes from the figure of *loss and gain* to that of *a race*. Καταντῶν is *to come up to*, the very act of attaining and gaining possession.—ἐξανάστασιν [1]τῶν νεκρῶν) *i.e.* ἀνάστασιν (Χριστοῦ) ἐκ τῶν νεκρῶν, *the resurrection* (of Christ) *from the dead;* comp. Rom. i. 4, note [2 Tim. ii. 11]; for the style of Paul ascribes ἀνάστασιν to Christ; ἐξανάστασιν to Christians.[2] But the resurrection of Christ and our resurrection are

[1] Τὴν ἐκ is read by ABD(Λ)*fg* Vulg., Iren. 309, Lucif. 166. Τῶν ἐκ is read by G. Τῶν by Memph. and Rec. Text.—Ed.

The Germ. Vers., following the decision of the 2d Ed., adopts the reading τὴν ἐκ νεκρῶν, which was reckoned among those not to be approved in the larger Ed.—E. B.

[2] This fact ought to have led Beng. to take ἀναστάσεως above of the *resurrection*, not the mere appearing of Christ. The phrase, "power of His resurrection," expresses a parallel idea to Eph. i. 19, 20, "The exceeding greatness of His *power* to usward who *believe*, according to the working of His mighty power, which He wrought in Christ when He *raised Him from the dead*." Comp. Col. ii. 12, iii. 1; Rom. vi. 5. The same power is needed to quicken the soul as was needed to raise Jesus from the dead. To have that power (the Holy Spirit) in us, is a pledge of our

considered as one resurrection, by reason of the κοινωνία, *fellowship*. After the mention of the resurrection, he brings in some things suited to his own present state, and interweaves the rest [of the discussion of the resurrection] at ver. 20, 21.

12. Οὐχ' ὅτι, *not that, not as though*) In his highest fervour, the apostle does not let go his spiritual sobriety.—ἔλαβον, *I had received* [*attained*]) the prize.—τετελείωμαι) τέλειος and τετελειωμένος differ. The former is applied to the man fully fit for running, ver. 15, 16; the latter to him who is nearest to the prize, at the very point of *receiving* [*attaining*] it.[1]—καὶ καταλάβω) Καί, *even*, is intensive; for καταλαμβάνω, *to apprehend* (comprehendere), is more than λαμβάνω, *to take hold of* (prehendere): λαμβάνειν, *to take hold of*, is done at the moment when the last step has been made; καταλαμβάνειν, *to apprehend*, is done when the man is in full possession. There is an example of one "on the very point of receiving" [attaining] at 2 Tim. iv. 7, 8 [Ps. lxxiii. 23, 28].—ἐφ' ᾧ, *since* [but Engl. Vers. *that for which*]) The perception of the power of Christ influences the Christian.—καὶ κατελήφθην, *I have been also apprehended*) by a heavenly calling, ver. 14; Acts [ix. 6] xxvi. 14, 19; 2 Cor. v. 14. Christ, the *author* and *finisher* [consummator], when He consummated His own 'race' of faith, also consummates His people, Heb. xii. 2; where the very appellation, ἀρχηγοῦ, *prince* (*author*), implies His relation to His followers. Καί, *also*, is again intensive, so that the force of the first aorist ["I *am* apprehended"] may be observed denoting the present state of the apostle.

13. Ἀδελφοί, *brethren*) He makes his confession in a familiar manner.—ἐγώ, *I*) Others might easily think this of Paul.—οὐ λογίζομαι, *I count not*) It is proper for the saints, and conducive to their activity, to consider themselves inferior to what they really are.

hereafter attaining the ἐξανάστασις, Rom. viii. 11. This word probably implies the rising of the saints first *out of* the rest of the dead, 1 Cor. xv. 23; Rev. xx. 5. Ἐξανάστασις is nowhere else found in N. T.—Ed.

[1] Τέλειος means often not *absolutely perfect*, but one having attained *the full limit of stature, strength*, etc., which constitute the man's τέλος, opposed to νέοι or παῖδες, youths or children. See 1 Cor. ii. 6. So Paul here, ver. 15, claims to be τέλειος, fully established in the things of God, no longer a babe in Christ. Yet in ver. 12 he denies that he is as yet τετελειωμένος (a race-course expression), *i.e. crowned* with the garland of victory, his course *completed*, and *perfection absolutely reached*. See Trench Syn.—Ed.

14. Ἕν, *one thing*) viz. *I do.*—τὰ ὀπίσω, *the things that are behind*) even the very part of the course that has been finished.—ἐπεκτεινόμενος) that is literally, *extending myself over.* The eye goes before (outstrips) and draws on the hand, the hand goes before (outstrips) and draws on the foot.—κατὰ σκοπὸν, *along, after* [towards] *the mark*) straightforward.—διώκω, *I follow* [I press]) It is used as a neuter verb, as in Luke xvii. 23.—βραβεῖον, *the prize*) the crown of life.—ἄνω, [*high*] *above*) ver. 20.

15. Τέλειοι, *perfect*) ver. 12, note.—τοῦτο) *this one thing*, ver. 14.—ἑτέρως) *otherwise* than perfect (for the person is changed, *let us be minded, ye are minded*). He does not, however, say ἕτερον or ἄλλο [φρονεῖτε; which would mean *difference* or *disagreement* of mind]: nor does he mean aught of "minding earthly things," ver. 19. Comp. also Gal. v. 10.—καὶ τοῦτο) *even this*, which we, that are perfect, mind, expressed in ver. 14.—ὁ Θεὸς, *God*) even though I do not write it.—ὑμῖν, *to you*) striving at perfection.—ἀποκαλύψει, *will reveal*) Eph. i. 17.

16. Πλὴν, *nevertheless*) The expectation of a new revelation should not make you yield the position which you now firmly hold.—εἰς ὅ) in that, *to which* we have attained.—ἐφθάσαμεν, *we have attained*) at a greater or less distance. They are admonished in order that the others should act with them that are *perfect.*—στοιχεῖν, *to walk*) The infinitive, mildly for the imperative; Rom. xii. 15.—κανόνι)[1] *Al. Boern. Clar. Colb.* 7. *Copt.* both the *Hilarys*,[2] leave out this word; *Facundus* too, or, by comparing Pelagius, even *Sedulius*. The clauses thus correspond, τῷ αὐτῷ στοιχεῖν, and τὸ αὐτὸ φρονεῖν. Nor even do we follow the Latin Vulgate copies, which transpose the clauses, Covelianus 2 following them in this, since ἐφθάσαμεν and στοιχεῖν more nearly cohere with one another, and στοιχεῖν, which is metaphorical, is explained by the φρονεῖν which follows after. The word κανόνι seems evidently to have been brought hither from Gal. vi. 16.—τὸ) There is here an Asyndeton.—τὸ αὐτὸ φρονεῖν, *to mind the same thing*) He returns to this topic, ch. iv. 2.

[1] AB Memph. Theb. read only τῷ αὐτῷ στοιχεῖν: Hilar. 1097, "in ipso ingrediamur." DG*gf* ('convenire,' for στοιχεῖν) read τὸ αὐτὸ φρονεῖν, τῷ αὐτῷ στοιχεῖν. Vulg., with Rec. Text, retains κανόνι, but transposes the order. Rec. Text has τῷ αὐτῷ στοιχεῖν κανόνι τὸ αὐτὸ φρονεῖν.—Ed.

[2] Viz., Hilary the deacon, and Hilary of Poitiers.—Ed.

17. Συμμιμηταί, *imitators* [*followers*] *together with*) Paul himself was an imitator [*follower*] *of Christ;* the Philippians, therefore, were to be *imitators* [*followers*] *together with him.*—σκοπεῖτε, *regard* [*mark*]) with unanimity.—οὕτως, *so*) The inferior examples of friends of the Cross of Christ ought to be tried by the standard of those that are superior and nearer to perfection.

18. [1]Περιπατοῦσιν, *walk*) before your eyes.—πολλάκις, *often*) There ought to be a constant demonstration.—κλαίων, *weeping*) We may suppose that Paul added this word, after he had moistened the epistle with his tears; in joy, there is still sorrow, Rom. ix. 2.—τοὺς ἐχθροὺς τοῦ σταυροῦ, *the enemies of the Cross*) Gal. vi. 12, 14.

19. Ὧν, *whose*) The nominative is implied; comp. οἵ, which presently after occurs and is dependent on περιπατοῦσιν, *walk.*—τὸ τέλος, *the end*) This statement is put before the others, that what follows may be read with the greater horror. It will be seen in the end. [*The end, to which the plans of every man tend, shows truly what is his condition.*—V. g.]—ἀπώλεια, *destruction*) The antithesis is σωτῆρα, *Saviour*, ver. 20.—ὧν ὁ θεὸς ἡ κοιλία, *whose god is their belly*) Rom. xvi. 18. The antithesis is Κύριον, *Lord*, ver. 20; and τὸ σῶμα, *body*, ver. 21, as 1 Cor. vi. 13. Their belly is sleek, our body is wasted; the *fashion* [σχῆμα out of μετασχηματίσει] of both will be changed.—ἡ δόξα, *glory*) The previous, *God*, and *glory*, here are set down as parallel; and therefore δόξα, *glory*, in this passage denotes *a god*, or *glorying* concerning a god. Hos. iv. 7, LXX., τὴν δόξαν αὐτῶν εἰς ἀτιμίαν θησομαι, "I will turn their glory to dishonour."—αἰσχύνη, *shame*) It corresponds to the Hebrew word בשת, for example, Hab. ii. 10. Comp. respecting this prophet, the note at Col. ii. 23; likewise ערוה below, ἡ κοιλία, *the belly*. But at the same time the word alludes to an idol, to which בשת, αἰσχύνη, *shame*, corresponds. The LXX. have sometimes αἰσχύνη, *shame*, for ערוה, *nakedness;* therefore in this passage Paul seems to denote τὴν κατατομὴν, *the concision*, to indicate, that the *circumcision* now was not *glorious*, but a subject for *shame*. So the *belly* and *shame* are closely allied. They worship that of which they ought to be ashamed, and they will be miserably ashamed of it at

[1] πολλοί, *many*) To follow many in the way of imitation is dangerous.—V. g.

the proper time, although even now they want frankness.[1]—*οἱ τὰ ἐπίγεια φρονοῦντες, who mind earthly things*) The antithesis is at the beginning of the following verse.

20. Ἡμῶν, *our*) whom you have as a type or example [ver. 17].—*γὰρ, for*) This gives the reason why the Philippians ought to imitate them.—*τὸ πολίτευμα*) *the community, country, city,* or *state:* for *ὑπάρχει, has its existence,* follows. Therefore it is the antecedent to *ἐξ οὗ, from which.*[2]—*σωτῆρα, the Saviour*) This furnishes the ground on which we rest our expectation, 2 Tim. iv. 18.—Κυρίον, *the Lord*) now exalted, ch. ii. 11. This furnishes the confirmation of this expectation.

21. Ὃς *μετασχηματίσει, who will transform*) not only will give *salvation,* but also *glory;* 2 Tim. ii. 10.—*τῆς ταπεινώσεως, of humiliation*) which is produced by the Cross, ver. 18, ch. iv. 12, ii. 17; 2 Cor. iv. 10. דכא is in the LXX., *ταπείνωσις,* Ps. xc. 3.—*κατὰ, according to*) construe with *He will transform.* The work of the Lord's omnipotence.—*τὴν ἐνέργειαν τοῦ δύνασθαι, the working efficacy of His power* [Engl. Vers. *according to the working, whereby He is able*]) The Infinitive instead of the noun. [His] power will be brought forth into action.—*καὶ*) *even;* not merely to make our body conformed to His.—*τὰ πάντα, all things*) even death.

CHAPTER IV.

1. Ὥστε, *therefore*) Such expectations being set before us.—*ἀγαπητοὶ, beloved*) This word is twice used with great sweetness; first as at the beginning of the period; and then, for strengthening the exhortation.—*ἐπιπόθητοι, yearned after, longed for*) so he speaks of them in their absence, ch. i. 8.—*στέφανός μου, my crown*) ii. 16.—*οὕτω*) *so,* stand ye, as ye now stand; comp. *οὕτω,* 1 Cor. ix. 24, note.—*στήκετε, stand*) i. 27.

[1] Beng. seems to mean, Even now they deprive themselves of that Gospel freedom which they who place no trust in carnal ordinances enjoy. —Ed.

[2] *τόπου,* implied in *οὐρανοῖς,* might seem otherwise to be the word to which *οὗ* refers.—Ed.

2. Παρακαλῶ, *I* [*beseech*], *exhort*) He uses this word twice, as if exhorting each of them apart face to face, and doing it with the utmost *impartiality* [implied by repeating the like word to each separately].

3. Ναί, *yea*) an agreeable [conciliatory, affectionate] particle, Philem., ver. 20; Heb. ℵ. It is put, as it were, into the mouth of the man who is being besought, so that, upon merely pronouncing it, he may give his assent.—σύζυγε γνήσιε, *true* [genuine] *yokefellow*, or *yokefellow without disguise*) ὁ καὶ ἡ σύζυγος, persons *joined together*, properly in marriage, and then in other things; so, however, as that the word is applied to two, and denotes some degree of parity; γνήσιος also is of the common gender. Some say, that Paul had at one time *a wife*, but we are convinced, on good grounds, that he is here addressing a man. He had many συνεργοὺς, *fellow-workers;* not many συζύγους, *yokefellows*, first Barnabas, afterwards Silas; and he seems to address the latter in this passage; for Silas had been his *yokefellow* among the Philippians themselves, Acts [xv. 40] xvi. 19. [*Or, as I am more inclined to think*, Epaphroditus.—V. g.] He was also [like Paul] at all events a minister, whom Paul here entreats.—συλλαμβάνου αὐταῖς, *assist those*) that thou mayest maintain harmony among them, by removing impediments.—αἵτινες, *who*) It is proper to afford help to a person who once stood well, even when he is wavering.—συνήθλησάν μοι, *laboured* (*wrestled*) *together with me*) They seem to have been involved in that danger, which is described at Acts xvi. 19.—μετὰ, *with*) This word depends on συνήθλησαν, *they have laboured together.*—Κλήμεντος, *Clement*) They had imitated the great men, among whom *Clement* was of distinguished excellence. The women were thus highly favoured and honoured.—τὰ ὀνόματα, *the names*) though not here mentioned. The allusion is to the victorious competitors in the public games, whose *names* were openly read and became famous.—ἐν βίβλῳ ζωῆς, *in the book of life*) viz. *are*, or, *I pray may be.* The optative must be often supplied, ver. 23. They seem to have been already by that time *dead*, for we generally follow such with earnest wishes[1] of that sort. Who would not help the surviving companions of these departed ones,

[1] *Wishes* that they may be found among the saved, not *prayers*, which are contrary to Scripture.—Ed.

ל"ז?[1] Being associated with those who have died with honour, is to younger survivors a great recommendation to him who thus, as it were, stands in the middle place between those who are dead and those who are alive; for example, it formed a recommendation of Timothy to the Philippians, because he had been the intimate friend of Paul. [*Those have also excellent materials for concord, of whom some have good reason to think others* (who have good reason to think of one another that they are) *partakers of eternal life*, 1 Pet. iii. 7.—V. g.]

4. Χαίρετε ἐν Κυρίῳ· πάντοτε, πάλιν ἐρῶ, χαίρετε, *rejoice in the Lord: again I say, always rejoice*) The particle, *again*, requires an Epitasis,[2] as in Gal. i. 9, where the Epitasis is in παρελάβετε, comp. ver. 8; so the Galatians are more strongly bound, because [not only Paul *preached*, ver. 8, but] they also *received* or *took up* the Gospel which was preached. Add Gal. v. 3, where *I testify* makes an Epitasis to λέγω, *I say*, ver. 2; and παντί, *to every man*, has an Epitasis to *unto you*, ver. 2; and ὀφειλέτης, *he is a debtor*, to *shall profit you nothing*, ver. 2: here the word, *always*, forms such an Epitasis with *rejoice ye*, repeated. At the beginning of the verse, it is said, *rejoice ye in the Lord*, as ch. iii. 1. Some join πάντοτε with the preceding words.

5. Τὸ ἐπιεικὲς, *your kindly spirit* [æquitas[3]]) Joy in the Lord produces true *kindliness* in regard to our neighbour, and proper unconcern [freedom from over-carefulness] about one's own affairs, ver. 6; likewise true candour towards *men* and *God* Himself: and this candour is expressed by the words, γνωσθήτω, *let it be known, i.e.* in acts, and, γνωριζέσθω, *let* (your requests) *be made known*, viz. by prayer, ver. 6. Moroseness is the companion of sadness and care.—γνωσθήτω, *let be known*) from the thing itself. There are some who cherish gentleness (æquitas, *a yielding and*

[1] Buxtorf, de Abbrev. Hebr. p. 84, writes, "זַ"ל = לִבְרָכָה זִכְרוֹנוֹ *memoria ejus sit in benedictione* (may his memory be blessed). De pluribus זִכְרוֹנָם *memoria ipsorum* (their memory): nomini piorum virorum defunctorum subjici solet: aut in genere sapientum vel Rabbinorum commemorationi." The ל and ז are the initials used as the abbreviation for the whole words.—Ed.

[2] See Append.

[3] Wahl, *Clavis*, N. 1, renders it 'humanitas,' *kindness and gentleness towards others*. He adds, others interpret it 'modestia,' *moderation*. Beng. has 'æquitas,' which includes both *fairness and kindliness* towards others, and *equanimity* in one's own mind. Th. εἴκω, *I yield*.—Ed.

kindly spirit) in their mind, and wish no ill to the unkindly, but yet they conceal their benignity; these do not act rightly.—πᾶσιν ἀνθρώποις, *to all men*) good and bad, or the unkindly, ch. ii. 15, even that the wicked may be gained. No one is so harsh in spirit as not to show himself kindly to some one, from sympathy, fear, hope of gain, emulation, etc. The believer does this to all. [*But if, among all men, you know even* one *who has experienced the contrary conduct at your hand, see that even yet you show to him* kindliness.—V. g.]—ὁ Κυρίος, *the Lord*) Christ the Judge, favourable to you, but executing vengeance upon the wicked. This consideration produces *kindliness;* James v. 9.

6. Μηδὲν μεριμνᾶτε, *be careful for nothing*) When others do not treat you with *kindliness*, when different things are pressing upon you, be not over-careful, rather pray. Care and prayer, [*and likewise care and joy.*—V. g.] are more opposed to one another than fire and water.—ἐν παντὶ) *in every thing.*—μετὰ εὐχαριστίας, *with thanksgiving*) This is the best characteristic of a soul freed from cares, and of prayer joined with resignation of the human will. Accordingly peace follows, ver. 7; and thanksgiving and peace are united together also in Col. iii. 15. All things are thereby safe and tranquil.—τὰ αἰτήματα, *requests*) *A thing sought*, the subject δεήσεως, of *supplication.*—γνωριζέσθω, *be made known*) Those who veil, stifle, and restrain their desires, with preposterous shame and distrusting modesty, as if they were too small or too great, are tortured with cares. Those who lay them before God with a generous and filial confidence, are freed from difficulties. The Psalms abound in confessions of that sort.—πρὸς τὸν Θεόν, *to God*) Even though often men should be ignorant of them, and you should modestly conceal them from your fellow-men. Paul had not even asked aught from the Philippians. [*But the exercise of unaffected candour* towards men, ver. 5, *and here* towards God, *is perfectly consistent.*—V. g.]

7. Ἡ εἰρήνη, *the peace*) *Peace*, free from all anxiety [*the companion of joy;* comp. ver. 9.—V. g.]—ἡ ὑπερέχουσα πάντα νοῦν) *that exceedeth all understanding*, and therefore every *request;* Eph. iii. 20.—φρουρήσει) *will keep;* it will defend you against all inroads (assaults) and anxieties, and will correct whatever is wanting to the suitableness (dexteritati, *to the* spiritual *skilfulness, happiness of expression*) of your desires, Rom. viii. 26, 27.

—καρδίας—νοήματα, *hearts—thoughts*) The *heart* is the seat of the *thoughts*.

8. Τὸ) The summing up. In ch. iii. 1, τὸ λοιπὸν concludes the particular admonition to *joy;* and here τὸ λοιπὸν concludes the general exhortation to every duty.—ὅσα, *whatsoever things*) in general. Ἅ, *Those things which*, ver. 9, specially in regard to Paul.—ἀληθῆ—ἔπαινος, true—praise) Eight nouns, in two rows of four members each, of which the one has regard to duty, the other to the commendation of it. If we compare both rows of nouns with one another, the first noun corresponds to the first, the second to the second, the third to the third, the fourth to the fourth. It is a manifold and elegant Chiasmus, comprehending the duties of children, parents, husbands, and wives, and the other (relative) duties.—ἀληθῆ, *true*) in words.—σεμνὰ, *honest*) in action.—δίκαια, *just*) towards others.—ἁγνὰ, [pure] *chaste*) in respect to yourselves.—προσφιλῆ, *loveable, lovely*) προσφιλῆ συναγωγῇ σεαυτὸν ποίει, *make thyself a person to be loved by the synagogue*, Sir. iv. 7.—ὁ σοφὸς ἐν λόγῳ ἑαυτὸν προσφιλῆ ποιήσει, *the wise man will make himself a person to be loved in what he says*, Sir. xx. 12 (13).—ὅσα εὔφημα, *whatsoever things are of good report*) προσφιλῆ, *lovely* or *loveable*, face to face: εὔφημα, *of good report*, is used with respect to the absent: comp. i. 27.—ἀρετὴ, *virtue*) Paul uses this word only in this passage. It refers to δίκαια, *whatsoever things are just.* For every *virtue* is included in *righteousness*, ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετή ἐστι.—ἔπαινος, *praise*) even in those things which belong less to your neighbour than to yourselves.—ταῦτα λογίζεσθε, *have respect* or *regard to these things*) This refers to the things that *are true*, and which have been practised or are now practised even by others, that we may approve, remember, help forward, promote (advance), imitate such things. We should not only do them when they fall in our way, but also take care, beforehand, that they be done. Ταῦτα πράσσετε, *do these things*, follows with Asyndeton, which [the absence of a connecting particle between ταῦτα λογίζεσθε and ταῦτα πράσσετε] denotes that the one kind of good things [viz. those in ver. 8] does not differ from the other [those in ver. 9].

9. Ἅ καὶ) *Those things which also* [But Engl. Vers. "which ye have *both* learned and," etc.] Καὶ, *also*, connects this verse with the following words, not with the preceding words. He

makes a transition from what is general (ὅσα, *whatsoever*) to what regards Paul. There would have been place for the καὶ, *and*, before ἅ, *which* [*i.e.* but for the Asyndeton], the word καὶ, *also*, still remaining [*i.e.* in order to connect this ver. with what follows bearing on Paul in particular].—ἠκούσατε, *ye have heard*) although you have not yet sufficiently (παρελάβετε) *received* them. —εἴδετε, *ye have seen*) although ye have not as yet sufficiently *learned* them (ἐμάθετε).—[1] ὁ Θεὸς τῆς εἰρήνης, *the God of peace*) not only the peace of God, ver. 7, but God Himself.

10. Μεγάλως, *greatly*) This would scarcely have pleased a Stoic. Paul had large affections, but *in the Lord*.—ἤδη ποτὲ, *now at length*) He shows that the gift of the Philippians had been expected by him; with what feeling of mind, see ver. 11, 17, *now*, not too late—*at length*, not too soon. The time was the *suitable* time. Heb. ועת הפעם.—ἀνεθάλετε, *ye have flourished again* or *revived*) as trees: comp. the same metaphor, ch. i. 11, *with fruit*: ἀναθάλλω is here a neuter verb, on which the infinitive φρονεῖν, *to think* [*your care*] depends, by supplying κατὰ, *in respect to; you have flourished again*, in the very fact of the exertion which you have made. The deputation from the Philippians seems to have been appointed in Spring, from which, accordingly, the metaphor is taken. The phrase, *you wanted opportunity* [referring to the past time] agrees with Winter.—τὸ ὑπὲρ ἐμοῦ) The accusative τὸ is governed by φρονεῖν; τὸ ὑπὲρ ἐμοῦ is said, as τὰ παρ' ὑμῶν, ver. 18.—ἐφ' ᾧ, *wherein*) *in proportion*, or *according to that which, according to the fact that*: ἐπιθεραπεία.[2]—ἠκαιρεῖσθε) Καιρὸς, by Synecdoche, denotes all ability and opportunity.

11. Καθ' ὑστέρησιν) *in respect of want*.—ἐγὼ, *I*) in so much adversity.—ἔμαθον) *I have learned*, from on high, Heb. v. 8. There is a direct Chiasmus in the four words, *I have learned, I know, I am instructed, I am able*. The phrase *I am instructed* is added (as an expansion of the idea) to *I have learned; I am able*, to *I know*. Often words referring to the understanding infer also power in the will.—ἐν οἷς εἰμὶ) *in what circumstances I am*, in my present state, Heb. xiii. 5.—αὐτάρκης) *content*.

[1] καὶ ὁ Θεὸς, *and the God*) This refers also to (*think on*) *have respect* or *regard to* (λογίζεσθε).

[2] See App. An after mitigation or qualification of the previous words by way of conciliating the readers.—Ed.

12. Ταπεινοῦσθαι, *to be abased*) in dress and food.—περισσεύειν, *to abound*) even in relieving others. The order of the words is presently inverted, so that the transition from few to many, and from many to few, may be marked.—ἐν παντί, *in everything* [Engl. Ver. *everywhere*]) A Symperasma,[1] as *all things*, ver. 13.—ἐν πᾶσι, *in the case of all*) in respect of all men [Engl. Ver. *In all things*].—μεμύημαι) *I am trained* (initiated) in a secret discipline unknown to the world.—καὶ χορτάζεσθαι, *both to be full*) construed with *I am initiated*.—χορτάζεσθαι καὶ πεινᾷν, *to be full and to be hungry*) for one day. —περισσεύειν καὶ ὑστερεῖσθαι, *to abound and to suffer need*) for a longer time. The repeated mention of the *abounding* is consonant with the condition of Paul, who then *abounded* in consequence of the liberality of the Philippians. *Abasement* had preceded, and *need* would perhaps follow. He who can *relieve* others has ample means and high position (amplitudinem), to which *abasement* is opposed.

14. Συγκοινωνήσαντες) *since you have communicated* (imparted) to me in my affliction of your resources. It is indicated by the compound verb, that different persons also had *communicated* (κοινωνήσαντας) in a different way.[2]

15. Οἴδατε, *ye know*) He shows that he was mindful even of former kindnesses: *you know* signifies *remembrance* in respect of the Philippians; *knowledge*, in respect of other churches.—Φιλιππήσιοι, *Philippians*) The proper name indicates an antithesis to the churches of other towns.—ἐν ἀρχῇ, *in the beginning*) of the Gospel preaching in your case. He had gone forth from them some time ago.—ὅτε, *when*) Join this with the following words, *no*, etc.—οὐδεμία, *no*) They might have said, *We will do it, if others have done it:* now their praise is greater on that account; that of the others, less.—ἐκκλησία, *church*) Therefore the church of Philippi sent to Paul in common.— εἰς λόγον, *as far as concerns*) This is a limitation.—δόσεως, *of giving, of what has been given*) on your part.—λήψεως, *of receiving, of what has been received*) on mine.—μόνοι, *alone*) in a manner worthy of praise. He hereby shows his need.

16. Καὶ ἅπαξ καὶ δὶς) Δὶς, an ordinal member in this passage;

[1] See App. It is the comprehending in a brief summary what has been previously stated.

[2] σὺν implying they *joined together* in doing so.—Ed.

i.e. not once and twice, which would be equivalent to *thrice*, but once and again, so that under δὶς, *twice*, ἅπαξ, *once*, is comprehended. So 1 Thess. ii. 18.

17. Οὐχ' ὅτι, *not that*) He explains why he uses many words. —ἐπιζητῶ, *I seek*) having welcomed your kindness.—εἰς λόγον ὑμῶν) [*to your account*] *in respect to you.*

18. Ἀπέχω) The apostle's receipt.[1]—περισσεύω, *I abound*) Behold the contented and grateful mind!—τὰ παρ' ὑμῶν, *the things* (*which came*) *from you*) They had sent money or clothes and what might be serviceable.—ὀσμὴν εὐωδίας, *the odour of a sweet smell*) He describes their conduct by a beautiful figure.—θυσίαν, *a sacrifice*) Heb. xiii. 16.

19. Ὁ δὲ Θεός μου, *but my God*) who will recompense what is given to His servant. In ver. 19 this particular statement regarding the liberality of the Philippians is concluded by the word δὲ, *but;* but in ver. 20 the conclusion of the whole of this joyous passage is made by δὲ, *but* ['*now.*']—πληρώσει) may God supply, nay, He *will fully supply.* [*We may perceive that this act of kindness on the part of the Philippians was indeed excellently laid out, if even it only produced this prayer of the apostle.*—V. g.]—χρείαν, *need*) As you have supplied and relieved my need, what is empty of yours will not remain empty [it shall be *filled*, πληρώσει Θεός].—ἐν δόξῃ, *in glory*) This should be referred to the whole sentence. There are *riches in glory*, glorious riches, immediately at hand; then besides, God will *fully supply in glory, i.e.* gloriously.

20. Ἡ δόξα, *glory*) in return for His gift, 2 Cor. ix. 15. The doxology flows from the joy that pervades the whole epistle.

21. Πάντα ἅγιον, *every saint*) individually. So presently in ver. 22, *All the saints.* καὶ οἱ, *and the*, viz. *saints*, so called in a wide sense. Therefore, *brethren*, ver. 21, may rather be understood of *the Jews*, (comp. Acts xxviii. 21), and these too believers.

[1] 'Apocha' may either be his acknowledgment of having *received in full* the debt of kindness due to him from them, or else Beng. uses ἀποχὴ as Epictetus for *forbearance*, moderation in desires. In the 'apocha' there is a direct allusion to the ἀπέχω of the text.—Ed.

ON THE

EPISTLE TO THE COLOSSIANS.

CHAPTER I.

2. Ἐν Κολοσσαῖς, *at Colosse*) a city of Phrygia.—ἁγίοις, *to the saints*) This has the force of a substantive. It implies union with God: *to the faithful brethren*, implies union with Christian men. The word *brethren* suggests union. These were *believers*.

3. Εὐχαριστοῦμεν—ἀκούσαντες, *we give thanks—since we heard*) Comp. Eph. i. 15, 16. For the Epistle to the Colossians bears considerable resemblance to the two epistles to which it is subjoined: to the Epistle to the Ephesians, in its general subject (thesis) and mode of exhortation (paraclesis); to the Epistle to the Philippians, in its cpposition to the false teachers, and in their refutation. More of these coincidences will be noticed in their proper places. The Epistles to the Ephesians and Colossians were sent at the same time by Tychicus, iv. 7; Eph. vi. 21.—πάντοτε, *always*) Construed with *praying:* Rom. i. 10; Phil. i. 4.

4. Πάντας, *all*) present and absent.

5. Διὰ, *for*) From [the greatness of the object of] hope, it is evident how great a cause of *thanksgiving* there is for the gift of faith and love; *for* (διά) is construed with *we give thanks*, ver. 3. [*Faith, hope, love*, ver. 4, 5, *the sum of Christianity. Comp.* ver. 9, 10, 11.—V. g.]—ἀποκειμένην, *laid up*) so as to be without danger [of its being lost].—ἣν, *which*) *hope*, comp. ver. 23.—

προηκούσατε) *ye have heard of*, before I wrote.—ἐν τῷ λόγῳ τῆς ἀληθείας, *in the word of the truth*) Eph. i. 13. The *truth* of 'knowledge,' ver. 6 [ye—*knew*—the grace of God], corresponds to the *truth* of preaching in this verse. Neither admits of artifice (being tricked out for show).

6. Εἰς) εἰς and ἐν here are parallel.—καὶ ἔστι, *and is*) After the participle, the form of expression here takes again the indicative mood; see ver. 26, ch. ii. 13, 14; [of the Gospel] *present, i.e. which is come to you,—and* (repeat *which* from the preceding clause) *is producing fruit.*—καρποφορούμενον,[1] *producing fruit*) viz. [supply] *in all the world.*—καθὼς, *even as*) when travelling abroad they recognise with great joy the same fruits of the Gospel in every clime; and its fruits prove that it is the word of truth. Comp. presently after, *even as*, ver. 7. For there is an interchange,[2] and at length a movement or tendency [of Gospel fructification] towards the Colossians for the propagation of the word. [An inclination arises on the part of the Colossians in their turn to propagate the truth].—ἀφ' ἧς, *from what*) construed with *in you.*—ἐν ἀληθείᾳ, *in truth*) *i.e.* in the truth of the Gospel testimony, and of faith flowing from the testimony and directed toward the testimony.

7. Καθὼς, *even as*) Paul thus confirms and approves the doctrine of Epaphras, which perhaps some had despised. It was Paul's duty to write rather than Epaphras.—ἡμῶν, *our*) Paul and Timothy.—ὑπὲρ ὑμῶν) *for you, on your account.*—ἀγάπην ἐν Πνεύματι, *love in the Spirit*) Love, the fruit of the Spirit; *spiritual love;* comp. ver. 9, at the end.

9. Ἠκούσαμεν, *we have heard*) ver. 4.—προσευχόμενοι, *praying*)

[1] Καρποφορούμενον καὶ αὐξανόμενον, the fuller reading, is referred to those not quite certain on the margin of the older Ed., but is considered better established by the margin of the 2d Ed. and the Germ. Vers.—E. B.

ABCD(Λ) corrected, G*fg* Vulg. read καὶ αὐξανόμενον. Rec. Text omits the words without any sanction of the oldest authorities.—Ed.

[2] "Permutatur enim et tandem ad Colossenses inclinatur, ad propagationem sermonis." The Gospel has come to you, *even as* (καθὼς) it has come to all the world, and brings forth fruit in all the world, *even as* (καθὼς) it does also in you. Beng. seems to mean, There is that kind of interchange whereby the Gospel, being seen by the Colossians when travelling to bear fruit in all the world, reacts on the Colossians themselves by a reflex effect, tending thus to the propagation of the word.—Ed.

He made mention of prayers for them generally, ver. 3: he now states what he prays for.—πληρωθῆτε, *ye may be filled*) This verb, with its derivatives (conjugates), often occurs in this epistle, as far as ch. iv. 12, 17.—τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ, *with the knowledge of His will*) There is a gradation in the following verse, *in the knowledge of* GOD.—τοῦ θελήματος, *will*) Eph. v. 17, i. 9.—σοφίᾳ, *in wisdom*) a word often used in this epistle; that they may be led the more from false wisdom and philosophy, Eph. i. 8. [*There seems to have been a want* of knowledge *among* the Colossians, *who were otherwise of an excellent spirit; wherefore the apostle urges that point with so great earnestness throughout the whole epistle*, ver. 11, 28, ii. 2, 3, iii. 10, 16, iv. 5, 6.—V. g.] Knowledge is less recommended to the Corinthians, who were more apt to be puffed up. *Wisdom* denotes taste:[1] comp. Matt. xxiii. 34, note.—συνέσει, *understanding*) that you may discern what is consistent with, or opposed to the truth, and may not pass by what requires consideration. *Wisdom* (σοφία) is something more general; σύνεσις is a kind of sagacity. So that on every occasion, there may suggest itself something which is suited to the place and time. σύνεσις is in the understanding; *wisdom* is in the whole compass (complexu) of the faculties of the soul.—πνευματικῇ, *spiritual*) not *natural*.

10. Περιπατῆσαι) *that ye may walk*. Such walking is derived from the knowledge of the will of God.—ἀξίως τοῦ Κυριου) *as it is worthy of* Christ *the Lord*, Eph. iv. 1.—ἀρέσκειαν, *the desire of pleasing*) on your part; so far as (even to that degree that) in reality you may please the Lord. יִחְ, LXX., ἀρέσκειαι, Prov. xxxi. 30.—καρποφοροῦντες, *bearing fruit*) The participles, *bearing fruit, increasing, strengthened*, depend on the verb πληρωθῆτε, ver. 9, *that ye may be filled*.

11. Δυνάμει, *with might*) Eph. i. 19, iii. 16, vi. 10.—δόξης, the power *of His glory* [Engl. Vers. His glorious power]) Rom. vi. 4.—μακροθυμίαν, *long-suffering*) Eph. iv. 2.—μετὰ χαρᾶς, *with joy*) ver. 24.

12. Εὐχαριστοῦντες, *giving thanks*) *i.e.* and *we give thanks*. It depends on ver. 9 [we do not cease, etc.—giving thanks]: *Us* presently follows, and *you*, ver. 21. [*He gives thanks, namely, in*

[1] A relish for spiritual things. *Sapientia* is from *sapere*, to have *taste*.—ED.

behalf of the Israelites, ver. 12–20, *on account* of the Gentiles, ver. 21, etc. Comp. Eph. ii. 3, 11.—V. g.]—τῷ ἱκανώσαντι, *who hath made us meet*) For we had been formerly not meet. The same word is found at 2 Cor. iii. 6.—εἰς, *for*) *i.e.* that we might receive a part of the inheritance of the saints; comp. the following verse, and Eph. i. 11, or rather Acts xx. 32, xxvi. 18. —μερίδα τοῦ κλήρου) *a part given by allotment*, not for a price.—ἐν, *in*) construed with *a part*. *Light* is *the kingdom of God*, and believers enjoy a blessed *share* in this kingdom: ἐν, *in*, is, so to speak, a preposition of place. The opposite, Matt. iv. 16, should be compared, where *in* occurs twice.—τῷ φωτὶ, *in light*) an antithesis to *of darkness*, ver. 13. Comp. Eph. v. 8. It is the *light* of knowledge [recognition and perception] and joy.

13. Ὅς, *who*) *the Father*.—ἐξουσίας, *from the power*) The antithesis is *kingdom: power* detains captives; *a kingdom* fosters willing citizens; comp. Eph. ii. 2, v. 5, vi. 12.—σκότους, *of darkness*) *the darkness* of blindness, of hatred, of misery.—τοῦ Υἱοῦ τῆς ἀγάπης αὐτοῦ, *the Son of His love*) [*His dear Son*, Engl. Vers.] John xvii. 26; Eph. i. 6. This is treated in the 15th and following verses.

14. Ἐν ᾧ, *in Whom*) *the Son*, Eph. i. 7.—τὴν ἀπολύτρωσιν, *the redemption*) This is treated of, ver. 18 (from the middle) and in the following verse.

15. Ὅς ἐστιν, *who is*) He describes the glory and excellence of Christ as even above the highest angels, and hereby scatters those seeds by which he will prove, next in order, the folly of the worshippers of angels. [*He teaches believers to make application to Christ Himself, as their Saviour, and at the same time the head of all.*—V. g.] Those, in short, obtain this full knowledge concerning Christ, who have experienced the mystery of redemption.—εἰκὼν τοῦ Θεοῦ, *the image of God*) 2 Cor. iv. 4, note. —τοῦ ἀοράτου, *of the invisible*) A most glorious epithet of God, 1 Tim. i. 17. The only begotten Son alone represents the invisible God, and is Himself *His image, invisible*, according to the Divine nature; *visible*, according to the human nature [John xiv. 9], *visible* even before the incarnation, inasmuch as the *invisible things of God* [Rom. i. 20] began *to be seen* from the creation, which was accomplished through Him [by Him as the instrument]. To this refer ver. 16, *things visible and invisible.*

—πρωτότοκος πάσης κτίσεως, *the first-begotten of every creature*) He was begotten; and that, too, before the creation of all things. The πρὸ, which is contained in πρωτότοκος, governs the genitive κτίσεως. Time is an accident of the *creature*. Therefore the origin of the Son of God precedes all time.

16. Ὅτι, *because*) The second part of the 15th verse is hereby explained.—ἐν, *in*) ἐν ᾧ denotes something prior to διὰ and εἰς, which presently occur. There is here noticed the beginning, the progress, the end. The same is summarily repeated in the following verse.—αὐτῷ, *by Him*) *He Himself*, often used here, signifies His great majesty, and excludes every creature. —ἐκτίσθη, *were created*) It is evident from the enumeration which immediately follows, that the discussion here relates to that creation which is described, Gen. i.; comp. ver. 23.—τὰ ἐν τοῖς οὐρανοῖς, *those things that are in the heavens*) and the heavens themselves. But those things which are in the heavens are rather named, because the inhabitants are more noble than their dwellings.—τὰ ὁρατὰ, *the visible things*) There follows by gradation, *and invisible*, of which the species are subjoined. [*Since* visible things, *such as the sun, moon, stars, are named first*, invisible things *subsequently, in succession, it may not be unworthy of consideration, whether* the visible things *may not have been created during the period of the six days*, and the invisible things *on the seventh day?* Gen. ii. 1, 2; Exod. xxxi. 17.[1] —V. g.]—εἴτε θρόνοι εἴτε κυριότητες, *whether thrones or dominions*) The former greater than the latter. The abstract for the concrete.—εἴτε ἀρχαὶ εἴτε ἐξουσίαι, *whether principalities or powers*) The former stronger than the latter. Both of these two express an exercise of an office in respect of the creatures; but *thrones* and *dominions* seem rather to have their appellation in their exalted relation to God, in so far as they are ὀχήματα, *the chariots*, on which He displays His majesty, Eph. i. 21.

[2]17. Ἐστι, *He is*) He does not say, *He was made;* nor, *He*

[1] The statement, that *God rested on the seventh day from* ALL *His work*, seems to oppose this notion; and still more, Job xxxviii. 7, and other passages, which recognise *angels* as existing at the time of the earth's creation. Perhaps Beng. means invisible *things*, strictly, not invisible *beings*.—ED.

[2] Εἰς αὐτὸν, *to Him*) All things are referred to Him Himself. Not any thing was made without Him, John i. 3.—E. B.

was, of which the latter might, however, have been used in a dignified sense, comp. John i. 1; but *He is*, in the present; comp. John viii. 58.—πρὸ πάντων, *before all things*) even before time, *i.e.* from eternity.—καὶ τὰ πάντα ἐν αὐτῳ συνέστηκε) *and all things in Him came together* into one *system* [Engl. Vers. *By Him all things consist*, *i.e.* are maintained.] The universe found its completion in Him. LXX. τὰ συστήματα τῶν ὑδάτων, Gen. i. 10. He is the *first and the last*, Rev. xxii. 13. [Is. xli. 4, *in regard to the origin:* I the Lord am first, and I am with the last.—V. g.]

18. Καὶ, *and*) He now comes down from the whole to the principal part, the Church, comp. Eph. i. 22, note.—ὅς ἐστι, *who is*) The Anaphora [repetition of the same words in beginnings], comp. ver. 15, shows that there is here the beginning of a new paragraph, and its own ὅτι, *because*, is added to each member.—ἀρχὴ, *beginning*) This word corresponds to the Hebrew word ראש, especially concerning Christ, Hos. ii. 2, and ראשית, concerning a first-begotten in particular, Deut. xxi. 17, but chiefly of Christ, Prov. viii. 22. ἀπαρχὴ, *first fruits*, is the term used, 1 Cor. xv. 23, the word being rather restricted to the resurrection of the dead: ἀρχὴ, *beginning*, more expressly denotes *distinguished excellence;* comp. ii. 10; Ps. lxxxix. 27. ἀρχὴ in the singular is antithetic to ἀρχαὶ, *principalities*, in the plural, ver. 16.—πρωτότοκος ἐκ τῶν νεκρῶν, the *first-begotten from the dead*) Christ, even before His resurrection from the dead, nay, before the creation of the world, was the first-begotten, ver. 15; but He is said to be *first-begotten from the dead*, because, for this reason, inasmuch as He was the Son of God, He could not but rise again, and because, in consequence of His resurrection, He is acknowledged [recognised] to be the Son of God; comp. Acts xiii. 33, note; and especially since there flows from His resurrection the life of many brethren.—πᾶσιν, *in all things)* In the neuter gender, ver. 17.—αὐτὸς, *He*) *by Himself*, without deputies or substitute.—πρωτεύων, *holding the first place*) for example, in His resurrection, ascension, etc., John iii. 13. Victorinus translates it, *primarius*, "the pre-eminent One."

19.[1] Εὐδόκησε, *He was well-pleased*) viz. *God* [Engl. Vers. *the*

[1] Ἐν αὐτῷ, *in Him*) namely, the Son. The words regarding either the

Father]. This must be supplied, in accordance with the mind of Paul, who, while he mentions the benefit conferred by Christ, never fails to remember the Father. As to the Father's being well-pleased in the Son, comp. Matt. iii. 17: For εὐδοκῶ with the accusative and infinitive following, see 2 Macc. xiv. 35. Moreover, on εὐδόκησε, *He has been well-pleased*, depend *to reconcile*, and *having made peace*.—πᾶν τὸ πλήρωμα, *all the fulness*) ch. ii. 9, 10, 2, iv. 12, 17, i. 9, 25; Eph. i. 23, note. Who can fathom the depth of this subject?—κατοικῆσαι, *to dwell*) constantly, as in a temple, in which it [the fulness] is ready at hand for us. This indwelling is the foundation of the reconciliation.

20. Ἀποκαταλλάξαι, *to reconcile*) Eph. ii. 16.—τὰ πάντα, *all things*) Eph. i. 10.—εἰς αὐτὸν, *unto Himself*) *i.e. unto God*, ver. 22; 2 Cor. v. 19.—εἰρηνοποιήσας, *having made peace*) Eph. ii. 14, 17. The nominative depends on *He has been well-pleased*.—διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ) *by the blood* shed *on the cross*, and therefore by His death on the cross; or there is an apposition with a Metonymy [see Append.]: *by the blood*, that is, *His cross*. The effect of the crucifixion (although not of the crucifixion alone) is the shedding of blood.—δι' αὐτοῦ, *by Him*) This repetition both adds to the emphasis, and shows that the *all things* are straightway explained by it, *whether the things which*, etc. This phrase, *all things*, includes also the dead.—ἐπὶ τῆς γῆς, *on the earth*) It was *on the earth* that there had arisen the beginning of the enmities; therefore the earth is put first.—τὰ ἐν τοῖς οὐρανοῖς, *the things which are in the heavens*) Luke xix. 38. It is certain that the angels, the friends of God, were the enemies of men, when they were in a state of hostility against God.

21. Καὶ ὑμᾶς, *and you*) Eph. ii. 1, 12.—ἀπηλλοτριωμένους καὶ ἐχθρούς, *alienated and enemies*) Actual *alienation* makes habitual *enemies*.—τῇ διανοίᾳ) in the original and inmost *force* [*bias*, Vulg. 'sensu,' *in feeling*] *of the mind*, which draws after it the other faculties.—νυνὶ) *now*, when you have received that faith, by which you have been brought to the *reconciliation* made on the cross; *i.e.* you were formerly *alienated*, but now He has

Father or the *Son* must be carefully distinguished both in this and in the following chapter.—V. g.

reconciled you; although you were *enemies*, *nevertheless* He has reconciled you. The Apodosis is to be referred to the words immediately preceding, although they do not render the sentence complete.—ἀποκατήλλαξεν, *reconciled*) *i.e. God* hath.

22. Ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, *by the body of His flesh*) By this appellation, taken as a whole, He is distinguished from the Church, which is called *the body of Christ:* and at the same time the *body* denotes the true and entire humanity of Christ, Rom. vii. 4. *Flesh* implies the capacity of suffering, and the suffering itself; Eph. ii. 15.—παραστῆσαι, *to present*) Eph. v. 27.—ἁγίους, *holy*) towards God.—ἀμώμους, *spotless*) in respect of yourselves.—ἀνεγκλήτους, *unreproveable*) in respect of your neighbour.

23. Εἴ γε, *if indeed*) This word depends on the finite verb, *He hath reconciled*, ver. 21, rather than on the infinitive παραστῆσαι [ver. 22]; and this παραστῆσαι, being the ultimate [final] object, is itself the most delightful fruit of *reconciliation;* whence it is not the truth of the reconciliation which has been accomplished, that is suspended [is made to depend] on the perseverance of the Colossians, but the most delightful fruit for the time to come, which is not to be obtained, unless the Colossians shall have persevered; comp. εἴ γε, Eph. iv. 21; ἐάνπερ, Heb. iii. 6.—τῇ πίστει) *in faith*, viz. in confidence; to which hope is usually joined.—τεθεμελιωμένοι) *secured to the foundation* [*grounded*]: ἑδραῖοι, *stable* [*settled*], firm within. The former is metaphorical, the latter less figurative; the one implies greater respect to the *foundation*, by which believers are supported; but ἑδραῖοι, *stable* (*settled*), suggests the idea of internal strength, which believers themselves possess; just as a building ought to lean (rest) uprightly and solidly on the foundation first of all, but afterwards to cohere securely, and firmly to stand together, even by its own mass [compact solidity of structure].—καὶ ἑδραῖοι καὶ, *and stable and*) 1 Cor. xv. 58, note; Eph. iii. 18.—τοῦ εὐαγγελίου, *of the Gospel*) by which reconciliation is declared.—πάσῃ, *to every*) ver. 20; Mark xvi. 15, note.—διάκονος, *minister*) ver. 25; Eph. iii. 7.

24. Νῦν, *now*) This is in antithesis to *from* (*since*) *the day that*, ver. 9.—καὶ, *and*) This is to be explained thus: *in my sufferings*,

in which I fill up in turn. And is used as *but*,[1] Eph. v. 27. —ἀνταναπληρῶ, *I fill up in turn*) The measure of sufferings was fixed, which the whole Church must endure. The more of them therefore that Paul endured (drained out), the less is left for himself and others; the communion of saints produces this effect. [*While the measure of sufferings destined for* Paul *was filling up*, the Gentiles *attained to the full communion* (participation) *of the Gospel*.—V. g.] Hence the Papists infer the doctrine of merit in behalf of others, as very many errors in their system have sprung from a subtle (nice and profound) truth, received without discrimination.—ὑπὲρ, *for*) Eph. iii. 1, note.

25. Τὴν οἰκονομίαν τοῦ Θεοῦ, *the dispensation of God*) Thence Paul (was) *a steward* [1 Cor. iv. 1, one having *dispensation*] *of the grace of God*, Eph. iii. 2.—εἰς ὑμᾶς, *to you*) Gentiles, ver. 27.—πληρῶσαι) to *fulfil*, to bring it fully to all. Paul everywhere aims towards the farthest point; comp. Rom. xv. 19, πεπληρωκέναι [round about unto Illyricum I have fully preached]. The *fulness* of Christ and of the times required that.

26. Τὸ μυστήριον, *the mystery*) A Hendiadys: τὸν λόγον, τὸ μυστήριον, *i.e. the word concerning the mystery*. The mystery is declared in the following verse, Eph. i. 9, iii. 9. *Glory* is the object of the *mystery*.—ἀποκεκρυμμένον, *concealed*) So *are concealed* (ἀπόκρυφοι), ch. ii. 3.—ἀπὸ τῶν αἰώνων, *from the ages*) during which the silence had been greater.—ἀπὸ τῶν γενεῶν, *from the generations*) during which the revelation of other things was gradually made. The 'Ages' are to be referred to angels, the 'generations' to men.—ἐφανερώθη, *has been manifested*) the verb again after the participle.—τοῖς ἁγίοις, *to His saints*) Eph. iii. 8, note.

27. οἷς) inasmuch as being persons, *to whom*. An explanation.—ἠθέλησεν, *it was the will of God*) most freely.—ὁ πλοῦτος, *the riches*) [descending] upon all men; see Eph. i. 7, note.—ὅς, *who*) for ὅ, *which*.—Χριστὸς ἐν ὑμῖν, *Christ in you*) The parallel expressions are, ἐν τοῖς ἔθνεσιν, and ἐν ὑμῖν, *in the Gentiles*, and *in you*. *Christ in* (among) *the Gentiles* was the greatest paradox at that time. Comp. *in*, Eph. iii. 8, (17); 1 Tim. iii. 16.[2]—ἡ ἐλπὶς τῆς

[1] *Not having spot*, etc.—BUT *that it should be holy*, for, *but holy*.—ED.

[2] Bengel, therefore, not attending to *mere emphasis*, also acknowledged here the same signification of the word ἐν, which Ernesti approves, in

δόξης, *the hope of glory*) Christ in us is a most delightful thing in itself, but much more delightful in respect of those things which shall be revealed, ch. iii. 4; Eph. i. 18. So Rom. v. 2.

28. Ἡμεῖς, *we*) ver. 1 [I and Timothy].—πάντα ἄνθρωπον, *every man*) This expression, so often used, has the greatest δεινότης (vehemence) and force, and contains the reason why he writes even to them who are unknown to him, ch. ii. 1. The distribution of the *all* [" every man—every man—every man"] may be compared with ch. iii. 11.—καὶ διδάσκοντες) *and teaching.* νουθετοῦνται (*they are admonished*) is said of those who have been already taught, as the Colossians; διδάσκονται (*are taught*) is said of the ignorant and uninstructed.—τέλειον) See Eph. iv. 13: *perfect*, without the elements of the world.

29. Ἀγωνιζόμενος, *striving*) In ch. ii. 1, the *conflict* (comp. iv. 12) refers to this word.—κατὰ, *according to*) Paul would not be able to strive in himself: he is only mighty, according as Christ works in him.—αὐτοῦ, *of Him*) *of Christ.*

CHAPTER II.

1. Θέλω γὰρ, *for I would*) He explains, why he used the word *striving*, ch. i. 29, for, *conflict*, presently follows.—ἀγῶνα, *a conflict*) of anxiety, eager desire, prayers, with which I try to make amends for those things which I am unable in my absence to perform.—καὶ ὅσοι, *and as many*) Among these may be comprehended the Christians who were at Hierapolis, ch. iv. 13. Paul constituted himself a debtor to all the Gentiles.—οὐχ' ἑωράκασι, *have not seen*) For this reason Paul does not use the *familiar* titles, *brethren*, *beloved*, in this whole epistle, and in it alone. [*Moreover, he writes to those churches which he had instructed face to face concerning their particular affairs, which were to be put to rights on his return to them; he suggests many things, and now*

Attone Bibl. th. T. x. p. 130; but in the Germ. Vers., on the margin, he has not hesitated to intimate, that that maturer communion with Christ, which assuredly surpasses all human *reason*, is the delightful *consequence* of preaching among the Gentiles, by the quotation of Eph. iii. 17.—E. B.

and then uses a reproof, which savours of paternal authority. But to those places where he had not been personally present, he sent such letters as may be compared to persons preaching to strange hearers (Gastpredigten); *presenting to them a compendious view of the whole doctrine of salvation. See that you have profited by both kinds of discussion.*—V. g.]—τὸ πρόσωπόν μου, *my face*) Even the aspect of Paul had a power of *comforting* (παρακλῆσις), ver. 2; Acts xx. 38.

2. Συμβιβασθέντων) The participle categorically affirming: *they are united together* ("knit together"), says Paul, in love; comp. ver. 5; the other things should be added. If you would read [1]συμβιβασθέντες, this will be the solution: ἵνα παρακληθῶσι ταῖς καρδίαις αὐτῶν, συμβιβασθέντες, *that they, being knit together, may be comforted in their hearts.* Comp. 1 Cor. vi. 16, note.—ἐν ἀγάπῃ) in the mutual *love* of God and believers.—καὶ) *even.*—εἰς—εἰς, *to*—*to*) An Anaphora [repetition of the same words in beginnings; Append.], of which the second part explains the first in two clauses.—τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ, *of God and the Father and of Christ*) The article is accurately put. He here lays down a proposition regarding God and Christ, and discusses it at ver. 8, 9, 12, 13: for *all the fulness of the Godhead* is in Christ, ver. 9.

3. Ἐν ᾧ) *in Whom*, rather *in which*, viz. the mystery of God and the Father and of Christ. He who possesses this ought to ask for nothing more, so far as *wisdom* and other good things are concerned. Regarding Christ Himself, the question is taken up at ver. 9.—εἰσὶ, *are*) Construe: *all hidden treasures are in that mystery* [But Engl. Vers. makes ἀπόκρυφοι prædicate, *In whom are hid*, etc.]: ἀπόκρυφοι, without the article.—πάντες, *all*, corresponds to the *all*, ver. 2.—οἱ θησαυροὶ, *treasures*) Hence are derived πλοῦτος, *the riches*, ibid.—τῆς σοφίας, *of wisdom*) Hence comes the σύνεσις, *understanding*, ibid.—τῆς γνώσεως, *of knowledge*) Hence ἐπίγνωσις, *the full knowledge*,[2] ibid: comp. 1 Cor. xiii.

[1] So indeed the margin of the 2d Ed., rather than the larger Ed., advises the adoption of this reading.—E. B.

Συμβιβασθέντες is read by ABCD corrected, (Λ). *f* Vulg. have 'instructi.' Hilar. 1025, 'instituti.' Συμβιβασθέντων has none of the oldest MSS. in its favour.—Ed.

[2] Engl. Vers. *acknowledgment*. Ἐπίγνωσις is more than γνῶσις.—Ed.

12, note.—ἀπόκρυφοι, *hidden*) for it is a *mystery*, ibid: comp. 1 Cor. ii. 7, 8.

4. Μή τις, *lest any man*) So ver. 8, 16, 18.—παραλογίζηται ἐν πιθανολογίᾳ, *beguile you with enticing* or *plausible words*) Comp. Rom. xvi. 19, with what goes before. That is, an enticing plausible speech, which, for example, makes a show of *humility*, ver. 18, 23. Some mixed together Judaism and the Eastern philosophy. See Budd. eccl. apost., pp. 466, 467.

5. Χαίρων καὶ βλέπων, *joying and beholding*) *i.e.* beholding with joy.—τάξιν, *order*) lest anything should *be out of joint* ('lame'), Heb. xii. 13. Both individuals and those who are joined together should maintain *order*. Paul looks to those joined together, that they be *knit together*, συμβιβασθέντες, ver. 2.—στερέωμα, *stedfastness*) that it may not easily lose *order*. *Stedfast faith* does not permit anything to be removed out of its order. This *stedfastness* is required in individuals, as the *full assurance* in ver. 2. *Order* is understood to belong to *love*. Faith is *stedfastness* when it is itself stedfast.

6. Τὸν Κυρίον, *the Lord*) The article shows that they had received Christ *as* the Lord.—ἐν αὐτῷ περιπατεῖτε, *walk ye in Him*) This is the scope of the epistle. We give the following summary:—

I. The Inscription, i. 1–2.

II. The Doctrine, by which the apostle pathetically explains the mystery of Christ, in the way of thanksgiving for the Colossians, ver. 3 seq., and prayer for the same, 9, 10, 12, 13, 15, 16, 21, 22:
Along with a declaration of his affection for them, 24, 25; ii. 1, 2.

III. The Exhortation.
1) General, by which he stirs them up to perseverance in Christ, 6, 7:
And admonishes them not to be deceived, 8.
Here again he describes the mystery of Christ, in order, 9, 10:
And in the same order derives his admonitions from Christ, the Head, 16:

And from His death, 20, et seqq.:
And from His exaltation, iii. 1–4.
2) Special.
1. That vices should be avoided, 5–9:
And virtues practised, 10, 11:
Especially love, 12, 13:
And the study of the word of Christ, 16, 17.
2. That they should do their duty.
1. Wives and husbands, 18, 19.
2. Children and parents, 20, 21.
3. Servants and masters, 22, 23; iv. 1.
3) Final, To prayer, 2, 3.
To spiritual wisdom, 5, 6.

IV. Conclusion, 7, 8, 10, 11, 15, 16, 18.

7. Ἐῤῥιζωμένοι, *rooted*) Eph. iii. 18. Time past instead of the commencement.[1]—ἐποικοδομούμενοι) The present, as being even still in progress, Acts xx. 32.—ἐν αὐτῷ, *in Him*) in Jesus Christ, as Lord. *In the faith* is the parallel, which presently follows.—ἐν εὐχαριστίᾳ, *with thanksgiving*) This constitutes and shows the lawful and joyful use of (external) things, which some burden with prohibitions, ver. 21; 1 Cor. x. 30; 1 Tim. iv. 3, 4.

8. Μὴ τις ἔσται) So, ἵνα ἔσται, Rev. xxii. 14.—συλαγωγῶν) who not only *makes spoil* out of you, but *makes* yourselves a *spoil*. Both to this word συλαγωγῶν, and to the word κενῆς, *vain*, are opposed *fulness*, *riches*, *treasures* [ver. 2, 3, 9].—διὰ, *by*) This expresses the instrument.—φιλοσοφίας καὶ κενῆς ἀπάτης, *philosophy and vain deceit*) a Hendiadys, as ver. 18. Philosophy is in itself a kind of thing *indifferent* (midway between good and bad); but its abuse, however, tending to deceit, is more easy [than its use for good], especially in that Jewish philosophy of which they at that time boasted, and which they endeavoured to accommodate to the purity of the faith; for Paul does not say, that we are brought to Christ *by philosophy*. Paul maintains that what his opponents boasted to be philosophy and 'wisdom,'

[1] *i.e.* Their faith was already long established, not merely beginning. —Ed.

ver. 23, was *vain deceit.*—κατὰ, *according to*) This definitely points out what philosophy is intended, and restricts the general appellation to the Jewish philosophy. This is indicated in the discussion, ver. 11, 16, 20; wherefore the proposition in ver. 8 ought not to be more widely extended, as if also applying to the Gentile philosophy, although the Jews had taken their philosophy from the Gentiles; and, by parity of reasoning, this remark applies to all philosophy.—τῶν ἀνθρώπων, *of men*) The antithesis is, *of the Godhead*, ver. 9.—τὰ στοιχεῖα, *the elements* [rudiments]) The antithesis is, *bodily*, ver. 9, 17: comp. *elements*, Gal. iv. 3, note.—καὶ οὐ κατὰ Χριστὸν, *and not according to Christ*) He ought therefore peculiarly and solely to approve of the doctrine that is *according to Christ.*

9. Ὅτι) *for, since.* The reason is hereby given, why those alone should be attended to, who teach according to Christ.—ἐν αὐτῷ, *in Him*) John xiv. 10.—κατοικεῖ, *dwells*) ch. i. 19, note.—πᾶν τὸ πλήρωμα τῆς θεότητος, *all the fulness of the Godhead*) Believers are filled *with* [rather *into*, εἰς τὸ πλήρωμα, *so as to enter into a living participation of*] *all the fulness of God;* Eph. iii. 19. But *all the fulness of the Godhead, i.e.* the Godhead in its greatest fulness, dwells in Christ; not merely the Divine attributes, but the *Divine nature* itself; ch. i. 19. The abstract word is most significant.[1]—σωματικῶς, *bodily*) *God* is *the head* of Christ, 1 Cor. xi. 3, and Christ is the head of all, ver. 10; and Christ is related to God, as His *body*, the Church, is to Christ; but Christ could not with propriety be called the body of God. Therefore the language is varied. The Godhead itself, as it were the very entire substance (essence) of the Godhead, dwells in Christ, in a manner most immediate (vividly present) and most real. The type was God's glory dwelling in the temple of Solomon. Σῶμα, *the body*, does not always denote the body properly so called; ver. 11, 17

10. Καὶ) *and* therefore.—ἐστὲ) *ye are.*—πεπληρωμένοι, *filled up, made full* [*complete*]) John i. 16. *The fulness* of Christ redounds to the Church; Ps. cxxxiii. 2. Therefore His *fulness* is infinitely more abundant. He Himself is *full;* we are *filled*

[1] "Of the *Godhead*," in its *essence:* not merely θειότητος, of the *godlike character.*—Ed.

[by and from Him] with wisdom and power.—ἡ κεφαλὴ πάσης, *the head of all*) Eph. i. 10.—πάσης ἀρχῆς, *of all principality*) Therefore we ought to present our petitions to *Christ*, not to *angels*.

11. Καὶ) *also*. Paul now enumerates the steps in the progress of those, who have become partakers of the *fulness* of Christ.—περιετμήθητε, *ye are circumcised*) As circumcision, so baptism, refers to initiation.—περιτομῇ, *with the circumcision*) of the heart.—ἀχειροποιήτῳ, *not made with hands*) An epithet very suitable for the New Testament; comp. Eph. ii. 11; Heb. ix. 11, 24.—ἀπεκδύσει) a word most significant; ver. 15.—τοῦ σώματος, *of the body*) This, as a whole, is opposed to the part, uncircumcision: ἀπέκδυσις σώματος, *the putting* (stripping) *off the body*, a mild definition of *death*. It is different therefore from baptism: it is the circumcision of the heart; it is *death* spiritual, in a good sense, whereas *baptism* is compared to *burial*. [*Communion with* (joint participation in) the death and burial and resurrection of *Christ is described in this and the following verse.* —V.g.]—τῆς σαρκὸς, *of the flesh*) There is an apposition between *the body of sins* and *the flesh* [not *the body of the sins of the flesh*, as Engl. Vers., but *the body of the sins*, that is to say, *the flesh*]. —ἐν τῇ περιτομῇ τοῦ Χριστοῦ) *by the circumcision of Christ*, which accords with the New Testament; a circumcision, to which that of Moses, in the flesh, gives place.

12. Βαπτίσματι, *in baptism*) As death is before the resurrection, so in this third or middle term of the comparison, baptism naturally precedes matured (full-grown) faith.—ἐν ᾧ, *in which*) An Anaphora [the frequent repetition of the same words in the beginnings], comp. ver. 11.—διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ) A remarkable expression: *faith is of Divine operation*, and Divine working is in believers; Eph. i. 19, ii. 8; 1 Thess. ii. 13.

13. Καὶ ὑμᾶς, *and you*) The discourse, ver. 10–12, was indefinite under the form of the second person, whereas now he speaks strictly in the second person; and, indeed, there is a remarkable Asyndeton [want of the copulative conjunction], by which ver. 13, 14, 15, are connected.—νεκροὺς ὄντας, *being dead*) Eph. ii. 1, 2.—τῇ ἀκροβυστίᾳ τῆς σαρκὸς, *in the uncircumcision of the flesh*) An exquisite term for original sin.—συνεζωοποίησε σὺν αὐτῷ) God *hath quickened* you together *with Christ;* comp

Eph. ii. 4, 5. The words, *took away* (ἦρκεν, ver. 14), and *made a show* (ἐδειγμάτισεν, ver. 15), which have no copulative conjunction connecting them, either with one another or with συνεζωοποίησεν,[1] depend on this expression, along with the annexed participles, all of which (viz. both the verbs and the participles) are to be referred to God the Father.—χαρισάμενος) The aorist is determined by the tense of the verb, to which it is added. Now, I adopt this reading, χαρισάμενος ὑμῖν,[2] and connect this clause with the preceding words. In this view, ver. 13, along with those that precede it, addresses the Gentiles; and ver. 14 introduces the Jews speaking.—παραπτώματα, *offences*) from which *death* had arisen. Deliverance from the reproach of sin, ver. 14, and deliverance from the power of darkness, ver. 15, are united with this deliverance from sin.

14. Ἐξαλείψας, *having blotted out*) A word appropriate in regard to *writing:* join it with ἦρκεν, *took away.*—καθ' ἡμῶν, *against us*) This verse brings in the Jews speaking. [*Not only was the law* against us, καθ' ἡμῶν, *by its demands, but also* an adversary to us, ὑπεναντιον ἡμῖν (Engl. Vers. *contrary to us*), *by its accusation.*—V. g.]—χειρόγραφον, *handwriting*) When a debt has been contracted, it generally follows, that the debtor by his handwriting acknowledges himself to be bound. The debt *is forgiven:* and then, and not till then, the handwriting is *blotted out.* Our sins were debts: our sins themselves were not the handwriting, but that which flowed from them as a consequence, the undeniable stain, the remembrance, the outcry (see Jer. xvii. 1, 2), not so much in our conscience, as in the presence of God, while the law in various ways accuses and condemns us. [All this constitutes the handwriting.] Heb. x. 3, 17: 1 Cor. xv. 56. To be *against* (καθ' ἡμῶν), and *to be our adversary* or *inimical* (ὑπεναντιον ἡμῖν), differ, as a state of war and an actual engagement. The handwriting was against us, but God blotted it out.

[1] For the καὶ before αὐτὸ qualifies it, and is not a copulative of the verbs, as the Engl. Vers. makes it.—Ed.

[2] For the reading ὑμῖν, in the larger Ed., is considered not so certain: whereas by the margin of 2d Ed., with the concurrence of the Germ. Vers., it is reckoned among those that are more certain.—E. B.

Ἡμῖν is read by ABCDG*fg* Hilar. 204, 773. Ὑμῖν is supported by Vulg. Hilar. 990, 1067, and according to Lachm. by B (but Tisch. claims B for ἡμῖν).—Ed.

The handwriting was an enemy to us, but God took it out of the way, Eph. ii. 15, seq.—*τοῖς δόγμασιν, by the decrees*) *the determinations of His good pleasure*. These are the decrees of grace. [But Engl. Vers. *the handwriting of ordinances*, viz. the legal ordinances.] The mention of the *writing* is included in that which was against us, not in that by which we were relieved.[1] *The letter killeth*, 2 Cor. iii. 6. See Ven. D. Hauberi tract. ad h. l.—*ὑπεναντίον, an adversary* [Engl. Vers. *contrary*]) *ὑπὸ* does not mean, *secretly, underhand*, in this compound, as is evident from the LXX.[2]—*καὶ αὐτὸ*) *it also*.[3]—*ἦρκεν ἐκ τοῦ μέσου*) So *καταργήσας*, Eph. ii. 15.—*προσηλώσας, having nailed it to*) The allusion is to the *nails* of the cross of Christ. The handwriting, being pierced through, is considered as abolished. It may be resolved into, *after He had nailed it to His cross;* for *ἦρκεν, He took away*, refers to the fruit of the resurrection. So also ver. 15, *after He had triumphed over them*. The full exercise of power over the vanquished is now the beginning of the *triumph*, when the vanquished are bound, and are made ready for becoming a show. *The triumph* takes for granted the victory, and follows it after an interval. It perhaps took place when Christ descended into hell.

15. *Ἀπεκδυσάμενος, having stripped off, having spoiled*) Matt. xii. 29.—*τὰς ἀρχὰς καὶ τὰς ἐξουσίας, principalities and powers*) Those, who worshipped good angels, at the same time feared the bad; neither with good reason: comp. ver. 10.—*ἐδειγμάτισεν, made a show*) This was done at His ascension, Eph. iv. 8.—*ἐν παῤῥησίᾳ, openly*) While both they themselves beheld it in their turn, and good angels, and then men, and God Himself. The nakedness of the vanquished enemy was manifest from the fact itself, and in the Gospel.—*αὐτούς, them*) The masculine refers to the angels.—*ἐν αὐτῷ, in Him*) in Christ. So *Hilarius* the deacon explains it. This (*ἐν αὐτῷ*) refers (belongs) to the whole para-

[1] *i.e.* No writing is mentioned in connection with the decrees of grace, as it is in the case of the law.—Ed.

[2] Tittmann, however, says, *Ὑπεναντίος* and *ἐναντίος* certè sic differunt ut illud denotet adversarium, nullâ *manifestæ vis notione, potius contrarium. somewhat contrary, having a latent opposition* to us.—N. T. Syn.—Ed.

[3] Not, as Engl. Vers., the *καὶ* joining *συνεζωοποίησεν* and *ἦρκεν*: there is Asyndeton.—Ed.

graph, [*which treats of* GOD *down from* ver. 12.—V. g.] and which is here concluded. [*Evidently as Eph.* i. 20, ii. 5.—V. g.]

16. Οὖν, *therefore*) The *therefore* is deduced from ver. 8–15. See ver. 16 (comp. note on ver. 20), ch. iii. 1, 5, 12.—κρινέτω, *let no man judge*) A Metonymy of the antecedent for the consequent, *i.e.* attend to no one who attempts to judge you; so ver. 18.—ἐν βρώσει, *in meat*) He says less than he wishes to be understood (*Tapeinosis*).[1]—ἐν μέρει ἑορτῆς, [*in part* or *partly*] *in respect of a holiday*) The expression, [*in part* or *partly*] *in respect*, here seems to have the power of separating. One might disturb believers on the subject of meat and drink (ver. 21), another again about holidays. The *holiday* is yearly; the *new moon*, monthly; the *sabbaths*, weekly. Comp. Gal. iv. 10, note.—ἢ σαββάτων, *or of sabbaths*) The plural for the singular, Matt. xii. 1: but it is used here significantly [with express design]; for the several days of the week are called *Sabbaths*, Matt. xxviii. 1 [ὀψὲ δὲ σαββάτων. See Gnom. there]; therefore Paul intimates here that all distinction of days is taken away; for he never wrote more openly concerning the Sabbath. Christ, after that He Himself, the Lord of the Sabbath, had come, or else before His suffering, in no obscure language taught the liberty of the Sabbath; but He asserted it more openly by Paul after His resurrection. Nor has it yet been expressly defined what degree of obligation is to be assigned to the Sabbath, what to the Lord's day; but this has been left to the *measure* of every one's *faith*. The Sabbath is not cited as authoritative [laudatur], is not commanded; the Lord's day is mentioned, not enjoined. An appointed [a definite and fixed] day is useful and necessary to those who are rather deeply immersed and engrossed in the concerns of the world. They who always sabbatize [they who keep a continual Sabbath], enjoy greater liberty. The Sabbath is a type even of eternal things, Heb. iv. 3, 4; but yet its obligation does not on that account continue in the New Testament, otherwise the new moons should be retained, Is. lxvi. 23.[2]

17. Σκιὰ, *a shadow*) Heb. viii. 5, x. 1. *A shadow*, without life.—σῶμα, *the body*) the very truth shadowed forth by the old

[1] See App.

[2] For there we find in a future state an antitype to *the new moons* as well as to *the Sabbath*, which would prove too much.—ED.

ceremonies. *The body*, as well as *the shadow*, to which it is opposed, is the predicate; and therefore it may be thus resolved: *meat, drink*, etc., are the *shadow of things to come;* but the *body of Christ* is the *body* [the substantial thing], or, in other words, *that which belongs to Christ* is *the body*. Allusion is made to the very body of Christ, but Christianity is understood; τὸ τοῦ Χριστοῦ ἐστὶ σῶμα. If you suppose that '*body*' is to be supplied in the subject, it will be a Ploce.[1]

18. Μηδεὶς ὑμᾶς καταβραβευέτω, *let no man assume the office of umpire to dictate to you* [*let no man beguile you of your reward*[2]]) A word closely connected with *judging* (κρινέτω), and *establishing ordinances* or *dogmas* (δογματίζεσθε), ver. 16, 20; for βραβεύω, *I guide* or *regulate* ['moderor;' Engl. Vers. *rule*], see iii. 15, note; from which καταβραβεύω differs, as καταχράομαι [abuse] differs from χράομαι [use]; and the verb itself, which is compounded with κατὰ, governs the accusative, ὑμᾶς, *you*, for the preposition κατὰ would require the genitive: Hesychius has καταβράβεται (read καταβραβεύεται) κατακρίνεται, καταγωνίζεται. Therefore Paul means to say, Let no one, usurping the authority of judge [arbitrator] of the prizes, and accordingly abusing it, guide and regulate you in the race which you are running, and mislead you by prescribing what you, about to receive the prize, should follow, what you should avoid A French interpreter has skilfully used the word *maitriser*, "*to domineer;*" for the apostle is not speaking of a rival snatching the prize of the race before you, but of an odious, perverse, insolent judge (umpire). On this verb depend four participles, through as many sentences, of which the first and third, the second and fourth, have respect to each other. The manifold advantage of this Chiasmus, now noticed, will by and by appear.—θέλων ἐν

[1] See App. A word put twice, once in the meaning of the simple word, then to express an attribute of it. The *body* of Christ is *the body, i.e. the substance, the essential thing*.—Ed.

[2] This is the Engl. Vers. Bengel translates it, *let no one treat you according to his own whim* (pro arbitrio). The verb καταβραβεύω signifies *to decide* against any one in adjudging the prizes at the public games. It appears, from a passage in Demosthenes, to imply fraud and injustice in the decision.

Wahl, Clavis N. T., renders the verb, *palma* or *præmio fraudo*. "Properly it means, *to be umpire in a contest to the detriment of some one*."—Ed.

ταπεινοφροσύνῃ) Often חפץ, with ב following it, is expressed by the word θέλω, ἐθέλω, εὐδοκῶ, βούλομαι ἐν τινί, for example, 1 Sam. xviii. 22, 25; comp. the compound ἐθελοθρησκεία, ver. 23: θέλων, *one who does something with his will* [with inclination: a volunteer in doing]. Comp. Mark xii. 38, note.—ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, *with humility of feeling* (sentiment) *and worshipping of angels*) A Hendiadys. They worship angels under pretext of humility and modesty, as if they dared not immediately and directly address themselves to God and Christ. "This error," says Alexander Morus, "had driven its roots so deep into the earth, that not even after three centuries could it be pulled out; for the 35th canon of the Council of Laodicea was framed against it; and this city was the metropolis of Phrygia, where *Colosse* also was. That canon condemns the *Angelici*, for so they were called." "The *Angelici*," says Augustine Haeres. 39, "are those inclined to the worship of angels." By this authority, the invocation of saints and intercourse with spirits, how plausible soever they may be, are entirely taken away.—ἃ μὴ ἑώρακεν, ἐμβατεύων) Heinsius observes, *This language is similar in principle to that of the Greek tragedians*, Κεῖ' ἐμβατεύων, ὅσσα μὴ βλέπειν θέμις, *intruding into those things at which it is unlawful to look.* Ἑώρακεν, *saw* with the eyes, and ἐμβατεύων, *intruding* with the feet, are spoken metaphorically of the mind. The foot should not get before the eyes: ἐμβατεύω, *I go in, I enter in, I pass through* (*penetrate*). It is used concerning a hostile invasion, 1 Macc. xii. 25. It is figuratively applied to the understanding, and signifies, *I pry into* or *search, I handle*, Chrys. de Sac. *For how should* Christ, ὁ τὰς ἁπάντων ἐμβατεύων καρδίας, *who searches the hearts of all, ask for the sake of learning?* On this passage we have made several observations, T. I. p. 376. Moreover, there is a compound, κενεμβατεῖν, said of *the vain study of abstruse subjects*, on which see Suicer's Thesaurus; and the same Al. Morus proves by the examples taken from Damascius, that this word was used by Plato. And there is little doubt, that Paul himself had in his mind the word of Plato, when he was refuting those who held the same opinion as Plato concerning angels; comp. κενῆς, ver. 8. But yet, when he might have said, ἃ μὴ ἑώρα κενεμβατεύων, he yet does not say so (for the things into which the

καταβραβεύων intrudes, are not in themselves utterly κενὰ, *vain*, but only *not seen* by him); but he lays down something even more weighty, since the ἐμβατεύειν rather expresses the haughtiness of the καταβραβεύων. On the opposite side, the κρατεῖν, *to hold the Head*, corresponds, which is not done *in vain*, but tends to *increase*.—φυσιούμενος, *puffed up*) The antithesis is, *humility of sentiment* (ταπεινοφροσύνῃ); and yet these two are joined together.

19. Οὐ κρατῶν, *not holding*) He who does not hold Christ solely and above all others, does not hold Him at all.—τὴν κεφαλὴν, *the Head*) Here faith has a foundation whereon it may be fixed. The opposite is, ἃ μὴ ἑώρακεν, ἐμβατεύων, he who *flies beyond things placed in the middle* (*within reach*), and *tries to catch those that escape his grasp*.—ἐξ οὗ, *from which*) [not *from which Head*, but *from which hold*] *from holding the head;* or else, *from whom*, viz. *Christ*, the Head.—διὰ τῶν ἁφῶν) *by the joints* (ties),[1] viz. *of faith*, Eph. iv. 16. It is to this word that ἐπιχορηγούμενον refers.—καὶ συνδέσμων) and *bonds* (bands) of 'love' and 'peace,' Eph. iv. 3. It is to this that συμβιβαζόμενον refers; comp. ver 2.—ἐπιχορηγούμενον) receiving ἐπιχορηγίαν, ministration to it (being ministered to); so 3 Macc. vi. 38, πανθ' ὑπὸ τοῦ βασιλέως χορηγούμενοι, *supplied with all things by the king*.

20. Εἰ, *if*) The inference, begun at ver. 16, is continued; and at ch. iii. 1, a new inference follows.—ἀπεθάνετε ἀπὸ, *ye are dead from*) An abbreviated expression, *i.e. dead*, and so set free *from* the elements, etc.—ἀπὸ τῶν στοιχείων, *from the elements*) ver. 8.—δογματίζεσθε) in the Middle voice, *you receive* (take up) *dogmas*, ordinances.

21. Μὴ, *not*) Thus the dogmatists commonly spoke.—ἅψῃ, *touch*) The genus; the species are, *to taste* (γεύσῃ) with the tongue, and to *handle* (θίγῃς) with the hand.

22. Ἅ ἐστι, *which are*) Those things, namely, which are *touched, tasted*, etc.—εἰς φθορὰν, [*are to end in destruction*] *to perish*) and which therefore do not defile; 1 Cor. vi. 13; the middle of Matt. xv. 17.—τῇ ἀποχρήσει) *in the using up* (entire consumption), not strictly so called [not the *abuse*], but so far as it denotes the *use*, which is natural, civil, external, truly indifferent,

[1] Beng. here translates ἁφῶν, *nexus;* but see the somewhat different explanation in Gnom., Eph. iv. 16.—Ed.

and removed from superstitious fear and severity (rigour).—*κατὰ, according to*) *as* the commandments of men *are wont to be.*—*τὰ ἐντάλματα καὶ διδασκαλίας, the commandments and doctrines*) Matt. xv. 9, note.

23. Ἅτινα, *which*) An Anaphora [repetition of the same word in beginnings]: comp. *ἅ, which*, ver. 22.—*ἐστι, are*) Construe, *are—for, to the satisfying* (*ἐστιν—πρὸς πλησμονὴν*), as ver. 22, *are for perishing* (*ἐστιν—εἰς φθορὰν*); therefore resolve ἔχοντα into *though* (whereas) *they have*, that it may form a clause: *ἐστι, are*, and *πρὸς, to*, being disjoined, the sentence becomes appropriately (appositely) suspended.—*λόγον*) *a name* and a plausible appearance.—*μὲν, indeed*) The force of the particle *δὲ, but*, which makes an Apodosis, is concealed in the finite verb *ἐστι, are.*[1]—*ἐθελοθρησκείᾳ, will-worship*) *ἐθελοθρησκεία*, as well as *humility of sentiment* (*ταπεινοφροσύνη*), has a plausible appearance. For this word, as E. Schmidius well shows, denotes worship (whether right or wrong), performed willingly and with ready inclination: such *εὐπείθεια, ready promptness* or *obsequiousness*, has the *appearance of wisdom:* comp. James iii. 17; for it seems to be removed from obstinacy, as *humility of sentiment* (*ταπεινοφροσύνη*) seems to be removed from pride.—*ταπεινοφροσύνῃ, humility of sentiment*) ver. 18, note.—*καὶ ἀφειδίᾳ σώματος*, [Engl. Vers., *neglecting of*, etc.] *and with severe treatment of* [*not sparing*] *the body*) which is the case when many things are withheld from the body, which might be afforded to it, ver. 21; nay, the body itself is purposely worn down [mortified]. This also looks plausible, for it becomes saints, 1 Cor. ix. 27; although *ἀφειδία* expresses something more odious, than *τὸ ὑπωπιάζειν καὶ δουλαγωγεῖν*, in the passage quoted from first Corinthians. These three things, plausible in appearance, involve a threefold relation: to God, to angels, to one's own self; and therefore they have, when joined together, a perfect appearance.—*οὐκ ἐν τιμῇ τινι, not in any price* or *estimation* [*honour*]) This clause closely coheres with the preceding; and the latter, *ἐν, in*, is opposed to the preceding *ἐν, in*. The LXX. *ἄνευ τιμῆς, i.e. without price, for nothing*, Is. lv. 1; Ps. xliv. 13; Job xxxi. 39. It becomes the man who is ennobled

[1] Which, though having *indeed* (*μὲν*) a name of wisdom, etc., *yet* (*δὲ* understood and implied in *ἐστι*) are to the mere satisfying of the flesh.—Ed.

by faith, to have a just estimation of himself, not in himself, but in his Lord Jesus Christ alone, whereby he is not unworthily to degrade himself, inasmuch as having been redeemed at such a price, and striving for such a great reward, for example, through the appearance of ἐθελοθρησκείας, *will-worship:* Acts xiii. 46; Rom. ii. 7; 1 Cor. vi. 15, iii. 21 vii. 23; 1 Thess. iv. 4. This estimation produces holy φιλοτιμίαν, *ambition* (φιλοτιμοῦμεν, *we labour with ambition*), 2 Cor. v. 9; but it is restrained by true self-denial, and again is tarnished by the commandments of men [ver. 20, 21], which, because they bring to us *nothing worth while, nothing worthy of estimation* [nothing ἐν τιμῇ τινί], comp. Heb. xiii. 9, have an entirely empty and vain appearance of wisdom and every good thing: comp. by all means, εἰκῇ, *vainly*, ver. 18. This passage is in consonance with Phil. iii. 19, where see the note; and both accord with Hab. ii. 16, ΠΛΗΣΜΟΝΗΝ ΑΤΙΜΙΑΣ ἐκ δόξης, κ.τ.λ., *Thou hast filled thyself with shame for glory; drink thou therefore also, and let thy foreskin be uncovered.* But *true* τίμη, *price* or *estimation* ['honour'], is theirs who see *the glory of the Lord*, Ib., ver. 14. —πρὸς πλησμονὴν τῆς σαρκὸς) *to the satisfying of the flesh:* πλησμονὴ, *satisfying to the full, satiety*, generally denotes excess: σὰρξ, *flesh*, does not signify the body, but is put as at ver. 18.[1] Hilarius the deacon, whose commentary on the thirteen epistles of Paul is found among the works of *Ambrose*, on this passage, says: "Sagina carnalis sensus, traditio humana est," *human tradition is the overloading* (surfeiting) *of the carnal sense* or *appetite.* A golden sentence. Tradition puffs up; it clogs the sense of heaven (the perception of heavenly things). Ἐθελοθρησκεία, κ.τ.λ., and πλησμονὴ τῆς σαρκὸς, are therefore in antithesis, and yet joined together. They put away true τιμὴν, *price, value*, or *estimation* ['*honour*'], that they may satisfy to the full the flesh; πρὸς denotes that which is regarded as the important concern, or the end, for the sake of which the other things (practices) are assumed (adopted).

[1] τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, *of his fleshly mind: i.e. flesh*, not literally, but in the spiritual application *carnality.*—Ed.

CHAPTER III.

1. Τὰ ἄνω ζητεῖτε, *seek the things that are above*) Christ, after the resurrection, immediately directed His eager thoughts towards heaven, John xx. 17, note.[1] So also believers, Eph. ii. 6.

2. Φρονεῖτε, *Have a relish for, set your mind*, or *affections*) They who truly *seek the things that are above*, cannot but *relish* or *set their affections on the things that are above*. The apostle says, *relish* in the second place, not *seek;* for there is an antithesis to *earthly things* (τὰ ἐπὶ τῆς γῆς), which we are said *to relish* or *set our affections upon, to care for*, but which we could not properly be said to *seek*, because they are present with us.

3. Ἀπεθάνετε, *ye are dead*) to the earth and to the world, spiritually, ch. ii. 20.—ἡ ζωὴ ὑμῶν κέκρυπται, *your life is hid*) An abbreviated expression in this sense: *ye are dead* to the world, that ye may live to God; but that *life is* as yet *hid*.—κέκρυπται σὺν τῷ Χριστῷ, *is hid with Christ*) The world knows neither Christ nor Christians, and Christians do not even know distinctly themselves, *i.e.* one another.

4. Ὅταν, *when*) This word, used absolutely, strikes (flashes upon) the whole mind of the reader, as if he had been unmindful of the preceding words, with a sudden light, so that it is doubtful whether *and* or *but* should be supplied.—φανερωθῇ, *shall be manifested*) *in glory*, 1 Pet. iv. 13.—ἡ ζωὴ ὑμῶν, *your life*) This expresses the aspect (in relation to you), under which He will be manifested.—τότε, *then*) We should not demand it sooner.—καὶ ὑμεῖς, *ye also*) This hope draws men off from the earth.—ἐν δόξῃ, *in glory*) a glorious life.

5. Νεκρώσατε, *Mortify*[2]) [*not knowing to spare.*[3]—V. g.]—τὰ

[1] Comp. note, Luke ix. 51. Jesus ever kept His eye fixed on the goal to which He was hastening. So, in John xx. 17, He says, as if a present thing, *I ascend*, not, *I will ascend*: He hastened in feeling over the intermediate forty days to His actual entering heaven.—Ed.

[2] Lit. *Punish* with every kind of *death*.

[3] Strangers to all tender-heartedness, such as would lead you to spare the flesh.—Ed.

μέλη, *your members*) of which united the body of sin consists, ch. ii. 11. [*Here all impurity, without exception, is repelled and excluded.*—V. g.]—ἐπὶ τῆς γῆς, *upon the earth*) where they find their support. These things are presently enumerated.—πορνείαν, κ.τ.λ., *fornication*, etc.) Eph. v. 3, 4.—πάθος, *passion* [*inordinate affection*]) the disorder of lust within.—ἐπιθυμίαν, *concupiscence*) the disorder of the external senses.—τὴν πλεονεξίαν, *covetousness*) The article has the effect of Epitasis [an emphatic addition], and includes the whole genus of vice, which is different from the genus of the species just now enumerated. *Avarice* most of all makes men cling to the earth.

6. Δι' ἃ, *for which things*) Eph. v. 6.

7. Ἐζῆτε, *in which ye lived*) as if in your essential first principle, origin, [*i.e.* these sins were the very air which you breathed from your birth, they were your] native element. Comp. Gal. v. 25, on the spiritual life.

8. Καὶ ὑμεῖς, *ye also*) This answers to the *ye also*, ver. 7. In ver. 7 it was, *ye also*, as well as the other "children of unbelief" ('disobedience'). In ver. 8 it is, *ye also*, as well as other believers. —τὰ πάντα) *all* old things, especially *anger*, etc. So in the antithesis, *above all*, ver. 14.—ὀργὴν, θυμὸν, *anger*, *harshness* or *cruelty* [Beng. translates θύμον, *sœvitia*, Engl. Vers., *wrath*]) Eph. iv. 31 [where also θυμον is *sœvitia*, harshness].—κακίαν) *faults* connected with the mind [*evil-disposition*]; for example, suspicion, perversity, impatience [Engl. Vers. renders it *malice*].—βλασφημίαν, αἰσχρολογίαν, *blasphemy*, *filthy communication*) The words, *Out of your mouth*, have respect to these two.

9. Μὴ ψεύδεσθε, *Lie not*) Eph. iv. 25.—εἰς) *to*, or *against*. See History of Susanna, ver. 55, 59, ἐψεύσω εἰς τὴν σεαυτοῦ κεφαλήν, *thou hast lied against thy own head.*—ἀπεκδυσάμενοι, *having put off*) Eph. iv. 22.

10. Τὸν νέον τὸν ἀνακαινούμενον, *the new man renewed*) Ib., ver 24, note.—εἰς ἐπίγνωσιν, *to* [or *in*] *knowledge*) of the truth (ch. i. 6, 9, 10), by which all love of lying is destroyed.—κατ' εἰκόνα, *according to the image*) This image consists in perfect truth.—τοῦ κτίσαντος αὐτον, *of Him that created him* [viz. *the new man*]) *i.e.* of God, Eph. iv. 24: compare ib., ch. ii. 10. Regeneration is indicated by the word 'creation,' from which the *image* results.

11. Ὅπου) *where*, i.e. *in whom*, or *in which thing.*—οὐκ ἔνι, *there*

is not present) In the estimation of God and of believers there is present neither Jew, etc.—Ἕλλην καὶ Ἰουδαῖος, *Greek and Jew*) The concrete for the abstract, as afterwards also *Christ* is used: for *circumcision and uncircumcision*, which occur presently, are abstract nouns.—ἀκροβυστία, *uncircumcision*) Even the Greek might have been circumcised. Therefore the mention of uncircumcision renders the expression more distinct.—Βάρβαρος, Σκύθης, *Barbarian, Scythian*) These two words, put by Asyndeton without a conjunction, make equally *a pair* (συζυγίαν) as *bond, free.* The *Greeks* were on the west, the *Jews* on the east; the *Barbarians* on the south (for Scaliger shows that the term *Barbarians* is an Arabic word properly applied to the Numidians), the *Scythians* on the north, more barbarous than the barbarians (properly so-called). And with this impression Anacharsis, as Galen relates, was reproached by, I know not whom, ὅτι βάρβαρος εἴη καὶ Σκύθης, *that he was a barbarian, and* [what is tantamount to] barbarous, a *Scythian.* Every nation, as it prefers some one other nation to itself, so again, under whatever pretext, prefers itself to all the rest. Therefore the Barbarian, as occupying the middle place between the Greeks and Scythians, gave the palm to the Greek, but at the same time considered himself superior to the Scythian. Faith takes away this distinction. Perhaps at Colosse there were one or two Scythian Christians.—τὰ πάντα καὶ ἐν πᾶσι Χριστὸς, *Christ is all and in all*) The apposition is Χριστὸς (ὢν) τὰ πάντα καὶ ἐν πᾶσι. A Scythian is not a Scythian, but Christ's. A barbarian is not a barbarian, but Christ's. Christ is *all*, and that too *in all*, who believe. The new creature is in Christ, ver. 10; Gal. vi. 15.

12. Ἐκλεκτοὶ, *elect*) This is equivalent to a substantive; its epithets are, *holy* and *beloved.* He calls them the *elect of God*, as Rom. viii. 33. The order of the words admirably corresponds to the order of the things ['elect' before 'holy,' and 'holy' before 'beloved']: eternal *election* precedes *sanctification* in time. The 'sanctified' feel the *love* of God, and then in consequence afterwards imitate it.—σπλάγχνα, *bowels*) Eph. iv. 32.—ταπεινοφροσύνην, *humility of feeling, humbleness of mind*) ib. iv. 2 [ταπεινοφροσύνης, "with all lowliness"]. These virtues are kept in exercise by 'forbearing' and 'forgiving.' [See next ver.]

13. Ἀνεχόμενοι, *forbearing*) in regard to present offences.—

χαριζόμενοι, *forgiving*) past offences. On these depends the clause, *so also ye* [*i.e.* the ὑμεῖς is construed with ἀνεχόμενοι].—ὁ Χριστὸς, *Christ*) who had the greatest cause of complaint against us.

14. Ἐπὶ, *above*) Here the climax reaches its highest point; love, superior to all things, 1 Pet. iv. 8.—τὴν ἀγάπην, *love*) viz. *put on*.—σύνδεσμος, *the bond*) Love comprehends the whole range of the virtues (graces), 2 Pet. i. 7.—τελειότητος, *of perfection*) תם, τελειότης, Judg. ix. 16; Prov. xi. 3. He who has love, wants nothing: he is not kept bound by the elements of the world. Particular duties are also derived from this source, ver. 19, 21.

15. Καὶ) *and*, so. The connection may be inferred from Eph. iv. 3.[1]—ἡ εἰρήνη τοῦ Θεοῦ, *the peace of God*) Phil. iv. 7.—βραβευέτω) a remarkable word. Hesychius has, βραβευέτω, μεσιτευέτω, μηνυσάτω, ἰθυνέσθω, Wisd. x. 12: *Wisdom* [*gave* Jacob *the victory*, Eng Vers.] *was the guide and director of Jacob in a sore conflict:* therefore βραβεύειν, is to *regulate* or *direct* a person running, until he reaches the goal. *Keep in safety* (φρουρήσει), Phil. iv. 7, is nearly akin to it. *Give yourselves up to the peace of God, that directs and regulates all things.* An imperative after an imperative involves the signification of a future indicative.[2] Antithetical to βραβεύειν here, is καταβραβεύειν, ch. ii. 18 (where see the note), having in it the notion of excess.—ἐκλήθητε, *you have been called*) Eph. iv. 4.—εὐχάριστοι, *thankful*) for that calling. This stands as a statement of subject (Propositio) in relation to what follows. The same duty is commanded, Eph. v. 4.

16. Ὁ λόγος, *the word*) by which ye have been called.—ἐνοικείτω, *have its indwelling* in you) as in a temple, for ever.—ἐν ὑμῖν, *in you*) in your inner man; comp. *full*, Rom. xv. 14.—πλουσίως, *richly*) The distribution follows: *in all wisdom*[3]—*one*

[1] Where "forbearing one another in *love*" is followed by "endeavouring to keep the unity of the Spirit in the *bond of peace*," as the consequence. —Ed.

[2] "Put on charity, and let the peace of God regulate:" equivalent to, "put on charity, and then the peace of God *shall regulate*," or, *be the regulator*.—Ed.

[3] Engl. Vers. loses this 'distribution' of the rich indwelling of the word of Christ, by putting a semicolon after *wisdom*, "Let the word of Christ

another [ἑαυτοὺς, admonishing *yourselves*]: *with grace—in* [1]*your heart, i.e.* mutually and apart. *In wisdom, with grace,* occur again, ch. iv. 5, 6.—ἐν πάσῃ σοφίᾳ διδάσκοντες, *teaching in all wisdom*) So it must be construed, comp. ch. i. 28. The nominative, by Syllepsis,[2] depends on ἐνοικείτω, "*let* the peace *dwell in you*," *i.e. have ye* it *dwelling in you* [and therefore διδάσκοντες, agreeing with ὑμεῖς, is put]; and this construction is the more suitable on this account, that γίνεσθε, *be ye,* which occurs a little before, has possession of the reader's mind.—ἑαυτοὺς, *yourselves*) ἀλλήλους, *one another.* There are parallel expressions at ver. 13.—ψαλμοῖς, in *Psalms*) Eph. v. 19.—ἐν χάριτι, *with grace*) χάρις, חן, Ps. xlv. 3.

17. Ποιῆτε, *ye do*) The word is used in a wide sense, so as also to include the act of *speaking.*—πάντα, *all things*) viz. do ye.—ἐν ὀνόματι, *in the name*) so that it may be just the same as if Christ were doing it, ver. 11; or at least that you may be able to prove all things to Christ [to do all things so as to gain His approval]. The man who can say, *O Jesus Christ, I have done this in Thy name,* certainly proves his conduct to Christ. *In the name of Christ, i.e.* for the sake of Christ: comp. the following verses.—δι' αὐτοῦ, *by Him*) *not by angels.*—Theodoritus.

18.—Chap. iv. 1. Αἱ γυναῖκες, κ.τ.λ., *wives,* etc.) Eph. v. 22–vi. 9.—ἐν Κυρίῳ, *in the Lord*) These words are construed with ὑποτάσσεσθε, *submit yourselves;* comp. Eph. vi. 1: or else with ὡς ἀνῆκεν, *as it is fit;* comp. in this view ver. 20, unless ὑπακούετε, *obey,* ver. 20, be there likewise construed with ἐν Κυρίῳ. It may be construed either way.

dwell in you richly in all wisdom;" Lachm. rightly puts (ὁ λογος τοῦ Χριστου ἐνοικείτω ἐν ὑμῖν πλουσίως) in a parenthesis, and thus ἐν πάσῃ σοφίᾳ διδάσκοντες, etc., is joined with the previous ἐυχάριστοι γινεσθε.—Ed.

[1] The 2d Ed. prefers, and the Germ. Vers. distinctly expresses the plural, ἐν ταῖς καρδίαις, which is not approved in the margin of the older Ed.—E. B.

ABCD(Λ)G*fg* Vulg. read ταῖς καρδίαις. So Lachm. Tisch., without any of the oldest authorities, reads as Rec. Text, τῇ καρδίᾳ.—Ed.

[2] Where the concord of the parts of speech is regulated not by strict syntax, but by the meaning in the mind, as here, ἐν ὑμῖν—διδάσκοντες, for διδάσκουσιν. But Lachmann's punctuation makes this needless. See my note above.—Ed.

19. Μὴ πικραίνεσθε, *be not bitter*) Πικρία, hateful conduct (offensive behaviour) mixed with love. Many, who are polite to all abroad, notwithstanding without scruple treat their wives and children at home with covert bitterness, because they do not fear them; and when this feeling is vanquished, it affords a specimen of great softening of natural ruggedness of temper.

21. [1] Ἵνα μὴ ἀθυμῶσιν, *lest they be discouraged*) ἀθυμία, *despondency* (a broken-down spirit), the bane of youth.

22. Θεὸν, *God*) who knows the *heart*.

23. Ὅτι ἐὰν ποιῆτε, *whatsoever ye do*) in your service.—ὁ ἐάν τι, Eph. vi. 8.

24. Τῆς κληρονομίας, *of the inheritance*) Although you have no inheritance in the world, but are part of an inheritance passing from your Master to His children.—Χριστῷ, *Christ*) who rewards them that serve Him.—δουλεύετε, *ye serve*) while you thus serve.

25. Ἀδικῶν, *he that doeth wrong*) In actual deed and from the heart.—οὐκ ἔστι προσωποληψία, *there is no respect of persons*) Men of low rank and poor circumstances often think that they should be spared on account of their humble condition. That is denied.

CHAPTER IV.

1. Τὸ δίκαιον καὶ τὴν ἰσότητα, *justice and equity*) Comp. τὰ αὐτὰ, [ye masters do] *the same things* [unto them], Eph. vi. 9, note.

2. Τῇ προσευχῇ, *in prayer*) Eph. vi. 18.

3. Ἡμῶν, *for us*) Ch. i. 1.—ἀνοίξῃ θύραν τοῦ λόγου, *would open the* [but Engl. Vers. not of *the mouth*; therefore, "*a* door"] *door of utterance*) *i.e. the mouth*, Eph. vi. 19; Mic. vii. 5. A great opportunity is elsewhere called *a door* [and so Engl. Vers. *here*], 1 Cor. xvi. 9.—δέδεμαι, ἵνα φανερώσω, *I am in bonds, that I may make it manifest*[2]) a paradox; as in 2 Tim. ii. 9; Phil. i. 12, 13.

[1] Οἱ πατέρες, *the fathers*) The husband is the head of the wife; wherefore power is principally attributed to the *fathers*.—V. g.

[2] But Engl. Vers. puts a colon after *bonds*; so that ἵνα is thus connected with προσευχόμενοι, not δέδεμαι.—Ed.

4. Ὡς, *as*) This depends on λαλῆσαι, *to speak*, ver. 3.

5. Ἐν σοφίᾳ, *in wisdom*) Eph. v. 15, note.

6. Πάντοτε, *always*) Supply ἤτω, *let it be*.—ἐν χάριτι) joined *with* spiritual *grace*, Eph. iv. 29.—ἅλατι) *with the salt* of wisdom. [*Lest there should be anything corrupt and tainted under it.*—V. g.]—εἰδέναι) [*by your knowing how*]. The infinitive used as an ablative case.

7. Τὰ κατ' ἐμὲ, *the things concerning me*) Eph. vi. 21.

8. Γνῷ τὰ περὶ ὑμῶν) γνῶτε τὰ περὶ ἡμῶν is found in Al. Colb. 7, etc. It has been transferred to this place from Eph. vi. 22. See App. Crit. Ed. ii.[1] on this passage. The two epistles [Ephesians and Colossians] truly have many points of resemblance to one another, but yet so as that the things that need to be changed are changed in each respectively (mutatis mutandis). And generally in parallelisms of this sort, which the officiousness of transcribers has *mixed together* [blending the parallel readings of two epistles into one], *one* reading in the one place, and *another* in the other, is the genuine reading. Tychicus, and through Tychicus (as it appears) Paul, was to learn the state of the *Colossians* (whence, instead of γνῷ [third person, viz. Tychicus], γνῶ [first person, viz. Paul] may be also read), just as he learned the state of the Thessalonians through Timothy; that of the Corinthians through Titus; that of the Philippians through Epaphroditus; and more especially did Paul wish to learn that of the Colossians, because he had a great 'conflict' on their account [ch. ii. 1]. Moreover the knowledge of the Colossians concerning Paul is sufficiently indicated (marked), not only by the preceding words, as in the Epistle to the Ephesians, but also by those following, which are peculiar to this Epistle to the Colossians: πάντα ὑμῖν γνωριοῦσι τὰ ὧδε.[2]

10. Συναιχμάλωτός μου, *my fellow-prisoner*) This was the state of Aristarchus (viz. that of a *prisoner*), not so Epaphras, ver. 12: but it is Epaphras, not Aristarchus, that is spoken of as his 'fellow-prisoner' in Philem. ver. 23, 24. Perhaps Epaphras, when he came to Rome, was imprisoned, and presently after

[1] Γνῶτε τὰ περὶ ἡμῶν is the reading of ABD corrected, (Δ), G*fg*, and so Lachm. But γνῶ—ὑμῶν in C Vulg. and Rec. Text, and so Tisch.—Ed.

[2] Therefore Beng. rejects the reading γνῶτε τὰ περὶ ἡμῶν.—Ed.

liberated. Paul might have so called Aristarchus, because he had been formerly imprisoned.—*ὁ ἀνεψιὸς* Βαρνάβα, [*sister's son*, Engl. Vers.] *kinsman to Barnabas*) Barnabas was better known than Mark; therefore the latter is designated from the former. —*περὶ οὗ*, *concerning whom*) namely Mark; the *οὗ* refers to the nominative, not to the oblique case, of *Barnabas* [though Βαρνάβα immediately precedes].—*ἐλάβετε*) *ye have received.* Tychicus and Onesimus seem to have borne these *commandments* to the Colossians, along with this epistle. *Ye have received*, he says, not, *you will receive;* for the ancients suited their language to the time when the epistle was read, not to the time when it was written, as we should do. Thus, *I have written*, for *I write*, Philem. ver. 19.—*ἐντολὰς*, *commandments*) These are put in antithesis to the writing.—*ἐὰν*, *if*) This is the sum of those *commandments.*

11. Οἱ *ὄντες*, *who are*) namely, Aristarchus, Marcus, Jesus.—*μόνοι*, *alone*) of the circumcision.—*παρηγορία*) The propriety of the word should be observed; what *παραμυθία* is in domestic sorrow, *παρηγορία* is in forensic danger.[1]

12. Τέλειοι *καὶ πεπληρωμένοι*, *perfect and complete*) This is introduced from the former discussion.[2]—*ἐν παντὶ*, *in all*) Construe with, *ye may stand.*

13. Γὰρ, *for*) The reason (ætiologia: see Append.) is properly in, *he hath.* The verb, *I bear him record*, is modal.[3]—*ζῆλον*, *zeal*) *lest you* should be seduced, ch. ii. 4: comp. 2 Cor. xi. 2.

14. Ὁ *ἰατρὸς*, *the physician*) He is so called, either because he had practised, or was practising, medicine. He calls him Luke, as being sufficiently known to Timothy by his name alone, in 2 Tim. iv. 11. He calls him the physician here, as being unknown to the Colossians.—Δημᾶς, *Demas*) He alone is put without any descriptive epithet; comp. 2 Tim. iv. 10: but perhaps the reason for this was, that Demas wrote the epistle under the dictation of Paul.

15. Νυμφᾶν, *Nymphas*) of Laodicea, as may be collected from

[1] Inasmuch as Παραμυθία comes from *μῦθος*, word of advice: Παρηγορία, from *ἀγόρα*, *the forum*, *ἀγορεύω*.—Ed.

[2] Ch. i. 28, ii. 2, iii. 14.—Ed.

[3] Expression of feeling; opposed to categorical. See Append. on 'modus,' 'modalis.'—Ed.

this passage. The house of Philemon was open to the congregations of believing Colossians, Philem. ver. 2.

16. Ἀναγνωσθῇ, *shall be read*) publicly, *in the church*. Comp. 1 Thess. v. 27; Rev. i. 3; Deut. xxxi. 11.—ἡ ἐπιστολή, *the epistle*) this very one.—ποιήσατε, *cause*) So also 1 Thess. as above.—τὴν ἐκ Λαοδικείας, *the one from Laodicea*) Mill is of opinion that the Epistle to the Ephesians is intended, which was to be got from Laodicea, and to be brought to Colosse. It is certainly not without a reason that Paul mentions the town *from* which the epistle was to be procured, rather than those *to* whom he sent it.

17. Εἴπατε, *say*) Speak ye, in my name, as witnesses. This was more affecting than if he had addressed Archippus himself. And perhaps Archippus, a minister, was prevented from going to the public assembly by weak health or old age. For that he was near the end of his career, may be inferred from the word *fulfil*, Philem. ver. 2. Moreover it is not the different overseers of the Church, but the Church itself, which is commanded to speak to *Archippus*. Therefore the epistle was directed to the Church, although its subject is very sublime. [*Why then are* laymen, *as they are called, to be prevented from reading the Scriptures?*—V. g.]—ἣν παρέλαβες, *which thou hast received*) by a mediate calling [*i.e.* through the mediate instrumentality of men, who ordained him]; for there does not follow, *from the Lord*, but *in the Lord*.

18. Ὁ ἀσπασμὸς, *the salutation*) Paul adds this verse with his own hand, acknowledging that all which goes before, proceeded from himself.—μνημονεύετε, be *mindful*) especially in prayer, ver. 3.

ON THE FIRST

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

1. Παῦλος, *Paul*) Paul, in this epistle, which was the first of all that he wrote, uses neither the title of an apostle, nor any other, because he writes most familiarly to the godly Thessalonians, who did not require a preface regarding his apostolic authority, ch. ii. 6.

The divisions of the epistle are as follows:—

I. The Inscription, i. 1.

II. In the course of the discussion, he celebrates (makes honourable mention of) the grace of God towards the Thessalonians, ver. 2, *et seqq.*; adding a notice of the sincerity of himself and his colleagues, ii. 1; and of the obedience of the Thessalonians, . . 13, 14

III. He then declares,
1. His desire, ... ii. 17
2. His solicitude, ... iii. 1
3. His joy, with his prayer, . 6, 7, 10, 11

IV. He exhorts them to progress,
1. In holiness, ... iv. 1, 2
2. In brotherly love, combined with prudence, ... 9, 10, 11, 12

V. He teaches and exhorts them,
1. Concerning them that are asleep, 13, 14
2. Concerning the times, . . v. 1, 2

VI. He adds miscellaneous exhortations, v. 12, 13, 14, 15; with prayer and consolation, . 23, 24

VII. Conclusion, . . . 25, 26, 27, 28

There is a kind of unmingled sweetness in this epistle, which, by a reader not accustomed to the expression of sweet affections, is less relished than the others, that act upon the palate with a certain degree of harshness. The expectation of the coming of Christ among the Thessalonians was unclouded. So exalted was their condition, and so clear of impediments and encumbrances (unencumbered) was the state of Christianity among them, that they were able hourly to look for the Lord Jesus. The epistles to them were written before the others; afterwards various evils crept into the churches.—Θεσσαλονικέων, *of the Thessalonians*) Jac. Mehrningius says, "In the memory of our fathers, there were two Greeks, first among the Moravian brethren, afterwards in Belgium, who asserted, that even now both of St Paul's epistles to the Thessalonians are well preserved by them in autograph."—Hist. baptismi, A. 1647, Germanice edita, p. 739.—ἐν, *in*) Union with God is indicated.

2. Μνείαν—ἀδιαλείπτως, *mention—unceasingly*) Comp. Rom. i. 9; 2 Tim. i. 3.

3. Ὑμῶν, *your*) This depends on τῆς πίστεως, *of faith*, etc.—ἔργου—κόπου—ὑπομονῆς, *work—labour—patience*) These have the force of epithets, joined to 'faith', 'love,' 'hope.' *Work* is opposed to *mere empty words* [ἐν λόγῳ μόνον, *in word only*, ver. 5], and in the singular signifies something lasting and efficacious, which faith has in itself, exercising itself in the very fact of be-

lieving, not proceeding merely from love.—[1]κόπου, *labour*) in spiritual and external acts of kindness. Those who evade all exertion that gives them trouble, in consideration of their own interest and quiet, *love* little. [*Some one may say, Who will procure for me leisure to undertake this labour? Nay, but beware of losing time in the indulgence of sloth, in protracting social entertainments longer than is proper, and in vain conversation; and you will find abundance of time for performing the labour of love.* —V. g.]—τοῦ Κυρίου, *of our Lord*) Construe this with *patience* [but Engl. Vers. *hope in our Lord Jesus*, etc.], as at 2 Thess. iii. 5 [ὑπομονὴν τοῦ Χριστοῦ, *the patience of Christ*] : as I might say, *the heavenly devotion of sighs* [meaning, *The heavenly devotion expressed by sighs:* so *the patience of our Lord, i.e. Patient*] Perseverance for the name of Christ.—ἔμπροσθεν, *in the sight*) This is construed with μνημονεύοντες, *remembering*.

4. Εἰδότες, [we] *knowing*) Construed with *we give thanks*, ver. 2.—ἀδελφοὶ ἠγαπημένοι ὑπὸ Θεοῦ, *brethren beloved by God*) Comp. 2 Thess. ii. 13.—ἐκλογὴν, *election*) 1 Cor. i. 27, note.

5. Ὅτι, *because*) This *because* extends its power beyond this verse.—εἰς ὑμᾶς) *so far as you are concerned* [in your case].—ἐν, *in*) These words refer both to the teachers, as appears by comparing the end of this verse, and to the Thessalonians, by comparing the following verse.—ἐν δυνάμει, *in power*) for example, in reference to (having the effect of producing) faith.—ἐν Πνεύματι Ἁγίῳ) *in the Holy Ghost*, and His saving operation, for example, having the effect of producing *love;* also in His miraculous operation.—ἐν πληροφορίᾳ, *borne along in full course* (*pleno latu*) [*in full assurance*]) for example, in reference to (producing) hope, ver. 3. —οἴδατε, *ye know*) Εἰδότες, *knowing*, in ver. 4, corresponds to οἴδατε here. Both [Paul, Sylvanus, and Timothy, on one hand, and the Thessalonians on the other] knew.—οἷοι, *what sort of persons*) imparting to you the word with joy.—δι' ὑμᾶς, *for your sakes*) that we might gain you.

6. Μιμηταὶ, *imitators* [*followers*]) *Imitators* [*Followers*] become τύποι, *types, patterns* [*ensamples*], ver. 7.— τοῦ Κυρίου, *of the Lord*) Christ, who acted as the apostle[2] of the Father, brought

[1] πίστεως—ἀγάπης—ἐλπίδος, *of faith—of love—of hope*) ch. v. 8 ; 2 Thess. i. 3, 4.—V. g.

[2] Heb. iii 1.—Ed.

the word from heaven, and taught it under adversities.—μετὰ, *with*) Construe this with *having received* (δεξάμενοι).

7. Τύπους,[1] *types, patterns*) Ensamples of *faith;* see presently, and in the following verse.

8. Γὰρ, *for*) The intensive particle.—ἐξήχηται) *was given* (*spread*) *abroad* with a clear *sound*.—τοῦ Κυρίου, *of the Lord*) Christ.—ὥστε, *so that*) It is lawful to speak where the subject is the conversion of souls. Paul takes this for granted; and he himself would have taken also the subject of his remarks from the conversion of the Thessalonians, had not others known the fact already before, and spoken about it.—λαλεῖν τι, *to speak anything*) concerning your faith, ver. 9.

9. Περὶ ἡμῶν, *concerning us*) both teachers and believers [both us who taught, and you who believed].—δουλεύειν Θεῷ, *to serve God*) The Thessalonians are thus distinguished from the Gentiles; so also from the Jews, in the following verse.—καὶ ἀληθινῷ, *and true*) This denotes the truth of [His] nature.

10. Καὶ ἀναμένειν, *and to wait for*) The compound, ἀναμένειν, is applied to Him who has so gone away, as that He is about to come [again], John xiv. 3, note; Acts i. 11, note. I do not altogether deny the *return*, but I say that the *coming* is elegantly used for His *return*, because the glorious *coming* has very many things altogether new connected with it. [*To be waiting for* [Him], *is the most certain characteristic of the true Christian.*—V. g.]—ὃν ἤγειρεν ἐκ νεκρῶν, *whom He raised from the dead*) The pre-eminent (palmarium) argument is here brought in, from which [viz. His resurrection] it is evident, that *Jesus* is the *Son of God*.—ῥυόμενον, *Who delivers*) Christ once ἐλυτρώσατο, *hath redeemed* us, He alway ῥύεται, *delivers* us.—ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης, *from the wrath to come*) The wrath comes at the last judgment, ch. v. 9.

[1] The Germ. Vers. expresses τυπὸν in the singular; a reading which, by the margin of both Ed., is held of equal authority with the plural.—E. B.

BD(Δ) corrected, *df* Vulg. Memph. Theb. read τύπον. So Lachm. and Tisch. ACG*g*, Later Syr., and Rec. Text, have τύπους.—Ed.

CHAPTER II.

1. Γὰρ, *for*) This refers to ch. i. 5, 6; for what was there laid down as the proposition, is now taken up again to be discussed, and that, too, regarding Paul and his companions, ver. 1–12; regarding the Thessalonians, ver. 13–16.—οὐ κενὴ, *not vain*) but full of power.

2. Προπαθόντες, *having suffered before*) that which might have deterred others from preaching.

3. Γὰρ, *for*) *For* occurs again, ver. 5. There is a double reason assigned (Ætiologia), α, in the thesis, concerning their (his and his companions') regular and constant practice; β, in the hypothesis, how they behaved (proceeded) among the Thessalonians, ver. 5 and the following verses; comp. with 2 Cor. i. 12, concerning his general and special mode of proceeding towards others.—παράκλησις, *exhortation*) The whole preaching of the Gospel is so called, seasoned as it is with the sweetness of sufferings; see ver. 2, with which comp. 2 Cor. i. 3, *et seqq.* Παράκλησις, *Zuspruch*, has an extensive meaning; when he rouses the slothful, it is *exhortation* (παράκλησις): when he applies balm to sorrow, it is *comfort* or *consolation* (παραμύθιον); comp. ver. 11, note.—οὐκ—οὐδὲ—οὔτε, *not—nor—nor*) He disavows evil intentions, in relation to God, himself, and others. The antithesis to this is similarly universal, in the following verse, which should be compared with ver. 10 [where see the note on the similar threefold relation].—οὐκ ἐκ πλάνης, *not from* [of] *deceit*) namely, *is;* comp. *we speak*, in the present, ver. 4.—οὐδὲ ἐξ ἀκαθαρσίας, *nor from* [of] *uncleanness*) This uncleanness is when the fruit of the flesh is sought after: comp. Phil. i. 16. The fruit of the flesh is somewhat subtile: *Eigenheit, self-seeking* (seeking one's own honour or gain), *peculiarity*.[1] Concerning its antithesis, *purity*, see Acts xv. 9.

[1] Beng., I conceive, contrasts *purity*, in the sense of *singleness of aim* for God's glory and Christ's, Matt. v. 8, with carnal *seeking of self*, the want of a pure intention, οὐχ ἁγνῶς, *not purely*, Phil. i. 16. Comp. James iv. 8, *Purify* your hearts, ye *double-minded*.—Ed

4. Δεδοκιμάσμεθα, *we have been proved* [*approved*]) Refer to this word, δοκιμάζοντι, *who proveth and trieth*, which presently occurs.—ἀρέσκοντες) *careful to please.*

5. Ἐν λόγῳ κολακείας, *in flattering words*) The antithesis is in ver. 7, 8; even as *a cloke of covetousness* has its antithesis in ver. 9; and the word *glory*, ver. 6, has its antithesis in ver. 10. —κολακείας, *of flattery*) which they chiefly use who *are anxious to please men.*—καθὼς οἴδατε—Θεὸς μάρτυς, *even as ye know—God is witness*) These two clauses [*neither—ye know; nor—witness*] correspond to each other, just as the double confirmation of the third member of the sentence [nor of men sought we glory], which is placed in the next verse, follows in the same ver. 10. He appeals to men, as the witnesses of a matter generally known; to God, as the witness of a matter which is concealed in the heart; to men and God, as the witnesses of a matter in part generally known, and partly concealed.—προφάσει) with the specious *pretext* (cloke), under which we might cover avarice.

6. Ἀπ' ἄλλων, *from others*) those, to wit, who would have admired us, if we had treated you more haughtily.—δυνάμενοι) *when we might have*, although we might have.—ἐν βάρει εἶναι, [Engl. Vers. *been burdensome*] *been in honour and authority*) כבד Βάρος, *weight, dignity, authority*; the splendour which the majesty of the Lord communicates to His *ambassador*. Δόξα, *glory*, in the preceding verse, is nearly akin to it; comp. βάρος δόξης, 2 Cor. iv. 17. Brightness produces a *weighty* or *powerful effect* (*gravis*) on the sight, as a weight upon the sense of touch, and a loud sound on the hearing; and hence such things are said to be *borne* or not to be *borne*,[1] Heb. xii. 20. The conjugate, ἐπιβαρῆσαι, presently occurs, ver. 9. Both ideas, *weight* [authority], and *a burden*, must be included. But the apostles refrained from both.

7. Ἤπιοι, *gentle*) A very sweet word, which is wont to be applied chiefly to parents and physicians. It is opposed to *flattery* [ver. 5]: for he is called ἤπιος, who has true gentleness.—ἐν μέσῳ ὑμῶν, *in the midst of you*) like a hen surrounded by her chickens. They did not act as if from the chair (ex cathedrâ, from the authoritative chair), which is said to belong to Peter, and which calls

[1] οὐκ ἔφερον, *they were not able to bear*, properly said of *a weight*.—Ed.

the style of its court apostolical.—τροφὸς) *a mother*, and at the same time a *nurse*. Weigh well the expression, *her own*. The spiritual are analogous to the natural affections, ver. 11; 1 Tim. v. 1, 2.

8. Οὕτως, ἱμειρόμενοι ὑμῶν, εὐδοκοῦμεν) *and seeing that it was so, i.e. inasmuch as we felt the strongest affection for you, we were ready*, etc. The text has been at once suited for (pronunciationem) correct delivery, whilst in the marks of punctuation a more careful stopping of the sentence is equivalent to a note. The same word, *ἱμείρονται*, is found in Job iii. 21. Εὐδοκοῦμεν, even without the augment, may still be the imperfect tense: in the whole[1] of Paul's statement all the facts proceed in the preterite, which the versions here also retain.—ψυχὰς, *souls*) Our soul desired as it were to enter into your soul.

10.[2] Ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως, *how holily and justly and unblameably*) Those who seek no glory from men attain to this character, that they conduct themselves *holily* in divine things, *justly* towards men, *unblameably* in respect of themselves.—τοῖς πιστεύουσιν, *among* [in the eyes of, towards] *you that believe*) although we might not appear to others to be so.

11. Ὡς ἕνα ἕκαστον, *how every one*) They do not act in this way who seek [their own] glory, ver. 6.—ὡς πατὴρ, *as a father*) Mild gravity is the characteristic of fathers.—παρακαλοῦντες, *exhorting*) This depends on ἐγενήθημεν, *we became* (*behaved*), ver. 10. Παράκλησις, *exhortation*, rouses one to do something willingly; παραμύθιον, *consolation*, to do it joyfully; τὸ μαρτυρεῖσθαι, *earnest entreaty, testifying* [*charging*], to do it with awe.

12. Βασιλείαν καὶ δόξαν, *His kingdom and glory*) A magnificent combination.

13. Διὰ τοῦτο, *for this cause*) *i.e.* because you have had such teachers.—εὐχαριστοῦμεν, *we give thanks*) The naked and categorical sentence would be, *You have received* [the word of God].

[1] In the last Ed. of the Gnomon, published at Berlin, and in the Tubingen Ed., 1773, I find *nota* instead of *tota*: the translation in that case would be, *in a well-known narrative*. *Tota* seems to suit the sense here.—Tr.

Totâ is the reading of Ed. 2, quarto, A.D. 1752, and is doubtless the true reading.—Ed.

[2] Ὑμεῖς μάρτυρες καὶ ὁ Θεὸς) *ye* are *witnesses, and* what is of much more

Affection has rendered the language modal[1] by adding thanksgiving.—παραλαβόντες) παραλαμβάνω signifies *simply receiving*; δέχομαι, includes also in the signification, *pleasure and inclination in receiving*.[2]—οὐ λόγον ἀνθρώπων, *not the word of man*) This is an explanation of what he just now said, "the word *of God*." *Ye have received* it, namely, *not the word of men*, etc.—ὅς, *who*) viz. God,[3] who thereby shows [viz. by its effectual working in you] that the word is truly the word of God, ch. iv. 8, 9; Acts xiv. 3.—ἐνεργεῖται, *works effectually*) Gal. iii. 5. [*It, for instance, worketh in you patient endurance*, ver. 14.—V. g.]

14. Γὰρ, *for*) Divine *working* is most of all seen and felt in affliction.—ἐν τῇ Ἰουδαίᾳ, *in Judea*) The Jewish churches were distinguished examples to all the others.—τὰ αὐτὰ, *the same things*) So, αὐτὸν, *the same* [conflict], Phil. i. 30. The sameness of the fruit, the sameness of the afflictions, the sameness of the experimental proofs and characteristics of believers, in all places and at all times, afford an excellent criterion of the truth of the Gospel.—ἰδίων, *your own*) Matt. x. 36; Luke xiii. 33, at the end. —συμφυλετῶν, *fellow-countrymen*) [liter. "persons of the same tribe."] These were Thessalonians, Jews and Gentiles. Acts xvii. 5.

15. Ἀποκτεινάντων, *who have killed*) This is indeed the sin of the whole people, their greatest sin, and one not yet acknowledged.—προφήτας, *the prophets*) This word is construed with *who have killed*. That former guilt of theirs [in killing *the prophets*] woke up in all its strength then especially, when they slew the Lord Himself.—ἡμᾶς, *us*) the apostles.—ἐκδιωξάντων, *who have cast out by persecution*) Luke xi. 49, note.—μὴ ἀρεσκόντων) *not seeking to please*.—ἐναντίων, *and are adverse* [*contrary*]) The Jews regarded the Gentiles with aversion, and were unwilling at that time that the word should be preached to them.

16. Λαλῆσαι, *to speak*) Less is said than he wishes to be

consequence, *God* is witness. The language is not inconsistent with *propriety*, as the Jews falsely represent it to be. See Josh. xxii. 22; 1 Sam. xii. 5, as showing whence it is derived.—V. g.

[1] See App. under the title, "Modalis Sermo."

[2] "When ye *received* the word—ye *welcomed* it." The distinction of the verbs is lost in Engl. Vers.—Ed.

[3] But Engl. Vers. makes the antecedent of ὅς, not Θεὸς, but λόγος: *which effectually worketh*.—Ed.

understood by Ταπείνωσις.—εἰς τὸ ἀναπληρῶσαι, *that they may fill up*) Obstinacy against receiving the word above all fills up the measure of sins.—αὐτῶν, *their*) the sins of the Jews.—πάντοτε) as *always*, so now also.—εἰς τέλος, [tending] *to the end*) A sad closing catastrophe [Engl. Vers. *to the uttermost*]. The same phrase occurs at Luke xviii. 5. Under Herod Agrippa the Jewish state had begun again to flourish, but after his death, Acts xii. 23, the Roman procurators returned. Cumanus and Felix, and their successors, more and more harassed the Jews. This epistle was written in the year of our Lord 48, and about that time a tumult arose at Jerusalem during the feast of the passover, and an immense multitude were slain: some say, more than thirty thousand. The *wrath* of God closely pursued these miserable men, and εἰς τέλος, [at the last] *at length*, destroyed their city and temple.

17. Ἀδελφοί, *brethren*) He begins a new division of the epistle. —ἀπορφανισθέντες, *having been bereft of you*) as parents, in the absence of their children.—πρὸς καιρὸν ὥρας, [lit. *for the space of an hour*] *for a brief space*) καιρὸς means time indefinitely; ὥρα, a definite period, Ex. xiii. 10, למועדה; LXX., κατὰ καιροὺς ὡρῶν.—ἰδεῖν, *to see*) 2 Tim. i. 4.

18. Ἅπαξ καὶ δίς) So the LXX. Neh. xiii. 20.—ὁ Σατανᾶς, *Satan*) Paul wisely considered that there lurked beneath this the first cause of evil—a cause, of which we should have had no suspicion otherwise, when reading the history in Acts xvii. 13, 14. Satan acted by means of wicked men.

19. Τίς γὰρ) So, τίς γὰρ, LXX., 1 Sam. xi. 12.—ἐλπίς, κ.τ.λ.) our *hope*, etc.: comp. the end of this verse. It is great praise. —στέφανος καυχήσεως, *a crown of* [*rejoicing*] *glorying*) So LXX., Prov. xvi. 31.—καὶ ὑμεῖς, *even ye*) He does not exclude others: he chiefly reckons these among the number.—ἐν, *in*) Regarding this particle, comp. ch. iii. 13; Rom. ii. 16, note [*In the day* expresses something more than *against the day*]. So far is hope extended! [So far does his hope reach! even to the day of Christ.]

CHAPTER III.

1. Διὸ μηκέτι στέγοντες, *wherefore no longer being able to forbear*) This is resumed at ver. 5, as if after a parenthesis.—μόνοι, *alone*) Observe how highly Timothy was esteemed, since at Timothy's departure Paul and Silas seemed to themselves to be alone, inasmuch as in a city altogether estranged from God. Comp. Ord. temp., p. 278 [Ed. 2, p. 239].

2. Ἐπέμψαμεν, *we sent*) I and Sylvanus sent.

3. Σαίνεσθαι) [that no man should be *moved*,—seduced and cajoled out of his faith]: σαίνω from σέω, *to move*. Eustathius shows, that it is properly applied to dogs, when they fawn by wagging the tail;[1] by metaphor εἰς τοὺς ὑπούλους καὶ κολακικούς, applied *to those that are deceitful at heart and prone to flatter;* and this is obviously the idea here. For in afflictions, relatives and opponents, and the heart itself, mingle their flatteries, and when these are overcome, believers are confirmed.—ταύταις, *in these* (present) afflictions) The present time.—κείμεθα, *we lie, i.e. are set, are appointed* unto this) An argument from our calling: comp. ch. v. 9, God ἔθετο, *hath appointed us*.

5. Ὁ πειράζων, *the tempter*) *i.e.* Satan, ch. ii. 18. The expression contains an Euphemism. Often this enemy is near [lurks underneath] when one would not think that he is. Comp. at Matt. iv. 3.

6. Ἄρτι, *now*) Immediately after the arrival of Timothy, he writes these things with fresh joy and the most tender affection. Consonant with this is the εὐαγγελισαμένου, a striking participle. —ἐπιποθοῦντες, *desiring greatly* [having a yearning desire]) This is the sign of a good conscience.

7. Διὰ τῆς—πίστεως, *by—faith*) Construe this with παρεκλήθημεν, *we were comforted*.

8. Νῦν ζῶμεν, *now we live*) now we feel that we are alive. The form of testifying the highest joy; comp. Ps. lxiii. 4.

[1] So Latin *ceveo* in Persius; Th. cieo, to *move* or *shake*, as σαίνω from σάω, σείω.—Ed.

10. Νυκτὸς, *night*) Alluding to his holy thoughts during the night, 2 Tim. i. 3.—τὰ ὑστερήματα, *the things which are wanting*) [the deficiency, that which is lacking]. Even the Thessalonians had points in which they were in need of improvement.

11. Αὐτὸς, *Himself*) Both epistles to the Thessalonians have almost all the several chapters singly sealed and distinguished by single breathings of prayer [each chapter sealed with its own prayer], ch. v. 23; 2 Thess. i. 11, ii. 16, iii. 5, 16.—Ἰησοῦς, *Jesus*) Prayers and vows are also addressed to Jesus Christ; for the word κατευθύναι, *direct*, extends both to Him [as the subject] and to the Father: comp. 2 Thess. ii. 16, 17.

12. Ὑμᾶς, *you*) whether we come or not.—πλεονάσαι καὶ περισσεύσαι) On the difference between these two words, comp. 2 Cor. iv. 15, note.[1]—καὶ ἡμεῖς, *even we*) namely, even as we are full of love [towards you].

13. Μετὰ, *with*) Construe with ἐν τῇ παρουσίᾳ, *at the coming*; comp. 2 Thess. i. 7.—πάντων τῶν ἁγίων, *with all the saints*) This phrase comprehends angels and the elect of the earth.—αὐτοῦ, *His*) Christ's, Acts ix. 13.

CHAPTER IV.

1. Ἀρέσκειν, *to please, to show yourselves pleasing, acceptable*) to the Lord.

2. Παραγγελίας, *commandments*) Paul uses this word at this very early time, when writing to the Thessalonians, whose piety took it in the right spirit, as did also the piety of Timothy, to whom he gives his commands with the greatest sternness. The same word occurs, ver. 11, 2 Thess. iii. 4, 6, 10, 12. In addressing other churches subsequently, when his authority was established, he uses it very seldom.

3. Θέλημα, *a will*) [a thing which God wills]. So ch. v. 18, without the article. There are many *wills*, Acts xiii. 22.—ὁ)

[1] πλεονάζω has a positive force: περισσεύω, the force of a comparative: The Lord *make you full and even abound*.—Ed.

The mark of the subject.—*ἁγιασμὸς ὑμῶν, your sanctification*) The word, *your* [*i.e. present* sanctification, as contrasted with the past], recalls to the memory of the Thessalonians their former profane condition. *Sanctification* especially includes chastity.—*ἀπὸ τῆς πορνείας, from fornication*) Exalted Christians as they were, yet they required to be admonished respecting this sin; for the Gentiles had no scruples as to carnal lewdness.

4. Εἰδέναι, *should know*) *οἶδα, I know*, not only denotes knowledge, but power of mind [mental self-control so as to], Phil. iv. 12: comp. [husbands, dwell with your wives] *according to knowledge*, 1 Pet. iii. 7. Both are certainly required for matrimonial chastity.—*σκεῦος, vessel*) his body, 1 Sam. xxi. 5; 1 Cor. vi. 18. —*κτᾶσθαι, to possess*, is illustrated from Luke xxi. 19.—*καὶ τιμῇ, and in honour*) The contrary is *ἀτιμία*, disgrace, Rom. i. 26, 24 [*πάθη ἀτιμίας, affections of dishonour, i.e.* vile; *ἀτιμάζεσθαι σώματα*, to *dishonour* their bodies].

5. Μὴ ἐν πάθει ἐπιθυμίας, *not in the lust of concupiscence*) As concupiscence gains the mastery, it at length waxes strong, so as to become a wretched passion and disease, 2 Sam. xiii. 4.—*τὰ ἔθνη, the Gentiles*) These are also denoted at ver. 12, 13, by different periphrases ["them that are without," ver. 11: 'others,' *οἱ λοιποί*, ver. 13].—*τὰ μὴ εἰδότα, who know not*) Ignorance is the origin of unchastity, Rom. i. 24. [*Look at the serenity of heaven, and thou wilt conceive a loathing of impurity.* —V. g.]

6. Τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν) The article *τὸ* makes an emphatic addition [Epitasis], which falls upon the verb *ὑπερβαίνειν*. Eustathius explains *ὑπερβῆναι* as, *τὸ καθ' ὑπερβολὴν ἀστοχῆσαι τοῦ δέοντος, to miss the mark as to what is in the highest degree necessary*. Therefore Paul does not seem to be speaking here of *avarice*, which however is joined to sins of impurity in Eph. v. 5 and Col. iii. 5 (whence also the article makes an Epitasis or emphatic addition), and which, as being a capital transgression, is called *idolatry;* but of the deceptions and arts of adulterers, Heb. xiii. 4; for the Asyndeton [no copula between *εἰδέναι*, ver. 4, and *τὸ μὴ ὑπερβαίνειν*, ver. 6] indicates that the same subject is continued; and he is speaking of a '*matter*' of such a kind, as that the blame attached to it is greater than that attached to theft, Prov. vi. 30: and in ver. 7 he returns to the mention of

impurity and holiness alone. It is by a Euphemism that the apostle does not call it *adultery*.—ἐν τῷ πράγματι, *in the matter* or *business*) The article points out the particular business in hand at this or that time, 2 Cor. vii. 11.—ἀδελφὸν, *brother*) The reason assigned (Ætiology) for avoiding *the transgression* [τὸ ὑπερβαίνειν, viz. adultery].—ἔκδικος, *avenger*) Heb. xiii. 4, note.—ὁ Κύριος, *the Lord*) Christ, the Judge.

7. Ἐν ἁγιασμῷ, *in sanctification*) ἐπὶ, *for, on account of*, rather expresses the end; ἐν, *in*, the nature or character of the thing [viz. of our calling].

8. Ὁ ἀθετῶν) *he who despiseth* this thing.—τὸν καὶ δόντα, *Who has also given*) The word *also* intimates that a new importance is here added to what immediately precedes.—τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς, *His Holy Spirit to you*) Eph. iv. 30.[1]

9. Οὐ χρείαν ἔχομεν, *we have no need*) Heb. viii. 11.[2]—θεοδίδακτοι, *taught of God*) God imbues [not *teaches*, strictly] us with love by regeneration; therefore the word *taught* has a Catachresis [an application of a word not in its strictly regular sense], that it may be opposed to the *writing* [γράφειν ὑμῖν].—εἰς τὸ ἀγαπᾶν, *with respect to loving*) The force of Divine doctrine flows into (has its confluence in) love.

11. Φιλοτιμεῖσθαι ἡσυχάζειν) *that you study* (*be ambitious*) *to be quiet*) An Oxymoron.[3] Political ambition is ashamed *to be quiet*. Its opposite is περιεργάζεσθαι [*to be busybodies*, opposed to, *with quietness—work*], 2 Thess. iii. 11, 12. It is therefore added here, πράσσειν τὰ ἴδια, *to do your own business*. There is, however, a strict propriety imparted to the word φιλοτιμεῖσθαι from ver. 12, at the end.[4]—ἐργάζεσθαι, *to labour*) It was necessary to mention this to men who had acquired a taste for heaven. Men im-

[1] Ὑμᾶς is the reading of BDG*fg*: "in vobis" is that of *g* and Vulg.; but ἡμᾶς of A and Rec. Text.—Ed.

[2] B (εἴχομεν) D corrected, G Vulg., later Syr. *fg*, support the *first person* plural. The MS. Amiatinus of Vulg., like B, has the past tense, 'habuimus.' Ἔχομεν is Lachmann's reading. But Tisch., as Rec. Text, ἔχετε, with Syr. and Memph.—Ed.

[3] See App. The figure by which things contrary (as here *ambition* and *quiet*) are acutely and wisely joined together.

[4] *i.e.* "Having nothing which you need" to *solicit ambitiously* from others.—Ed.

mersed in the world labour of their own accord. The admonition increases in force at 2 Thess. iii. 6, 7.

12. Εὐσχημόνως, *becomingly*) Lest men should be able to say that Christianity leads to sloth and poverty. The opposite is *the disorderly* (unruly), v. 14; 2 Thess. iii. 6.—μηδενὸς) *of nothing*, which you require to solicit from those without. This is the highest degree of εὐπορία, *i.e.* freedom from entanglement in matters of property, and is to be desired by a Christian, on account of the liberty which it bestows.

13.[1] Ἵνα μὴ λυπῆσθε, *that ye sorrow not*) for those who have lately died, being in the faith; for hope in regard to them is well-grounded [is a valid hope]. The efficacy of the Christian religion is even in an especial degree evident from this circumstance, that it does not take away or embitter, but sweetly soothes (modifies), regret for the dead; the finest of the affections, whether their death has taken place recently or in former times.[2]

14. Γὰρ, *for*) The Scripture, from among so many topics of consolation in regard to death, generally brings forward this one concerning the resurrection, as principal and pre-eminent.—ἀπέθανε, *died*) This word is usually applied to Christ; whereas *to fall asleep* is applied to believers, 1 Cor. xv. 3, 6, 18, 20, 51. —οὕτω) in like manner, as Jesus Himself rose, so we believe that we shall be conducted alive by the path of death.—διὰ τοῦ Ἰησοῦ, *in Jesus*) This is construed with κοιμηθέντας,[3] *who have fallen asleep*. For the verb, *will lead* [*bring*], which follows, has accordingly the *with Him* standing in apposition, and answering to the words, διὰ τοῦ Ἰησοῦ, *in Jesus*.

15. Ὑμῖν) To you, who are worthy of knowing this.—λέγομεν ἐν λόγῳ Κυρίου, *we say by the word of the Lord*) The Lord, the Christ, has spoken to us; we have spoken to you: comp. 1 Kings xx. 35, בדבר יהוה, ἐν λόγῳ Κυρίου, *by the word of the Lord*. Phrases such as these are used in respect of a matter which is now for the first time opened up (disclosed). [*Many*

[1] Περὶ τῶν κεκοιμημένων, *concerning those who have fallen asleep*) This is consolation offered in a case of recent grief,—not for those who have been long dead.—*Not. Crit.*

[2] Ἐλπίδα, *hope*) and joy.—V. g.

[3] Lit. *Those lulled to sleep by Jesus*.—Ed.

matters connected with an altogether extraordinary subject, which would be in vain sought for elsewhere, are here discussed.—V. g.] —ἡμεῖς, *we*) The saints, by speaking thus in their own age, have greatly added to the obligation resting on those of following ages to look for the Lord. The *we* is presently explained by the following words, *who are alive*, and further on, *who remain.*—οἱ ζῶντες οἱ περιλειπόμενοι, *who live, who remain* [*who live, surviving*]) So also ver. 17. This is equivalent to an apposition. *Who live*, is an antithesis to, *who sleep.* There is at the same time intimated the small number of those who live, compared with the multitude of the dead; likewise the good condition of those who are asleep, so that the living may desire to be gathered to them. Men of all ages conjointly have a lively anticipation of [realize to themselves the immediate fulfilment of] some one thing;[1] and so believers, who are now long waiting, and who regard themselves in the light of persons who are to live at the coming of the Lord, have spoken in accordance with this their character (spake in the manner that became the character they represented, viz. those who shall be alive at the Lord's coming). Those *who live*, and *those who remain till the coming of the Lord*, are the same, and these are denoted by the pronoun *we*. Each generation, which lives at this or that time, occupies, during that period of their life, the place of those who are to live at the time of the coming of the Lord.[2] So the *we* is put here, as elsewhere the names *Cajus* and *Titius*,[3] and that, too, with the greater propriety, because believers of that age [*i.e.* of each successive past age] have not yet been allowed distinctly to know the vast period of time to elapse till

[1] Or 'repræsentant' means, Men of different ages aiming conjointly at some one object (for instance, the House of Commons in successive ages seeking civil liberty and good government) *are joint representatives of* that one idea: and so the men of each particular age might regard themselves as the representatives of it in their particular age.—Ed.

[2] That is, they are called on to live in daily and hourly expectation of the Lord's coming in their time, since the time of His coming was left uncertain for that very purpose, Matt. xxv. 13. Such 'watchers' in each generation are representatives of those who shall actually be found alive when He comes.—Ed.

[3] Imaginary persons put in law as representatives to exemplify some principle.—Ed.

the end of the world. The present tense in both participles is in reference to [*i.e.* in order to suit] the coming of the Lord itself, as in Acts x. 42 [παρήγγειλεν κηρῦξαι ὅτι αὐτός ἐστιν], and elsewhere frequently. Hence Paul has not hereby asserted that the day of Christ is so near; see 2 Thess. ii. 2, 3. A similar phrase is found at Rom. xiii. 11; 1 Cor. xv. 51; James v. 9; 1 Pet. iv. 5, 6; Matt. xxiv. 42, note.—τοῦ Κυρίου, *of the Lord*) Jesus Christ.—οὐ μὴ φθάσωμεν, *we shall not* [*prevent*] *get before* or *anticipate*) This assurance sweetly counteracts the fear of the survivors regarding the dead, and reckons the advantage of the former, including himself, not to be greater than that of those who are asleep.

16. Αὐτὸς, *Himself*) A word of high import.—ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ, *with a shout, with the voice of the archangel, and with the trumpet of God*) A gradation (ascending climax), comprehending three things.—κέλευσμα is applied, when a multitude is ordered to do something, for example, by a herald. It is not used by the LXX.—ἀρχαγγέλου, *the archangel*) Michael, or some other. The article is not inserted.—ἐν σάλπιγγι Θεοῦ, *with the trumpet of God*) and therefore great.—πρῶτον) *previously*.[1]

17. Ἅμα) Ammonious, ἅμα μὲν ἐστι χρονικὸν ἐπίῤῥημα· ὁμοῦ δὲ, τοπικόν, "ἅμα is an adverb of time, ὁμοῦ of place." You see here the propriety of the apostle's language.—εἰς ἀέρα, *in*, or rather, [caught up] *into the air*) The ungodly will remain on the earth. The godly, having been acquitted, will be made assessors in the judgment.—καὶ οὕτω, *and so*) When Paul has written what needed to be written for consolation, he treats of [lit. he wraps up] the most important matters in this brief style.—πάντοτε, [ever] *always*) without any separation.—σὺν Κυρίῳ, *with the Lord*) not only in the air, but in heaven, whence He came.—ἐσόμεθα, *we shall be*) both [the living and those raised from the dead].

18. Παρακαλεῖτε ἀλλήλους, *comfort one another*) in your grief. Comp. also ver. 11.

[1] Previously to the act of the living along with the dead saints being *caught up*. Not, "the dead in Christ shall rise *before the other dead*," as it is often explained.—Ed.

CHAPTER V.

1. Περὶ τῶν χρόνων, *of the times*) When these things shall happen, which I have mentioned. Καιροί, *seasons*, are parts χρόνων, of the *times*.[1]—οὐ χρείαν ἔχετε, *ye have no need*) Those who watch do not require to be told when the hour will come; for they are always ready.

2. Ὡς κλέπτης, *as a thief*) 2 Pet. iii. 10. A usual expression with the apostles, agreeing with the parable of the Lord, Matt. xxiv. 43.—ἐν νυκτὶ, *in the night*) Refer those words to *a thief*, just now mentioned [not, *the day of the Lord cometh in the night;* but, *as a thief cometh in the night*]. The *night* is there, where there is unconcern and quiet; comp. however, Matt. xxv. 6.[2] —οὕτως) *so*, as we shall describe in the following verse. Comp. *so* after[3] *for*, Matt. i. 18, [" The birth of Christ was *so; for* when His mother Mary was espoused," etc.: οὕτως ἦν. μνηστευθείσης γὰρ, etc.]—ἔρχεται, *comes*) The present expressing a sudden event with great emphasis. So ver. 3, *Sudden* destruction *cometh;* comp. Luke xxi. 34.

3. Λέγωσιν, *they say*) *all the others* (the rest, οἱ λοιποί), *who* are *of darkness*, ver. 5, 6 [ch. iv. 13].—εἰρήνη καὶ ἀσφάλεια, *peace and safety*) They will regard it as an established fact, that the world is eternal.

[1] Χρόνος gives the notion of indefinite time; Καιρός, *the* time, the opportune point of time, when a thing should be done. Ammonius says well, ὁ καιρός indicates *quality* (ποιότητα) of time; and χρόνος, *quantity* (ποσότητα).—Ed.

[2] " At *midnight* there was a cry made, Behold the Bridegroom cometh;" which seems to imply that it shall not be merely in a figurative, but in a literal sense, that the Lord shall come in the night.—Ed.

[3] Here, however, γὰρ, *for*, is thought to be better omitted by the margin of both Ed. The Germ. Vers., for the sake of connection, puts *nemlich*.—E. B.

AG*fg*, Iren. 329, Cypr. 326, and Syr. Version, omit γὰρ, and so Tisch. Lachm. reads δὲ, with BD(Λ), Memph. and later Syr. Rec. Text reads γὰρ, with Vulg.—Ed.

[1] 6. Καὶ νήφωμεν, *and let us be sober*) This denotes the state, ἀνανήφω, ἐκνήφω, the act, 2 Tim. ii. 26; 1 Cor. xv. 34.—νήφω is a milder term.

7. Μεθυσκόμενοι—μεθύουσιν, *those who are drunken, are drunken*) Μεθύσκομαι denotes the act, μεθύω, the state or habit; so in καθεύδοντες—καθεύδουσι, the Ploce[2] is apparent. For first, καθεύδοντες has the inchoative power, *falling into sleep;* then καθεύδουσι expresses continuance, *they go on in sleep.*—νυκτὸς) *in the night time*, for the most part. Even constant somnolency and drunkenness render the very night worse. Such persons are averse (shrink) from the day.

8. Ἐλπίδα σωτηρίας, *the hope of salvation*) Refer to this the next verse.

9. Ἔθετο, *hath appointed*) So the LXX., Ps. lxvi. 9, τοῦ θεμένου τὴν ψυχήν μου εἰς ζωήν, *who hath placed* (holdeth) my soul in life; Judg. i. 28, ἔθετο τὸν Χαναναῖον εἰς φόρον, *put the Canaanite to tribute;* where indeed the Vatican reading has ἐποίησε, but ἔθετο was a phraseology certainly not unusual with the transcriber. —περιποίησιν σωτηρίας) *Salvation* of that sort is intended, by which they who are saved are taken out (excepted) *from* the multitude of those that perish.[3]

10. Ἀποθανόντος, *who hath died*) That *appointment* for a *peculiar preservation* (περιποίησιν σωτηρίας), consisted in the death of Christ itself.—εἴτε καθεύδωμεν, *whether we sleep*) as to the body, in natural sleep or in death.—ἅμα) *at the same time* as the coming takes place. Or are we rather to take it, *together* with Him, *in the same place* where, and *in the same manner* as, He lives? I cannot think so. The whole subject is "concerning the times" (ver. 1), and at the end of the discussion the discourse returns to those things with which it began. They had always set before themselves the coming of Christ as a thing near at hand. So also does *Lubinus* explain it.

[1] Καὶ οὐ μὴ ἐκφύγωσι, *and they shall not escape*) how anxiously soever they might desire it.—V. g.

[2] The figure by which the same word is twice put, once in the simple sense, next to express an attribute of it. Append.—ED.

[3] See note on Eph. i. 14, as to the meaning of περιποίησις. It is said of that which remains, when all else is lost. So here of the elect saved, when all others are lost.—ED

12. Ἐρωτῶμεν, *we pray* or *beseech*) Paul beseeches, making the cause of those labouring in the word as it were his own: another verb follows, viz. παρακαλοῦμεν, *we exhort*, ver. 14.—εἰδέναι) *to know*, to have respect and a regard for; a metonymy of the antecedent for the consequent.—κοπιῶντας, *labouring*) Sometimes one and the same person may *labour*, προϊστασθαι, *be over* or *preside*, νουθετεῖν, *admonish;* sometimes different persons, according to the variety of gifts. *To labour* is not only the genus, but it denotes different functions, which are not comprehended under *presiding* and *admonishing;* for example, Rom. xvi. 2. *Phœbe* was προστάτις, a *superintendent;* on the contrary, ver. 12, *Tryphæna* and *Tryphosa* had indeed *laboured*, but they had not been προστάτιδες, they did not *preside* or act as *superintendents*. *Acting as superintendent* implies authority; νουθετεῖν, *to admonish*, denotes zeal and skill, which one exercises more than another.

13. Ἐν ἑαυτοῖς, *among yourselves*) Mutually.

14. Τοὺς ἀτάκτους, *the disorderly* [*unruly*]) Such persons were not wanting, how flourishing soever that church might be. And ἀταξία, *disorder*, presently increased, 2 Thess. iii. 6, 11.—ἀντέχεσθε) *pay attention to*, שמר, ἀντέχεσθαι, *to have regard to*, Prov. iv. 6.—πρὸς πάντας, *to all*) There is no believer to whom *long-suffering* (μακροθυμία, implied in μακροθυμεῖτε) may not be shown; none, to whom a believer ought not to show it. Many show it more to strangers than to their own families, more to the powerful than to the more humble; but it should be shown towards *all*.

15. Ὁρᾶτε, *see*) Let every man watch over himself and the other (his neighbour). A person who has received an injury, and is in a passion, sees too much; his neighbours therefore ought to see (for him).

18. Ἐν παντὶ, *in every* thing) although it may seem adverse; [*and that, too, not only generally, but, like David, in particular cases.*—V. g.]—τοῦτο, *this*) that ye should give thanks.—θέλημα, *will*) which is always good, always keeping in view your salvation in *Christ Jesus*.

19. Τὸ πνεῦμα) *the Spirit, i.e. spiritual gifts*. A Metonymy.—μὴ σβέννυτε, *quench not*) Where the Spirit is, He burns; therefore He ought not to be quenched, either in ourselves or in the case of others.

20. Προφητείας, *prophesyings*) Which should be exercised more than the other gifts; 1 Cor. xiv. 1, 39.—μὴ ἐξουθενεῖτε, *do not despise*) The other gifts were more showy.

21. Πάντα[1]) *all things*, viz. spiritual things, which, without any carelessness and undue curiosity, you may be liable to consider as in any way belonging to you, and as not exceeding your ability.

22. Ἀπὸ παντὸς εἴδους πονηροῦ, *from every bad species* or *kind* of thought, act, or word) *Species*, in the sense, "appearance of evil" [as Engl. Vers.], would be εἶδος ΤΟΥ πονηροῦ, with the article, which ΤΟ καλὸν, *that which is good*, has, ver. 21. But εἶδος πονηρὸν is *a bad kind* or *species*: εἶδος, *species*, Germ. *Gattung*; LXX., Jer. xv. 3 ["I will appoint over them four *kinds*—the sword—the dogs—the fowls—the beasts"]; Sir. xxiii. 21 (16), xxv. (2) 3. We ought to abstain from every species of evil [evil species of thing], lest we be deceived. The whole *genus* of good is simple, belonging to the "spirit, soul, and body," [ver. 23]; the species or kinds of evil are many, 2 Cor. vii. 1; comp. the antithesis in the following verse.

23. Αὐτὸς) [*The very*] *Himself*. You will be defended, says Paul, not by my zeal, but by the Divine protection.—ὁ Θεὸς τῆς εἰρήνης, *the God of peace*) who gives all that is good, and takes away all that is evil: εἰρήνη and ὁλοτελὴς, in the Hebrew שלם, are conjugates. [*Therefore the following prayer shows what this title implies* (involves in it).—V. g.]—ὁλοτελεῖς—ὁλόκληρον) He wishes that *collectively* (ὁλοτελεῖς) and as *individuals* (ὁλόκληρον) they should be claimed for God [as His], and being so claimed, should abide in Him: *collectively*, all the Thessalonians without exception, so that no one should fail; *individually*, every one of them, with "spirit, soul, and body." The exposition of this verse will perhaps be more matured in course of time. There might be supposed an elegant Chiasmus, and if ὁλόκληρον were taken adverbially, it would cast new light on the exposition.[2] If we

[1] The Germ. Vers., following the decision of the 2d Ed., subjoins the word δὲ.—E. B.

Lachm. adds δὲ, with BD(Λ)G*fg* Vulg. and later Syr. But Tisch. omits it, with A, Orig. 4,289*c* (3,825*c*).—Ed.

[2] The Chiasmus would make ὁλόκληρον answer to σῶμα, and πνεῦμα to ψυχή: meaning, May your body be wholly preserved, as also your spirit and soul!—Ed.

give the passage another sense, ὁλόκληρον ὑμῶν, would constitute the genus and the whole; the three following words (πνεῦμα, σῶμα, ψυχὴ) would be the parts.—ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, *your spirit and soul and body*) *You*; he just before has called them universally: and the same persons he now denominates from their spiritual condition, my wish being, saith he, that *your spirit* (Gal. vi. 18) may be preserved ὁλόκληρον, whole and *entire*; then from their natural condition, *and soul and body*, for the nature of the whole man absolutely consists of these two parts, my wish is, that it may be preserved *blameless*.[1] The mention of the *body* agrees with the preceding discussion, iv. 4, note 16.

24. [2]Ὁ καλῶν ὑμᾶς) *He, who has called you*, so that He will not even now change His [purpose of grace in] calling you. This verse exhibits much of a triumphant spirit.—ποιήσει, *will do it*) *will preserve you*, ver. 23. So that His calling of you may attain its designed end, Phil. i. 6; 1 Pet. v. 10; Rom. viii. 30.

25. Περὶ ἡμῶν, *for us*) as we for you, ver. 23. [*Paul begs the same thing in the second epistle to the* Thessalonians, *also in the epistle to the* Romans, Ephesian, Colossians, and Philemon, *and*

[1] The Germ. Vers. exhibits on the marg. this periphrasis of the passage:—"May your Spirit, *i.e.* you yourselves be most fully preserved according to your spiritual state, which you have attained in respect both of soul and body." In accordance with this view, I may observe, is the fact, that πνεῦμα is a heavenly principle—the life from above—linking us to a higher order of beings, and imparted by "the second Adam," who, in 1 Cor. xv. 47, is called ζωοποιοῦν πνεῦμα, "a quickening Spirit." Hence πνεῦμα is seldom if ever found associated with unbelievers. Passages are found where this word is used of good and bad alike "yielding up the Ghost." But these mean rather "breathed their last," πνεῦμα being used simply of the *breath*. Ψυχὴ, *anima*, on the other hand, is the inferior principle, common to bad and good, linking us to the first Adam, the ζῶσα ψυχή, *living soul*; from which we derive the σῶμα ψυχικὸν, *the natural* or *animal body*—a body animated by the ψυχή, as contrasted with the σῶμα πνευματικὸν, *body* animated with the Spirit, *spiritual*, which shall be given to the believer hereafter, 1 Cor. xv. 44–47. Comp. Rom. viii. 11; Jude 19, ψυχικοί.—Ed.

[2] πιστὸς, *faithful*) In this short clause the whole summary of consolation is included. If you will enjoy your calling, rejoice in the faithfulness of Him who will do it.—V. g.

in passing, in the second epistle to the Corinthians, *as well as to the* Philippians. *He does not make this request in the epistle to* Timothy *and* Titus, *because he either addressed them as sons or was sure of their spontaneous intercessions. He did not indeed ask this of the* Corinthians *in his first epistle, nor of the* Galatians; *for he required to rebuke them in the exercise of his paternal authority.*—V. g.]

27. Ὁρκίζω ὑμᾶς, *I adjure you*) In the Old Testament Moses and the prophets were publicly read. In the New Testament this epistle, as being the first of all that Paul wrote, is, as a sample of what they should do in the case of the others, recommended to be publicly read, as afterward the Apocalypse, ch. i. 3. This was the very important reason, why Paul so adjured the Thessalonians [*and these too so greatly beloved by him.*—V. g.]; and there had been some danger, lest they should think, that the epistle should be concealed on account of the praises given to themselves.—τὸν Κύριον, *the Lord*) Christ. The divine worship of invocation is presented to Him, Ps. lxiii. 12 (11).—πᾶσι, *to all*) at Thessalonica, or even in the whole of Macedonia.—ἀδελφοῖς, *the brethren*) The dative, in the strict force of it. The epistle was to be read, whilst *all* gave ear to it [in the hearing of all], especially those, who could not read it themselves; women and children not being excluded. Comp. Deut. xxxi. 12; Josh. viii. 33, 34. *What Paul commands with an adjuration, Rome forbids under a curse.* [*Those who stealthily take away the Scripture, and render the reading of the word of God so difficult to the common people, beyond all doubt deal unfairly in their own treatment of it* (they must themselves in their mode of handling it evade its meaning by subterfuges and perversions); *they therefore are shunners of the light. But how sadly will they be struck dumb, when the Judge shall inquire, Why have you so violently forbidden others to read My word? Why did you take it from those, who would have used it better than yourselves?* "It would be desirable (*and this is the remark of a Wittemberg divine of high character*) that in many places, and those too of a more exalted condition, instead of the sacred prayers, which seem to be often more numerous than was suitable, the reading of certain chapters of sacred Scripture should be appointed in the Church, and should be a solemn and regular

usage," etc., *Franz. de Interpret.*, p. 47. *That would be indeed quite right. At present it is so much the more our duty to lament, that many esteem the dignity of the public assemblies of the Church to be greater only in proportion as the regard paid to Scripture is the less.*—V. g.]

ON THE SECOND

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

3. Ὀφείλομεν, *we are bound*) Urged by exultation of mind on grounds so manifest. So also ch. ii. 13. [*There is herein shown a generous sense of a debt of that kind.*—V. g.]—ἄξιον, *worthy, meet, befitting*) On account of the magnitude of the fact. Comp. 1 Cor. xvi. 4. [*Are the proofs of thy Christianity 'worthy' of thanks being given to God on account of them by those who know thee?*—V. g.]—ἡ πίστις· ἡ ἀγάπη, *faith; love*) Of hope, ver. 4, 5. For these three graces are usually joined.

4. Ἡμᾶς αὐτοὺς, *we ourselves*) Paul *himself*, with Silvanus and Timothy, gloried, as being a witness; he not merely heard of the fact from witnesses.—ὑπὲρ, *for*) construed with εὐχαριστεῖν, *to render thanks*, ver. 3. Hence at the end of ver. 3 we must put a comma; comp. Col. i. 5, note. The parallelism [the clauses and words in ver. 3, 4, standing parallel to one another] gives force.—καὶ πίστεως, *and faith*) Faith here denotes faithful constancy in confession of the truth.

5. Ἔνδειγμα) namely, ὄν [*It being a token*, etc.] The Accusative absolute; comp. Acts xxvi. 3, note. The fact of your ἀνέχεσθαι, *enduring*, ver. 4, is a *proof* or *token*.—δικαίας, *just, righteous*) What is stated as a Proposition in this clause is dis-

cussed at ver. 6, 7.—*εἰς τὸ καταξιωθῆναι*, that *you may be counted worthy*) This clause is connected (coheres) with *ye endure.*—*ὑπὲρ ἧς*) *for which.* The *suffering* (*πάσχετε*) makes them *worthy* of the kingdom.

6. *Παρὰ Θεῷ*, *with God*) Although good and bad men do not estimate the injuries done by the latter, and the sufferings endured by the former, as of so great importance.—*θλίβουσιν—θλῖψιν*, *affliction* [tribulation]—*to them that afflict* [trouble]) The lex talionis [compensation in kind]. To this refer ver. 8, 9.

7. *Καὶ ὑμῖν*, *and to you*) To this refer ver. 10, 11.—*τοῖς θλιβουμένοις*, *who are afflicted*) In the middle voice, *who endure affliction;* comp. ver. 4, at the end.—*ἄνεσιν*, *rest*) *θλῖψις*, *affliction*, and *ἄνεσις*, *rest*, are opposed to each other with great propriety, 2 Cor. vii. 5, viii. 13. Moreover *rest* includes also abundance of good things, ver. 10.—*μεθ' ἡμῶν*) *with us*, *i.e.* with the saints of Israel, ver. 10, note. Comp. 1 Thess. ii. 14.—*μετ' ἀγγέλων δυνάμεως*, *with angels of might*, *mighty angels*) The angels serve Christ in the putting forth of His power.

8. *Ἐν πυρὶ φλογὸς*) Others read *ἐν φλογὶ πυρὸς*.[1] The same variety occurs, Acts vii. 30: *ἐν φλογὶ πυρὸς*, LXX., Is. lxvi. 15.—*τοῖς μὴ εἰδόσι Θεὸν*) *to those who are living in* heathen *ignorance of God*, 1 Thess. iv. 5; Ps. lxxix. 6. So Job xviii. 21, לא ידע אל, *τῶν μὴ εἰδότων τὸν Κύριον*, *of those*[2] *who know not the Lord.*—*μὴ ὑπακούουσι*, *who do not obey*) chiefly by the *Jews*, to whom the Gospel concerning *Christ*[3] had been preached.

9. *Ἀπὸ*, *from*) It is a *judicial procedure* from the Divine *presence* itself, that will inflict punishment upon them. מפני, *from the face.* Devils will not be the tormentors; for even in this life bad men are not punished by devils, but rather by good angels: and in Ps. lxxviii. 49, the phrase, *angels of* (*bringing*) *evil*,

[1] Lachm. reads *ἐν φλογὶ πυρὸς* with BD(Λ)G*g* Vulg., Iren. 273, 265. Tisch. reads *ἐν πυρὶ φλογὸς* with A*f* and Rec. Text.—Ed.

[2] The Hebrew is sing., *of him that knoweth not God.*—Tr.

[3] It is considered, however, by the margin of the 2d Ed., that the name of *Christ* should rather be omitted in this verse, and therefore the Germ. Vers. has rejected it.—E. B.

BD(Λ) omit *Χριστοῦ*, and so Tisch. But AG*fg* Vulg., Iren. 265, and Rec. Text, support it. Lachm. therefore retains it, but in brackets. —Ed.

may even denote good angels.[1] Ex. xii. 23; 2 Sam. xxiv. 16. —προσώπου, *the face*) This face will be intolerable to them; they shall not see it, but they shall be made to feel it. *Face* and *glory* are generally parallel.—ἰσχύος, *of His might*) Lay aside your fierceness (haughty confidence of 'might') ye wicked men!

10. Ἐν, *in*) Saints and believers shall not only behold Him, but by them the admirable glory of Christ will put itself forth in its fulness. See the following verses.—ἁγίοις, *the saints*) The mention of *glory*, and *the saints*, is sweetly joined, as is also the mention of *admiration* (Christ coming "to be admired"), and, *believers* ("them that believe").—πᾶσι, *all*) This word, not added to, *the saints*, but to *them that believe*, intimates, that the term *believers* ["them that believe"] has a somewhat wider signification than *saints*. See Acts xx. 32, note. So *all*, Phil. i. 9,[2] note. 'Saints' are those of the circumcision; 'believers' are they of the Gentiles, among whom were also the Thessalonians [*who, when the testimony of the Apostles* had reached *also them, received it with praise-worthy firmness of mind.*—V. g.]. Comp. the two expressions[3] standing in antithesis to these, ver. 8, note. —ὅτι, *because*) The motive of 'admiration' [which shall prompt them to "admire Christ"] will be, that the testimony of the Apostles concerning Christ, having obtained faith among the Thessalonians, proves to be what it professed [stands forth unshaken] *in that day*, on which truth alone stands firm. Comp. Phil. ii. 16; 1 Thess. ii. 19.—ἐπιστεύθη) נֶאֱמַן, πιστὸν, stood forth as *faithful* [was proved to be *trustworthy* and stedfast], and as such was received [credited] by you, *upon* whom it (the testimony) had come.—ἐφ' ὑμᾶς [*among you, i.e.*] even *to you*) coming as far as *to you*, in the west.—ἐν τῇ) construe with ἔλθῃ,

[1] "He cast upon them the fierceness of His anger—by sending evil angels among them." LXX. δι' ἀγγέλων πονηρῶν.—ED.

[2] "I pray that your love may abound—in knowledge and in *all* judgment:" where the *all* is prefixed before 'judgment' as being the more general term; but not before knowledge as being more special and limited. So here, *all* before "them that believe," but not before the more restricted term, "the saints."—ED.

[3] Viz. τοῖς μὴ εἰδόσι Θεόν, "them that know not God," namely, *Gentiles*; and τοῖς μὴ ὑπακούουσιν, "them that obey not, namely, *the Jews* who refused to believe, though the Gospel was preached to them.—ED.

When He shall *come* [not with ἐπιστεύθη, *was believed* or *accounted faithful*].

11. Εἰς ὅ, *for which* object) We strive *for this* in prayer.—ἀξιώσῃ, *would make you worthy*) There is no dignity in us before we are called, 2 Tim. i. 9. It is not until afterwards conferred upon us in that way, which is presently described.—ὁ Θεὸς ἡμῶν) *our God*, whom we serve.—εὐδοκίαν, *good pleasure*) on the part of God.—πίστεως, *of faith*) on your part.

12. Τὸ ὄνομα, *the name*) We confer nothing on the Lord, whereas the Lord really confers upon us salvation; and hence His *name* is glorified in us; and *we* ourselves moreover in Him. —χάριν, *grace*) with this *grace* in view, he mentioned ἀγαθωσύνης, *of goodness*, ver. 11.

CHAPTER II.

1. Ἐρωτῶμεν, *we beseech*) There are five divisions of the epistle, of which the principal one begins here.

I. The Inscription, i. 1, 2.

II. Thanksgiving for the Thessalonians, 3, 4.
With prayer, 11, 12.

III. The Doctrine concerning the man of sin, who is to come before Christ, ii. 1, 2, 3, 4.
Whence he comforts the saints against that calamity, 9, 10, 13, 14.
With the addition of exhortation and prayer, 15, 16, 17.

IV. An exhortation to prayer, accompanied also with a prayer for them, iii. 1, 2.
And an exhortation to reduce to order the brethren who are walking disorderly, with a prayer also for them subjoined, 6, 7, 16.

V. Conclusion, 17, 18.

—ὑπὲρ) *with respect to* [not *by*, as Engl. Vers.]. The particle is intended for clearly indicating the subject in hand, not for adjuration; although the subject under discussion ought in itself to rouse the Thessalonians: comp. ὑπέρ, 2 Cor. v. 20.[1]—ἐπισυναγωγῆς, (*final*) *gathering together*) which will take place at the time of the *coming* of Jesus: care must be taken lest any falls away. Believers are already gathered in to the Lord; but that gathering together then at last will be the complete and crowning one. This is the force of the double compound when it is broken into its component parts: comp. Heb. x. 25, note.

2. Σαλευθῆναι,[2] *be moved*) in mind.—θροεῖσθαι, *be troubled*) in your affections or emotions. That readily occurs in the case of those who are too eager to know future events.—πνεύματος) πνεῦμα, a prophesying *spirit*.—λόγου—ἐπιστολῆς, *word—letter*) ver. 15.—ὡς δι' ἡμῶν) *as* coming *through us*. This was the ground on which the Thessalonians might be moved. A genuine epistle of Paul might indeed be wrongly explained; but there might also be fraudulently imposed on them a letter written by another person; ch. iii. 17.—ὡς ὅτι ἐνέστηκεν, *as if it were immediately at hand*) This word signifies to be exceedingly near; for ἐνεστὼς means *present*. It is therefore declared that the day of Christ is not so immediately near. The epistles to the Thessalonians are the oldest of the apostolic epistles. Hence it is evident that the apostles, in speaking of the nearness of the day of Christ, were not in error, but spoke with full knowledge.—τοῦ Χριστοῦ, *of Christ*) to Whom *Antichrist* is opposed, in a sense of the word long used in the Church.[3]

3. Κατὰ μηδένα τρόπον, *by no means*) He indicates three means in which they might be deceived, ver. 2.—ὅτι, *because*) Supply from what goes before, the negative particle with the substantive verb, *it does not come to pass* (that day shall not come), *unless*, etc. But this ellipsis shows εὐλάβεια, *pious, reverent caution*.

[1] "We are ambassadors *for* Christ," *i.e.* with respect to Him. He and His Gospel are the foundation of our mission.—Ed.

[2] Literally, *tossed, agitated as persons on the sea*, σάλος.—Ed.

[3] The Germ. Vers., however, prefers the reading Κυρίου, following the margin of both Ed.—E. B.

ABD(Λ) corrected, G*fg* Vulg., Orig. 1,668*b*, read Κυρίου. Rec. Text, without good authority, Χριστοῦ.—Ed.

He is εὐλαβής, *reverently cautious*, who comprehends well, and receives in a right spirit, the matter set before him, not with an unseasonable and foolhardy rashness, *sachte, scheu*, etc. Εὐλάβεια is shown in the fact, that Paul does not expressly say: *The day of Christ does not come, unless*, etc. He speaks mildly (moderately); he abstains from words to which the lover of the coming of Christ would not willingly listen.—ἐὰν μή, *unless*) What we read in ver. 3–8 demands a fuller consideration. And, first, we shall look closely into this paragraph by itself; then we shall compare the Apocalypse with it. *The former aspect of it comprehends something like the following positions:—*

I. *The object of Paul is to admonish the Thessalonians not to think the day of Christ nearer than it really is.*—The expectation of future events, which is supposed to rest upon Divine testimony, and which after all is discovered in the end to be false, occasions great offence (raises a great stumblingblock in the way of religion). Such an expectation of the day of Christ might occasion very great offence: wherefore Paul anxiously obviates it. The Thessalonians had been prepared to receive the Lord with joy, ch. i. 11; 1 Thess. i. 10: and indeed a desire of that sort presupposes hope and faith; but yet this very desire may be out of due order. It is therefore reduced to order.

II. *Paul especially teaches, that some great evil will first come.*—Paul does not enumerate all the events which were to intervene between that age and the day of Christ; but he points out a certain one thing, especially remarkable, the explicit declaration of which was even already at that time seasonable and salutary to the Thessalonians. He therefore describes the *apostasy, the Man of Sin*, etc.

III. *Not only does the apostle point out the evil, but also the check upon it.—He who hindereth* or *checketh*, ὁ κατέχων, is made mention of, the person who *checks* or *holds back* the Man of Sin. That check is in some measure prior to the evil itself, and therefore the announcement of it appertains much (in a great degree) to the design of the apostle, which is, that the time may be defined, though with a proper latitude, when the adversary is to be revealed.

IV. *The evil extends itself from the times of Paul, even up to*

the appearance of the coming of Jesus Christ.—That evil is not only most widely extended, ver. 4, 10, 12, but also very long continued; and although it rises up by various degrees, yet it is also continuous from its first beginnings (staminibus, *threads* in weaving the web) even to its end. *Now already*, says the apostle, *the mystery of iniquity is working.* It already wrought in the time of the apostles, but more after their death, most of all after the death of the men who were the contemporaries and immediate successors of the apostles (*i.e.* the apostolic fathers). They do not arrive at the best and wisest conclusion, who entertain the opinion, that the ideal and rule of the Church lie in the ancient practice (the antiquity) of some of the earliest ages, rather than in the truth itself, seeing that those ages merely rebuke the greater declension of posterity [and do not, by the fact of their antiquity, establish their own complete coincidence with the truth].

V. *There was also a check in the time of Paul, and that check then, and not till then, ceases to exist in the way, when the evil breaks out in all its force.—He who now holdeth* (the evil) *back* ["letteth," Old Engl.], says Paul, *until he be taken out of the way.* Hence it is evident, that the restraining check was not the preaching of the Gospel, either universal or apostolical. The check remained even after the time of the apostles, who finished their course long before the check ceased to act as a check; but the preaching of the Gospel is never wholly taken from among men ["out of the way"].

VI. *The evil is described first in the abstract, then in the concrete.—The mystery of iniquity* is said *to be now already working;* but after an interval, that *Iniquitous one* (*Wicked*) himself[1] shall be revealed. The event turned out corresponding with this order. Not dissimilar is the fact, that in ver. 3, previously, the appellation given is first *apostasy*, then the *Man of Sin.* In preaching of Christ, it was said first, in the abstract, *the kingdom of heaven is at hand;* then Christ Himself, with His glory, was more openly manifested. So, on the opposite side, the testimony is similarly framed concerning [the coming] evil. The

[1] ὁ ἄνομος, ver. 8, the embodiment and incarnation of the previous ἀνομία.—Ed.

vicious humour is drawn together, and breaks out at length in one abscess.

VII. *The apostasy and the mystery of iniquity are a great evil.* —The description of the evil in the abstract and concrete has different parts, and these mutually explain each other. *Apostasy is a falling away* from the faith, and is clearly described, 1 Tim. iv. 1. This apostasy is not determined in its extent by any particular place;—as widely as the faith extended, so widely, for the most part, does the apostasy extend;—yet it prevailed in the greatest degree among the Jews. There is also the apostasy of those to whom faith had been offered, although they did not receive it. Some of those who had received it [1]*drew back* [" *departing* from the living God"]: comp. Heb. iii. 12. The people is treated as equivalent to one man, whether regard is had to the Divine grace, which offers itself, or to man's refusal of it, under whatever circumstances. It was *apostasy* in the people who refused to enter into the promised land, LXX. Num. xiv. 31. The bitterness of the Jews was excessive, especially at *Thessalonica*, Acts xvii. 5, 11, 13; and *Judaism* at Rome occasioned great damage to Christianity. In like manner, *iniquity*, the mystery of which was then already working, is not iniquity of any kind whatever, although it be manifold, Matt. xxiv. 12, but that from which the *Iniquitous one* ('Wicked:' ὁ ἄνομος) himself is denominated, ver. 8, with which comp. ver. 3, 4. *The mystery* of this iniquity was then already working (comp. Deut. xxxi. 21, 27), and was so concealed, that it crept in among men almost without themselves being conscious of it, and went on increasing for many ages. But even yet it is working, until the working of Satan shall bring forth the *Iniquitous one* himself (" that wicked"): ver. 9. *Judaism*, infecting Christianity, is the fuel; the mystery of iniquity is the spark.

VIII. *The Iniquitous one* ('*Wicked*') *himself is the greatest evil.* —He is *the Man of Sin, the son of perdition, opposed to and exalted above all that is called God, or that is worshipped; so that he sits himself as God in the temple of God, and declares himself to be God* (a god). He is *the very Iniquitous* ('*Wicked*') *one*,

[1] Perhaps the italicised *resilierunt* of Beng. refers to the ὑποστείληται and ὑποστολῆ of Heb. x. 38, 39, which see; also Psalm lxxviii. 57.—ED.

whose coming is according to the working of Satan, etc. These points we shall afterwards consider one by one.

IX. The *check is used indifferently in* the masculine *and* neuter *gender* [ὁ κατέχων and τὸ κατέχον]: *unless the neuter be put first in the text* for this purpose, namely, in order that ὁ κατέχων, *He who holdeth back* ('*letteth*,' viz. the evil), *may be afterwards opposed to the adversary, who is described in the singular* [ver. 8].—HE WHO NOW *holdeth back* ('*letteth*'), says he, *will cease to be in the way* (to be among men); and a little before, *Now ye know* THAT WHICH *withholdeth* (holds back), *so as that he may be revealed in* HIS TIME [and not sooner; but for τὸ κατέχον, he *would be revealed sooner than the proper time*].

X. *That check, whatever it is, does not restrain the apostasy and the mystery of iniquity—but the Man of Sin himself, that iniquitous*, or *wicked one.—The mystery of iniquity*, and *he who holdeth back* ('letteth'), fall upon one and the same time [are coincident in time]; but, when *he who holdeth back*, and *that which holdeth back* ('withholdeth'), have ceased to be in the way, *then* the Iniquitous one (Wicked) is revealed.

XI. *At length out of the apostasy arises the Man of Sin; moreover, the political power of Rome, as a check, holds this very person back.*—We clearly see, from the mutual comparison of the evil and the check upon it, and of the qualities of each, what both are. That *Iniquitous one* ('*Wicked*'), besides marks of falsehood, has also a certain degree of *majesty*, set off under a spiritual disguise, *as if* he were *a god*. The civil authority acts as a check upon him; and this authority was assuredly in the hands of the Romans in the time of Paul, and comprehended Jerusalem, Rome, and Corinth, from which he was writing, as also Thessalonica, to which he was writing, etc.

XII. *The date of this epistle in no small degree helps the interpretation.*—It was written in the time of Claudius; comp. Acts xviii. 2, 5, with 1 Thess. iii. 1, 6: and this very circumstance utterly refutes Grotius' attempt to interpret the prophecy of Paul concerning Caligula. The ancients were of opinion, that *Claudius* himself was absolutely this check; for from this circumstance, as it appears, it came to pass, that they considered *Nero*, the successor of Claudius, to be the Man of Sin; and when the wickedness of Nero, how furious soever it might be, had

not, however, filled up that measure, they accounted *Domitian*, and the other emperors of a similar character, as a kind of complement to make up the full measure of the evil. They certainly did not by this interpretation exhaust the prophecy; but yet they attained to some part of the truth, namely, that *something connected with Rome* is here intended, whatever might be the mode of its exhibition.

Let us go a little closer. The check is something with which the Thessalonians were unacquainted when Paul had been with them not long before: and 'now,' when the same apostle wrote these things, they 'knew' it, from the fact of the beginnings of the events corresponding [to his words] more than many, a little before, would have thought. This is evident from the antithesis between the fifth and sixth verses. The epistle was written about the eighth year of Claudius, 48 of the Dion. æra, as we show in *Ordo temporum*, p. 278. At that period Claudius had expelled from Rome the Jews, whether believers or unbelievers, and this because the latter were constantly raising tumults; and in Judæa itself, too, Cumanus was grievously oppressing them. Therefore, in the provinces, the prefects and procurators, in Italy and at Rome the Emperor himself, was holding back the evil. It is a remarkable proof of this fact, that the Jews did not kill James until after the death of Festus, and before the arrival of Albinus. Whatever they did on that occasion, they would willingly have done on other occasions against Christ, but could not for the Romans. So Gallio held them back at Corinth, Claudius Lysias at Jerusalem, Acts xviii. 14, 21, 32. In the time of Paul, the Roman power certainly held back the evil; not immediately (directly): therefore it must have been mediately (indirectly). Moreover, the instrumentality or medium of holding it back was severity towards the Jews, who would have proceeded farther, if they had been permitted by the Romans. I shall willingly listen to an easier and simpler (I should be glad to hear a more ready and probable) interpretation.

XIII. *When the check ceased to be in the way, that Iniquitous one* ['*Wicked*'] *is revealed.*—This position agrees with the fifth, and yet it also differs from it. The former marks the long continuance of the check; the latter, the time of revealing the

Iniquitous one [‘Wicked’]. *The coming of the Iniquitous one [‘Wicked’] is according to the working of Satan in all power, and signs, and lying wonders*, etc. This coming has not yet taken place, although its preludes are for a long time not wanting; therefore the check still exists. And it is evident from this most powerful argument, that the political power in the hands of the Romans is the check. For no other check, so powerful and so long-continued, will anywhere be found. This check, however, did not restrain the working of Satan, but the setting up of the dominion of the Iniquitous one [‘Wicked’]; and when it is removed, Satan lends his aid to the Iniquitous one [‘Wicked’].

We shall now take the assistance of the Apocalypse.

XIV. *That Iniquitous one [‘Wicked’] is the beast ascending out of the bottomless pit.*—So long and so continuous is the evil described by Paul, § iv., that it cannot but fall in at some period with the times of the apocalyptic beast; and the resemblance between the *Iniquitous one* [‘Wicked’] and the beast is so great, the power so widely spread and so exalted, that they can only be one subject [they must be one and the same person or existence]. The Iniquitous one [‘Wicked’] will not finally perish [his destruction will be deferred] until after the destruction of the beast; for in that battle, which is described in Rev. xix., the Lord’s enemies are so completely destroyed, that the calamity described by Paul cannot be extended to a period farther on. Moreover also the Iniquitous one [‘Wicked’] will not perish previously [before the destruction of the beast, etc., in Rev. xix.]: for he remains even till the appearing of the coming of the Lord, [2 Thess. ii. 8.]

XV. *Therefore the whole evil described by Paul is strictly and intimately connected with the Roman empire.*—What tie of relationship the apostasy and the Man of Sin himself had with the city Rome, could not be known by the Thessalonians, unless Paul taught them it face to face. The Apocalypse and the event teach us, and will teach posterity more and more fully. We then, according to our present ability, will institute a comparison.

XVI. *That Iniquitous one [‘Wicked’] is yet to come.*—It is one and the same beast which ascends first from the sea, then

from the bottomless pit. That beast has very much to do with the woman, who is Babylon, Rome. Sometimes it carries the woman, at length it destroys her with the assistance of the ten horns [Rev. xvii. 16]. The beast out of the sea is the papacy of Hildebrand; but the beast from the bottomless pit, excepting the succession in the papacy (which does not take away the ancient tradition concerning the rise of Antichrist from *the Jews*, but leaves it in its own place [just as it finds it]), will have a quite new and singular character of wickedness, on account of which he is called the *Man of Sin*, etc. *All these observations are demonstrated in my German and Latin interpretation of the Apocalypse.* Antichrist, or the Man of Sin, as being about to come in the nineteenth century, could not be retarded by the Roman power of the first and following centuries, on which comp. Rev. viii. ix. Therefore the Roman Emperor will be among the ten kings; and when he, with the nine others, shall give his power to the beast, he will be taken out of the way, and will give place to the Man of Sin. The Roman power is the check even up to the time of the rising of the Iniquitous one ['Wicked'], who, after he has arisen, makes the whore desolate, with the assistance of the ten horns.

XVII. *Rome is, notwithstanding, the channel in which the apostasy and the mystery of iniquity have flowed for many ages.* —Claudius did not long exclude the Jews, and along with them the Christians, from Rome; a short time after, they returned, and with the good the evil also obtained abundant opportunity of being increased. The two parts of the evil are, the apostasy ["falling away"], and the mystery of iniquity. *Apostasy from the faith*, and διχοστασίαι or *divisions*, which lead men to forsake the *doctrine* of the apostles, are very closely connected; and the latter already at that time were arising *at Rome* on the part of some, who were under the influence of Satan; Rom. xvi. 17, with which comp. ver. 20. Moreover, apostasy from the faith, bringing in *doctrines* concerning the worship of *intermediate divinities* (intercessors),[1] concerning the avoiding of *marriage* under pretence of spiritual perfection, and abstinence from *meats*, only indeed some kinds of meat, 1 Tim. iv. 1, 3,

[1] Alluding to the "doctrines of δαίμονες," 1 Tim. iv. 1, not 'devils,' as Engl. Vers.; but *inferior divinities*, genii, etc.—Ed.

is peculiarly applicable to Rome, although it was long untainted by other heresies. *The iniquity* [*ἀνομία*, ver. 7] chiefly consisted *in the most deadly sin of pride*, ver. 3, 4. *The beginning of man's pride was his apostatizing from God; since his heart withdrew itself from Him who made him. For pride is the beginning of all sin.*[1] Sir. x. 14, 15. The seeds and commencing fibres lay concealed in the elevation of human authority, in *Petrism* ["I am of Cephas"]; 1 Cor. i. 12, note. Hence by degrees arose the primacy of the Bishop of Rome, and the whole system of the papacy.

XVIII. *Also, now and then, the Pope very closely approaches the characteristics of the Man of Sin himself.*—The Pope is in some respects the *Man of Sin*, while he eagerly promotes the transgression of the Divine law and the Divine commandments, and greatly impedes the observance of them, but defends with the utmost severity his own decrees: he is *the son of perdition*, in that (whilst) he has plunged innumerable souls into destruction, and has delivered to death immense multitudes of men either devoted to himself or in any way resisting him: he is *opposed* [ver. 4] to the majesty of Cæsar, formerly his master, and *is exalted above all that is called God or worshipped*, by the fact of his claiming as his right the highest authority, the highest worship, by his commanding angels, and subjecting the Emperor to himself. It is not merely once that the paroxysm of pontifical pride has broken out to such degree, that he called, or permitted himself to be called, *god* or *vice-god* [vicegerent of God]; and the solemn titles, *Most Holy Lord* (for *godhead* and *holiness* are synonymous in the language of Scripture), and, *Most Blessed Father*, have the same meaning: comp. Matt. xix. 17. Sometimes the Pope, as if he were the *divine* image[2] [or pageant representing God], is placed with his *chair* [comp.

[1] The Wisdom of Sirach, x. 12, 13; Ἀρχὴ ὑπερηφανίας, ἀνθρώπου ἀφισταμένου ἀπὸ Κυρίου, καὶ ἀπὸ τοῦ ποιήσαντος αὐτὸν ἀπέστη ἡ καρδία αὐτοῦ. Ὅτι ἀρχὴ ὑπερηφανίας ἁμαρτία.—Ed.

[2] The Latin word is *ferculum*, one of whose meanings is, "bearing in the hands the images of the gods." Cæsar had a *ferculum* decreed to him, which implies, that his statue was to receive the same honour as those of the gods. If I understand this passage aright, it means, that the Pope, as the earthly image or representative of God, was to be placed on the altar of God, to receive the same honour as God —Transl.

sitteth, ver. 4] upon the *altar* [comp. *in the temple*, ver. 4], by princes acting as bearers. Their due praise remains undiminished to the first bishops of Rome; but yet in the progress of time, by gradual advances in spiritual and civil authority, according to the order in the text, the lineaments are to be seen of that form which will put itself forth before the world as palpably as possible in that Iniquitous one ['Wicked'] in its own time.

XIX. *First he who withholdeth, next that which withholdeth, ceases to be in the way.*—We have mentioned this circumstance already, § ix.: but here it comes to be repeated more strictly. *He who withholdeth*, is he who hath Rome under his sway; that is, heathen, or Christian emperors at Rome, or Constantinople; the kings of the Goths, and Lombards; again the Carlovingian and German emperors, from whom comes the wound of the sword, Rev. xiii. This is He that withholdeth, going far into the middle of the times of the beast that arose out of the sea. Those princes so held back the papacy, as even notwithstanding to give it help; they so helped it, as notwithstanding to hold it back also. In the last time *that which withholdeth* is the power of Rome itself, when the beast carries the woman, and itself is not [Rev. xvii. 8]. When that shall be removed out of the way, the Iniquitous one ['Wicked'] will be revealed.

XX. *The Iniquitous one ['Wicked'] is revealed, when he begins to act with open wickedness.—Revelation* is opposed to *mystery*, and the former is thrice mentioned, ver. 3, 6, 8. Therefore that is not called 'revelation' by which the Iniquitous one ['Wicked'] is convicted through the testimony of the truth; but that by which he himself, after the check is removed, acts with open wickedness, although few perceive (see through) the wickedness.

XXI. *The appearance of the coming of Jesus Christ, by which the Iniquitous one ['Wicked'] will be destroyed, will precede the actual coming itself, and the last day.*—This appearance, with the destruction of the beast, or the Iniquitous one ['Wicked'], is described, Rev. xix. 11, etc.: where these *two*, the beast and the false prophet, are cast alive into the lake of fire, that burns with brimstone; moreover the kings of the earth and their armies are slain, ver. 20, 21. Lastly, the captivity of Satan and the kingdom of the saints follow. For the Apocalypse clearly interposes

a thousand years between the destruction of the beast and the last day. *But how will these years be reconciled with the language of Paul? Ans.* Paul, looking back (referring here) to Daniel, as we shall afterwards see, at the same time implies those things, which are marked by the same prophet as about to happen between the destruction of the little horn and the end of the world, vii. 7, 9, 14, 22, 26, 27. Many things long prior to the destruction of the beast, as well as also the entrance of Jesus Christ through suffering into glory, are connected with His coming in the clouds; Matt. xxvi. 64; John xxi. 22, notes. Therefore the same coming might be connected with the destruction of the adversary, which is a matter of very great importance between the two comings of Christ. And as the end of the world admitted of being (was able to be) connected with the destruction of Jerusalem, because the revelation of the intermediate events was not yet mature; so Paul might connect the coming of Christ with the destruction of the adversary, because [the revelation of] the thousand years were reserved for (against the time of giving) the Apocalypse, which much more clearly explains these points, so that the prophecy of Daniel itself may obtain light from the Apocalypse subsequently given. However, Paul appropriately [skilfully] terms it, the *appearance of the coming*, not *the coming* itself. It was not yet the time for more special information, and yet the Spirit of truth dictated those words to Paul, that they might exactly agree with the very things, which were afterwards to be more particularly revealed. The prophecy proceeds gradually. The Apocalypse speaks more explicitly than Paul; and Paul in this passage speaks more explicitly than the Lord Himself, before He was glorified; Matt. xxiv. 29: where see the notes. *Moreover we ought to interpret the more ancient and more involved expressions by such as are most recent and most distinct, and not abuse the former for the purpose of weakening and eluding the latter.* Nay, even in actual fact the destruction of the adversary coheres (is connected) with the coming of Christ; for there are two things especially illustrious in the glory of Christ, namely, that He is the Son of God, and that He is coming to judgment. Concerning each of these the Scripture has a similar mode of speaking, which we should carefully observe. It alleges the

generation of the Son as a thing then *present* [then vividly realized], as often soever as anything very worthy of the only-begotten of the Father occurs; Acts xiii. 33, note. And thus it also *represents* [vividly presents to us] the glorious coming under the aspect of the judgments, which are altogether worthy of the Judge of the living and the dead; comp. Rom. ii. 16, note. The beast and the false prophet are first of all cast into the lake of fire *at the appearance of the coming* of the Lord Jesus; and when He actually *comes*, all who are not found written in the book of life are cast into the lake of fire. The first judgment is a prelude and altogether peculiar specimen of the second judgment; nay, it is in reality one and the same judgment, only separated by time, and out of the whole period [Rev. viii. 2–xi. 15], falling under that portion which is marked now by the trumpet of the seventh angel.

The principal points of the subject-matter *have been, I think, cleared up; and we shall now proceed to illustrate what remains*, viz. the phrases or particular expressions.—*ἡ ἀποστασία, the apostasy* [falling away]) The Greek article is frequent in this paragraph, *ἡ ἀποστασία—ὁ ἄνομος*, and it is to be referred (ascribed) either to what Paul had previously said, or to the prophecies of the Old Testament.—*ὁ ἄνθρωπος τῆς ἁμαρτίας, the Man of Sin*) who is the greatest enemy of true *righteousness*. Paul so describes him, as to allude by way of contrast to Jesus Christ, and especially to the passage, Zech. ix. 9, 10: for the King of Zion is, 1) *Righteous;* 2) Full of *salvation;* 3) *Meek*, and *riding on an ass:* in short, He is the *author of peace*. But His enemy is, 1) The Man of *Sin;* 2) The son of *perdition;* 3) He *opposes* and *exalts himself:* in short, he is the *Iniquitous one* [*Wicked*]. For where justice and *equity* [as opposed to the *Iniquitous* one: *nefarius, fas*] flourish, *peace* flourishes. The whole benefit derived from Christ is indicated by *peace*. But the *Iniquitous one* [*Wicked*] occasions all misery and calamity. The law is *holy* and *just* and *good;* the *ἄνομος*, on the other hand, is profane and unjust and evil. Moreover, what Paul principally declares elsewhere concerning Jesus, he declares the exact reverse concerning the enemy, ascribing to him *revelation* and *mystery, coming signs*, etc.—*ὁ υἱὸς τῆς ἀπωλείας, that son of perdition*) who will both consign as many as possible headlong

to destruction, and will himself go away to the deepest perdition, Rev. xvii. 8, 11.

4. Ὁ ἀντικείμενος, κ.τ.λ., *who opposeth*, etc.) The two preceding names correspond by direct antithesis to the name of *Jesus*. What follows correspond by antithesis to the majesty of *Christ*. So Dan. xi. 36, et seqq.: Καὶ ὑψωθήσεται καὶ μεγαλυνθήσεται ὁ βασιλεὺς ἐπὶ πάντα θεὸν καὶ ἐπὶ τὸν Θεὸν τῶν θεῶν, καὶ λαλήσει ὑπέρογκα, *And the king shall be exalted and be magnified above every god, and against the God of gods, and shall speak high-swelling words*. This then is what Paul means to say: The day of Christ does not come, unless the prediction of Daniel given in these words concerning *Antiochus* be so fulfilled (in the Man of Sin), that it shall even be more applicable to the Man of Sin, who corresponds to Antiochus, and is worse than he; comp. on Rev. xiii. 1, Thes. vii. § *Non momentanea*, etc., "It was not by an instantaneous transformation that the Pope passed," etc., at the end. These two words, (ὁ) ἀντικείμενος καὶ ὑπεραιρόμενος ["who opposeth and exalteth himself"], stand under the one article: for it is for this reason he opposes himself, in order that he may exalt himself. He exalts himself in heart, tongue, style, and deeds, by himself and by his adherents.—ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα, *above all that is called god or is worshipped*) Angels are wont to be (sometimes) *called gods*, as are also men who possess great authority, 1 Cor. viii. 5. Above *every* such *god*, the Iniquitous one [Wicked] will exalt himself: σέβασμα is, *that which is worshipped;* and the Roman Emperor is distinguished by the peculiar title, ὁ Σεβαστὸς, *Augustus*, Acts xxv. 21. Therefore the majesty and power of Cæsar, which are most conspicuous at Rome, constitute the principal σέβασμα, *object of worship*, on the earth. Now the Iniquitous one [Wicked] exalts himself so, as that he not only arrogates to himself greater power and worship than any one who is called god or is worshipped possesses, but also so as that every one who is called god or is worshipped is forced to be subject to him, *i.e.* on the earth, or is feigned to be so, so far as the inhabitants of heaven are concerned. Clement VI., in his Bull concerning the jubilee, commanded the angels of paradise to introduce the souls of those that died on their journey, being entirely set free from purgatory, into the glory of paradise. —ὥστε, κ.τ.λ., *so that*, etc.) Comprehending the spiritual and

civil power, and in both cases the highest degree of power.—εἰς τὸν ναὸν τοῦ Θεοῦ, *in the temple of God*) in that temple of God which is mentioned, Rev. xi. 1. For in ver. 7 of that passage this adversary is the subject of discussion.—καθίσαι, *sitteth*) *by virtue of his authority.*[1]—ἀποδεικνύντα ἑαυτὸν, *declaring himself* ["*showing himself*"]) ἀποδείκνυμι, *to mark out, to designate, to declare.* Herodian uses more than once the phrase, ἀποδειξαι Καίσαρα, *to name,* or *declare the Cæsar.*—ὅτι ἔστι Θεὸς, *that he is God*) The strong asseveration of the Iniquitous one ['Wicked'] concerning himself is here expressed. He will not say, that he is very God, the Creator of heaven and earth, but still, that he is a god superior to any other that is called god.

5. Οὐ μνημονεύετε; *do ye not remember?*) The apostle intimates, that he neither contradicts himself, nor helps out his former statement by some sort of new declaration, as men under the influence of a fond imagination (conjecturers) are wont to do after being the cause of offence: that he had not said, the day of the Lord was near in such a sense, as that other important great events would not occur in the meantime.—ἔτι, *yet*) The Antithesis is νῦν, *now,* ver. 6.—πρὸς ὑμᾶς, *with you*) In the present day Judaism greatly prevails at Thessalonica, and at the proper time the opportunity will be given of observing whether the Iniquitous one ['Wicked'] is to have a great party, especially in that city. Some even of the *tribes* [φυλῶν; not as Engl. Vers. *kindreds*] of Israel, before the death and resurrection of the two witnesses, will stand by the beast, Rev. xi. 9, and after the ascension of the witnesses into heaven, and the earthquake, will repent. In my opinion, it may happen, that a concealed Jew may become Pope; comp. Thes. xvi., on ver. 3 above. I do not assert this positively.—ἔλεγον ὑμῖν, *I told you*) So, ver. 15, *ye have been taught.*

6. Τὸ κατέχον, *that which withholdeth, holdeth back*) Some interpret it of one *obtaining* authority; but ὁ κατέχων is not thus

[1] For the marg. of both Ed., as well as the Germ. Vers., intimate that the words ὡς θεὸν before καθίσαι should not be considered as a various reading, but should be retained.—E. B.

ABD(Λ) corrected, *f* Vulg., Orig. 1,424*d*, 669*a*, Iren. Memph. and Theb. Versions, omit ὡς θεὸν; Rec. Text reads ὡς θεὸν, with Syr. and later Syr. Versions, and, according to Tisch., with G. But Lachm. quotes G*g* for ἵνα θεόν.—Ed.

used absolutely, much less τὸ κατέχον: κατέχειν, is to *detain*, to *delay*, in LXX., Gen. xxiv. 56, μὴ κατέχετε με, *Hinder me not.* On κατέχον, εἰς τὸ— — —, coming presently afterwards, depends. If there were not the τὸ κατέχον, the Wicked would be sooner revealed.—οἴδατε, *ye know*) They knew from the present information given to them in this epistle, and by adding a view of existing events. He speaks safely [with prudent caution], nor was it necessary to say anything more openly.—ἐν τῷ αὐτοῦ καιρῷ, *in his proper time*) not sooner.

7. Γὰρ, *for*) Hereby is given the reason why he just before spoke of *the revelation as still future* [ver. 6]. For there is subjoined μυστήριον, *the mystery*, which is already present.[1]—[2]ἐνεργεῖται, *is at work*) The verb is in the middle voice (as Rom. vii. 5), with the personification, indicating the most secret conduct of the enemy.—μόνον, *only*) This word shows, not the short continuance of the person, or power, "who holdeth back" the evil, nor the speedy full realization of the event, but the fact of the person or power who holdeth it back being *the one and only* check to its development. ἕως, *until*, presently after, denotes delay. The subject is, *he, who now holdeth back* ['letteth']: the predicate is elliptical, *holdeth back*, or *continues to be in the way*, till *he be taken out of the way* or ceases to exist, so that he can nowhere be a hindrance to the Iniquitous one ['Wicked']. The power of *him that holdeth back*, as a whole, possessed of authority [an authoritative whole], has been successively divided into many parts: and yet the Withholding power or person is but one.

8. Τότε, *then*) immediately.—ὁ ἄνομος) This is the last and most weighty appellation, comprehending the force of the preceding ones. *That unjust, iniquitous, lawless one*, and (by a more nervous term used by Plautus and Nonius, '*illex*') the *outlaw*. רשע, LXX., ἀσεβὴς, *ungodly*, Isa. xi. 4: *He shall smite the earth with the word (rod) of His mouth* (τοῦ στόματος αὐτοῦ), *and with the breath of His lips shall He slay the ungodly* (ἐν πνεύματι—ἀνελεῖ ἀσεβῆ).—ὃν, *whom*) after having long enough acted

[1] Beng. means, The *revelation* of it is still future; *for* (γὰρ), though it is in a sense already present and at work, it works now only as *a mystery*, not as a thing revealed.—ED.

[2] Ἤδη, *already*) It is the one and the same impurity, diffusing itself over many ages.—V. g.

the part of a man of violence.—ὁ Κυρίος,[1] *the Lord*) *the Lord of lords*, Rev. xix. 16.—τῷ πνεύματι τοῦ στόματος αὐτοῦ, *by the breath* [or rather, *the Spirit*] *of His mouth*) There also proceeds out of this mouth a *sword* (ῥομφαία), Ib. ver. 15, 21.—τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, *with the appearance of His coming* [But Engl. Vers., *with the brightness of His coming*]) In some places *appearance*, in others *coming* [παρουσία], is mentioned, the latter in ver. 1, both being used in the same sense; but here *the appearance of His coming* is before the *coming* itself, or at least (it expresses) the first dawn of the brightness of His actual coming, as ἐπιφάνεια τῆς ἡμέρας [expresses *the appearance* or *dawning of day*].

9. Οὗ, *of whom*) viz. the Iniquitous one [Wicked]. Paul now subjoins a more lengthened description of the calamity, with the design that in the way of contrast he may console the Thessalonians; ver. 13.—τοῦ Σατανᾶ, *of Satan*) As Christ is related to God, so on the contrary is Antichrist to Satan, standing midway between Satan and lost men.—καὶ σημείοις, *and signs*) These signs will be shown by the false prophet, who serves the interest of the beast, and that too even before the ascent of the beast from the bottomless pit, Rev. xiii. 13.

10. Τῆς ἀληθείας, *of the truth*) which is in Christ Jesus.—οὐκ ἐδέξαντο, *they did not receive*) The Jews were mostly chargeable with this conduct, John v. 43; and that Iniquitous one [Wicked] will be particularly hurtful to the Jews. The remarks, which we a little before threw out concerning the *Jews* here and there in the positions laid down, refer to this point.

11. Πλάνης, *of error*) [Engl. Vers. ἐνέργειαν πλάνης, *strong delusion*,] which is in Antichrist.

[2]12. Πάντες, *all*) That error then is to exhibit extensive, long-continued, and violent prevalence.

[1] The 2d Ed. prefers the fuller reading ὁ Κυρίος Ἰησοῦς; and the Germ. Vers. follows it.—E B.

Tisch., with B (judging from silence), Rec. Text, Orig. 1,668*d*, reads ὁ Κύριος. But Lachm. better, with AD(Λ) corrected, G*fg* Vulg., Orig. 4,321*b*, Iren. 182, 323, Hilary, reads ὁ Κύριος Ἰησοῦς. Orig. 1,424*e* has Κύριος ὁ Θεός.—Ed.

[2] Εἰς τὸ, *that*) Endeavour therefore with all your might to believe the truth.—V. g.

13. Ἡμεῖς δὲ, *but we*) Comfort after the prediction of mournful events. So 2 Tim. ii. 19. It may be said, What need was there of comfort at that time to the Thessalonians? *Ans.* The mystery of iniquity was even then in operation; and instruction may be equally derived from the distant future, as from the remote past, 1 Cor. x. 1, et seqq.—ὀφείλομεν, *we are bound*) ch. i. 3.—ὑπὸ Κυρίου, *by the Lord*) Christ.—εἵλετο—ἀπ' ἀρχῆς) He does not say ἐξελέξατο, but in this one place, and on this subject, he uses εἵλετο. That effect was produced by the success of evangelical calling; and yet there is added, *from the beginning, i.e.* from eternity, comp. 1 John i. 1, because believers are fortified and claimed as such by the eternal decree, Eph. i. 4, in opposition to those who worship the Man of Sin, Rev. xiii. 8. Comp. Deut. vii. 7, x. 15, προείλετο Κύριος ὑμᾶς καὶ ἐξελέξατο, *the Lord preferred and chose* you, etc. Ibid. xxvi. 18, האמירך, *has avouched* (εἵλετο, *has taken to Himself*) *thee this day to be His peculiar* (περιούσιον) *people.* The decree is truly from eternity, as truly as the generation of the Son of God is from eternity: yet the *decree* is one thing, the *generation* is another.[1]—ἐν ἁγιασμῷ Πνεύματος, *in sanctification of the Spirit*) The Holy Spirit sanctifies us, and sanctification is the test of election, 1 Pet. i. 2.

14. Εἰς ὅ, *Whereunto*) The phrase, *to salvation*, is hereby explained.—εἰς περιποίησιν, [*to the obtaining*, Engl. V.] *to the deliverance*) εἰς is resumed the second time: supply, *namely.* There is no περιποίησις, or mere *deliverance* (*preservation*[2]), from the shipwreck of the world, but as it is conjoined with *glorification*, 2 Tim. ii. 10. περιούσιον, in Deut., cited above, is in consonance with this.—τοῦ) [Κυρίου] construed with περιποίησιν [not with δόξης, as Engl. Vers.]

15. Ἄρα οὖν, *therefore then*) The conclusion.—κρατεῖτε, *hold*) adding nothing, subtracting nothing.—τὰς παραδόσεις, *the traditions*) I wish that those who are most urgent on the subject of

[1] Just as God's decree and His eternal adoption of believers are distinct things.—Ed.

[2] Beng. understands περιποίησιν of "that which remains when all else perishes." He translates it *conservationis* in Eph. i. 14, and distinguishes it from *redemption* by the blood of Christ. Here *liberatio*, viz. *final deliverance*, which is connected with *glory*, and which is to be *the gift of our Lord Jesus.*—Ed.

Traditions, had also from this passage held, and would hold, the *traditions* which Paul has furnished in this chapter. *Tradition* is a very great benefit. God bestows traditions by means of the messengers of the Gospel. Paul taught many years before he began to write. Tradition is given either by speaking [comp. ver. 5] or by writing.—*δι' ἐπιστολῆς*, by letter) He had written on this subject, 1 Thess. iv. and v.

16. Ὁ Κύριος, *the Lord*) Refer to this the words, *through grace.*—ὁ Θεὸς, *God*) To this refer the words, *who loved;* 2 Cor. xiii. 13.—*αἰωνίαν*, *eternal*) Nothing then can destroy believers.

17. Παρακαλέσαι, *comfort, console* ['adhortetur,' liter. *give consoling, comforting exhortation*]) This is deduced from *who hath given* (us) *παράκλησιν, consolation* [ver. 16].—*στηρίξαι, establish*) This is deduced from *who hath given* (us) *good hope through grace.*—λόγῳ,[1] *in word*) by *παράκλησι, consolation.*—ἔργῳ, *work*) by *στήριξιν, establishment*, 1 Cor. xv. 58.

CHAPTER III.

1. Τρεχῇ, *may run, have free course*) quickly; comp. Ps. cxlvii. 15; without impediment [liter. *without a drag on the wheels of its course*], 2 Tim. ii. 9.—*δοξάζηται, may be glorified*) Acts xiii. 48.

2. Ἀτόπων) *ἄτοπος, inept* [liter. *out of place*], unreasonable.—*οὐ πάντων, does not belong to all*) Tapeinosis,[2] *i.e.* of fear. The Thessalonians, who had believed with great readiness, might easily suppose that *all* would be equally ready. Paul declares, from his own experience of the very reverse, that it was quite otherwise.—*ἡ πίστις, faith*) viz. in God through Christ. It is this alone that takes away *τὸ ἄτοπον καὶ πονηρόν*, what is *inept* [*unreasonable*] *and wicked.*

[1] The margin of both Ed. and the Germ. Vers. prefer the reading ἔργῳ καὶ λόγῳ in the inverse order.—E. B.

ABD(Λ)*f* Vulg. read ἔργῳ καὶ λόγῳ. *Gg* and Rec. Text read λόγῳ καὶ ἔργῳ.—Ed.

[2] Less said, than is to be understood. Append.—Ed.

3. Πιστὸς δὲ, *but faithful*) After stating a very distressing fact, he immediately subjoins what may serve as a consolation; so ch. ii. 13. In opposition to the *unbelief* [*want of faith* on the part] of men, he praises the *faithfulness* of the Lord. So 2 Tim. ii. 13.—στηρίξει ὑμᾶς, *will establish you*) although all others may not even receive faith.—ἀπὸ τοῦ πονηροῦ) *from the wicked one* [Engl. Vers. *from evil*], from Satan; not merely from wicked men, by whom he assails faith.

4. Ἐν Κυρίῳ, *in the Lord*) Trust ["Have confidence in"] no man by himself.—παραγγέλλομεν, *we charge* or *command*) for example, that ye pray for us, that ye fortify yourselves. See ver. 1 [2, 3].

5. Κύριος, *the Lord*) Christ.—εἰς τὴν ἀγάπην τοῦ Θεοῦ, *into the love of God*) You will thus favour the running (free course) of the word of God, and will not be ἄτοποι, *unreasonable*.—εἰς ὑπομονὴν τοῦ Χριστοῦ, *to the patience of Christ*) It is thus you will endure the hatred of the *wicked* enemies of Christ. Each must be taken objectively: *love* towards *God*, *patience* shown on account of *Christ* [But Engl. Vers. *patient waiting for Christ*].

6. Στέλλεσθαι) This word is properly applied to sailors and travellers, *to be bound for some place*, or *to set out from some place*. Hence to *avoid*; comp. ver. 14. He keeps the Thessalonians in suspense, until at ver. 11 he brings out the matter, at which he was aiming. They seem to have given up labour on account of the near approach of the day of Christ. The admonitions of the first epistle were more gentle; in the second, there is now some degree of complaint, although that complaint regards a slip of that kind which only tempts minds of high (spiritual) attainments.—πάντος, *from every*) although he may be otherwise walking speciously [with a fair show].—ἀτάκτως, *disorderly*) Therefore the *Order* of Mendicants is not an order, but a *burden* [ver. 8, ἐπιβαρῆσαι] upon the republic, ver. 8. If the Thessalonians had bound themselves by a vow, what would Paul have said?

7. Πῶς) ['how'] *in what manner* of living?

8. Ἐργαζόμενοι, *working*) This is construed with ἐφάγομεν, *we ate*.—ἐπιβαρῆσαι, *to be a burden to*) Whilst waiving (yielding) his right, he expresses what might have been viewed as a matter of

justice (his just claim to maintenance) by a somewhat unfavourable term.

10. Ὅτε, *when*) They had already seen the necessity of this commandment among the Thessalonians.—εἴ τις οὐ θέλει, *if any will not*) *To be unwilling* is a fault.—μηδὲ ἐσθιέτω, *let him not eat*) An Enthymeme.[1] Supply, But every man eats: therefore let every man labour. Paul does not mean, that such a man should have his food immediately withdrawn from him by others; but he proves from the necessity of eating the necessity of labouring, by throwing out this pleasantry, *let such a one show himself as an angel.*[2] There is a similar Enthymeme at 1 Cor. xi. 6.[3]

11. Ἀλλὰ, *but*) From a state of idleness, the disposition of men is naturally prone to pass to the indulgence of curiosity. For nature always seeks something to do.[4]—περιεργαζομένους, *busy-bodies* [*curiously-inquisitive*]) Opposed to *doing one's own business*,[5] 1 Thess. iv. 11.

12. Μετὰ ἡσυχίας, *with quietness*) Laying aside *curiosity* [*over-officiousness* or *inquisitiveness*].—ἑαυτῶν, *their own*) not another's.

13. Καλοποιοῦντες, *doing well*) even with the industry of your hands.

14. [6]Διὰ τῆς ἐπιστολῆς τοῦτον σημειοῦσθε, *note this man by* (*this*) *letter*) This same epistle is meant; comp. 1 Thess. v. 27, where the article has the same demonstrative meaning: σημειοῦσθε, *mark*, with a note of censure; using this epistle for the sake of admonishing him, and inculcating it upon him. Comp. ויהיו לנם, καὶ ἐγενήθησαν ἐν σημείῳ (said of Korah and his company), *and they became a sign*, Num. xxvi. 10. The signification of the verb παραδειγματίζειν is akin to this. It may be done to others either

[1] This is the oratorical Enthymeme, wherein the argument is confirmed from its contrary. The logical Enthymeme is a covert syllogism.—Ed.

[2] *i.e.* Let him do without food, as the angels do.—Ed.

[3] "If the woman be not covered, let her also be shorn." (But she is not shorn; therefore let her be covered).—Ed.

[4] And if not doing one's own business, a man for want of something to do meddles with his neighbour's business. For "Nature abhors a vacuum."—Ed.

[5] The antithesis is conveyed by the very sound of the words in the original, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους, doing none of their own business, and yet over-officious in the business of others.—Ed.

[6] Τῷ λόγῳ ἡμῶν, *our word*) already spoken, ver. 10.—V. g.

by letters, if they are in a foreign land, or face to face, if present. This diversity of circumstances does not alter the meaning.—ἵνα ἐντραπῇ) *that*, having seen the judgment of others (respecting him), *he may humble himself* [*be ashamed*, Engl. Vers.]. נכנעו *they humbled themselves*, 2 Chron. xii. 7.

15. Καὶ μὴ, *and yet* do *not*) Caution is given us on all sides, lest we fall into extremes.—νουθετεῖτε, *admonish*) It is not enough *not to keep company* with a person: ver. 14; the man ought to know [ought to be made sensible] why it is so done.

16. Ὁ Κύριος τῆς εἰρήνης, *the Lord of peace*) Christ.—τὴν εἰρήνην, *peace*) with the brethren.—ἐν παντὶ τρόπῳ) ["by all means"] *in every mode* (*way*) of living, even as to what concerns the doing of work; comp. ch. ii. 3, κατὰ μηδένα τρόπον, *by no means*. Paul uses παντὶ τρόπῳ without ἐν, Phil. i. 18.

17. Τῇ ἐμῇ χειρὶ, *with my own hand*) Therefore the greater part of the epistle had been written by another hand.—σημεῖον, *token*) We have reason to believe that Paul [*with a view to guard against fraud of every kind*, ch. ii. 2.—V. g.] distinguished, by a peculiar and inimitable painting (tracing) and formation of the letters, the words of the salutation, *grace*, etc., ver. 18.—ἐν πάσῃ ἐπιστολῇ, *in every epistle*) He had at that time, therefore, already written more.—οὕτω, *so*) not otherwise. He hereby meets any doubt.

ON THE

FIRST EPISTLE TO TIMOTHY.

CHAPTER I.

1. Ἀπόστολος, *an apostle*) This title serves to confirm Timothy. Familiarity must be laid aside, where the cause of God is concerned.—κατ' ἐπιταγήν, *according to the commandment*) So Rom. xvi. 26; comp. 1 Cor. i. 1, note.—σωτῆρος ἡμῶν, *our Saviour*) So God the Father is also called, ch. ii. 3, iv. 10; Tit. i. 3, ii. 10, iii. 4; Jude ver. 25; Luke i. 47. The reason [for the Father being so called] is explained, 2 Tim. i. 9.—τῆς ἐλπίδος ἡμῶν, who is *our Hope*) Synonymous with Σωτῆρος, our *Saviour*.

2. Τιμοθέῳ, *to Timothy*) The epistles sent to Timothy, Titus, and Philemon, as being addressed to individuals, have some things which are rather sealed, than explicitly set forth, for example ver. 18. If there were no epistle to Timothy extant, we should have particularly wished that there was one, in order that we might see what Paul would chiefly recommend to Timothy; now, since there are two, we ought the more earnestly to turn them to use.—τέκνῳ, *son*) Acts xvi. 12.—χάρις, ἔλεος, εἰρήνη, *grace, mercy, peace*) Paul, when addressing the churches, writes, *grace to you and peace*. When writing to Timothy, he adds *mercy* in this passage, and many years after, in 2 Tim. i. 2: comp. Jer. xvi. 5; Gal. vi. 16. *Mercy* implies grace, as it were, of a more tender kind towards the miserable, and the experience of this divine mercy produces fitness for the Gospel ministry; ver. 13, 16; 2 Cor. iv. 1; 1 Cor. vii. 25: comp. Heb.

ii. 17.—Χριστοῦ Ἰησοῦ, *Christ Jesus*[1]) Paul often, especially when writing to Timothy, puts the surname *Christ* before the name *Jesus*, in respect of [as having a view to] the promises of the Old Testament concerning the *Messiah*, which were fulfilled in Jesus and were well known to Timothy, 2 Tim. iii. 15.

3. Καθὼς, *even as*) The Protasis; the Apodosis is at ver. 18. [*In the meantime Paul refutes those who* taught other doctrine, *by the very striking example of his own conversion.*—V. g.]

There are three divisions of this epistle:

I. The Inscription, i. 1, 2.

II. The instruction of Timothy in regard to the holy administration of the church affairs at Ephesus in the absence of Paul: where

1) In general, he commits to him a charge to be delivered to those who erroneously taught the law, the sum of the Gospel being established and confirmed by his own example, ver. 3, 4, 8, 9, 11, 12, 18, 19.

2) In particular,

1) He prescribes the order of prayer, ch. ii. 1, 2, chiefly to men, ver. 8; moreover to women good works, ver. 9, 10, with modesty, ver. 11, 12.

2) He enumerates the requisite qualifications of a bishop, iii. 1, 2.

And also the duties of deacons and women, ver. 8, 9, 11, 12, 13.

3) He explains what Timothy ought to teach, after he had very weightily set forth the most momentous points, ver. 14–iv. 3; in 4 and 5, also what he ought to avoid, and what he ought to follow, 7, 8, 12, 13:

Then how he should deal with men and women, v. 1, 2;

With widows, 3, 4, 9, 10, 11, 12, 16;

[1] So the order of Χριστοῦ Ἰησοῦ stands in AD(Λ)G*fg* Vulg. But other MSS. of Vulg., Orig. 2,739*b*, and Rec. Text, read Ἰησοῦ Χριστοῦ.—Ed.

With elders, ver. 17, 18;
With offenders, ver. 20, 21;
With Timothy himself, ver. 22, 23;
With those of whom he is in doubt, ver. 24, 25;
With servants, vi. 1, 2.

4) THOSE WHO TEACH OTHERWISE are reproved, ver. 3, 4, 6, 7; but Timothy is admonished and incited forward, ver, 11, 12, and a charge is given to him, ver. 13, 14; and precepts are prescribed to be enforced upon the rich, ver. 17, 18.

III. THE CONCLUSION.

—*προσμεῖναι, to abide*) The same word occurs in Acts xviii. 18. The presence of good men is a restraint upon the wicked. Timothy at Ephesus, Titus at Crete, were not bishops, but were directors of the bishops, and, so to speak, Vicars Apostolic.—*μὴ ἑτεροδιδασκαλεῖν, to teach no other doctrine*) than that which I have taught. Let them not substitute anything else for it, let them not add [liter. *impart by rubbing*, 'affricent'] aught to it. Comp. the address of Paul to these same Ephesians, Acts xx. 28, 29, 30. The same word occurs, ch. vi. 3, where those things which are contrary [to wholesome doctrine] are condemned, just as at the beginning of the epistle, the things which are good are commended. Even the things which seem to be only *different* ("*other* doctrine"), carry with them something which is positively *contrary* [to the true doctrine]. They taught the law, in opposition to the Gospel, ver. 7, 11.

4. Μηδὲ *προσέχειν, nor give heed*) in teaching.—*μύθοις καὶ γενεαλογίαις, to fables and genealogies*) A Hendiadys. Comp. on fables, ch. iv. 7; 2 Tim. iv. 4; Tit. i. 14; on genealogies, *ib.* ch. iii. 9. And because these two things are joined together, and because those who taught such doctrines boasted of the law, it is evident that the apostle is not speaking of the genealogies of the Jewish families, but of the genealogies of the *æons*, against which Irenaeus and Tertullian quote this very passage. Nay, even Paul opposes to them the true consideration of the *æons*, ver. 17 [*τῷ βασιλεῖ τῶν αἰώνων—δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων*, "to the King

of the æons (ages)—be glory, throughout the æons of æons"]. But if there be any doubt, whether those who taught *another doctrine* used the word *æons* already at that time, the *wisdom* of God ["the only *wise* God," ver. 17] should be the more admired, which confutes (by anticipation) *words* not yet framed; comp. note to Matt. xxvi. 27. γενεὰ and αἰὼν are kindred words. The more inquisitive Jews had at that time very much mixed themselves up with the Gentiles. Paul casts no reproach on civil *genealogies:* he puts *fables* before this word; a fact quite inconsistent with his meaning the *genealogies* of families, which were evidently not *fabulous*. At least Paul would not have cared whether they were true or false. There was on the part of those men a certain degree of boasting, that they can search more deeply than others into the mysteries contained in the law—a circumstance which greatly impeded the power of the Gospel, especially around Ephesus.—ζητήσεις, *questions*) Questions to be terminated by no decision, nothing at all desirable; pure truth is profitable. Comp. on these, and on "strifes about words," ch. vi. 4; 2 Tim. ii. 14, 23, 24; and presently after, ver. 6, 7; Tit. iii. 9.—οἰκονομίαν Θεοῦ) [*godly edifying*]. Οἰκονομία, in this passage, implies the act, not the state; moreover, the constant act ['edifying']. Where time is wasted in useless *questions*, there the necessary and salutary *functions* in the *house*[1] of God are neglected.

5. Τὸ τέλος, *the end)* to which all things tend. The article denotes the subject. Whoever rightly looks to the *end*, cannot suffer his energies to be diffused on other things. Paul does not, even to Timothy, write about profound mysteries in particular, in order that he may the rather rebuke the Gentiles; the governor of a church ought to look to the things which are necessary, not to such as are sublime (too high-flown), in discharging the duties of his office.—τῆς παραγγελίας, *of the commandment*) which you ought to urge upon men at Ephesus, ver. 3, 18.—ἀγάπη, *love*) The foundation is *faith*, ver. 4: the end is *love*, ver. 14; Tit. iii. 15. *Contentions* are unfavourable to this love.—καθαρᾶς, *pure*) 2 Tim. ii. 22; Tit. i. 15.—συνειδήσεως ἀγαθῆς, *a good conscience*) ch. iii. 9; 2 Tim. i. 3; 1 John iii.

[1] In allusion to the derivation of οἰκονομία from οἶκος and νέμω. So ædificatio, *edification*, from ædes facere.—Ed.

19, note.[1] Here, with Paul, *conscience* is in the understanding; the *heart* is the seat of *love*. The former would be in the *idea*, the latter in the *desire;* comp. Matt. xxii. 37, note.[2]—πίστεως, *of faith*) *Faith* towards God becomes stronger when the heart is purified in respect of our neighbour, and when the conscience is cleansed (rectified) in respect of one's self; wherefore *faith* is put in the third place. Pure faith and a good conscience are also treated of conjointly, in ver. 19, and ch. iv. 1, 2.

6. Ὧν, *from which*) a pure heart, etc.—ἀστοχήσαντες) The same word is found at ch. vi. 21; 2 Tim. ii. 18. ἀστοχεῖν is said of him who misses the point at which he aimed, who does not obtain his *end*.—ἐξετράπησαν, *have turned away*) Not only did they not become better, but worse. A false and preposterous elevation and extent of knowledge renders its possessor more estranged from the faith, and from the sense of good and evil, etc., than is any illiterate person.—εἰς ματαιολογίαν, *unto vain jangling*) Tit. i. 10, iii. 9. He comprehends in this one term the *empty* (vain) *babblings* and *oppositions*, ch. vi. 20. It is the greatest vanity where Divine things are not truthfully discussed; Rom. i. 21.

7. Θέλοντες, *desiring*) rashly.—μήτε—μήτε, *neither—nor*) A good teacher ought to be intelligent, and at the same time well-informed. Paul says, both of these qualities are wanting to those of whom he is here speaking.—ἅ) *those things, which:* περὶ τίνων, concerning what things [whereof]. ὅς and τίς differ.—μήτε ἃ λέγουσι, *neither what they say*) Thence arise the *profane vanities of words* [" vain babblings"], ch. vi. 20.—μήτε περὶ τίνων διαβεβαιοῦνται, *nor whereof they affirm*) Thence arise the *oppositions of science, falsely so called*, ch. vi. 20. βέβαιος and θέσις, *firm* and *position*, accord with one another.[3]—διαβεβαιοῦνται, *affirm*) Tit. iii. 8.

8. Ὁ νόμος—νομίμως) Conjugate terms: νομίμως, *according to what is agreeable to the law*. They used to " strive about the

[1] Peter and Paul alone use the term συνείδησις, *conscience*. John uses καρδία instead.—Ed.

[2] Joh. Jam. Sirbius says, " there are three foundations of all that is found in man, *Idea, Desire, Motion*."

[3] *i.e.* The βέβαιος in διαβεβαιοῦνται here, answers to the θέσις in the ἀντιθέσεις, ch. vi. 20.—Ed.

law," Tit. iii. 9.—χρῆται) Sophocles has the phrase, *νόμῳ χρῆσθαι*, which is explained as equivalent to *νομοθετεῖν* by the Scholiast; and so Paul is speaking in this passage, not of the hearer of the law, but of the teacher.

9. Εἰδὼς, *knowing*) construed with *χρῆται, use.*—δικαίῳ, *for a righteous man*) Many things which follow are put in antithesis to this one word. Therefore *righteousness* is widely spread.—οὐ κεῖται) *is not in force, doth not exist among us, in its application is not intended* ["*is not made*"]. Therefore a true teacher ought not to use the law against a righteous person, Gal. v. 23. The antithesis is *ἀντίκειται*, in the following verse.—ἀνόμοις, *for the* [*lawless*] *unrighteous*) Paul here names the unrighteous according to the order of the Decalogue; from which it is evident that the commandment, *Honour thy father*, is fourth, not third.[1] —ἀνόμοις καὶ ἀνυποτάκτοις, *lawless and disobedient*) Referring to the first commandment, the foundation of the *law*, the foundation of all *obedience.*—ἀσεβέσι καὶ ἁμαρτωλοῖς, *for the ungodly and sinners*) not *reverencing* the 'name' of God, and thereby involved in great guilt,[2] Ex. xx. 7.—ἀνοσίοις καὶ βεβήλοις, *for unholy and profane*) despising the true worship of God with a *profane* mind.[3] Such were those very persons whom Paul notices; comp. iv. 7. Βέβηλος is compounded of the inseparable preposition, *βε*, Lat. *ve*, and *βηλὸς*, *a threshold*, especially a sacred threshold: whence *βέβηλοι τόποι, οἱ βατοὶ καὶ τοῖς τυχοῦσι, places accessible to the common people.* See *E. Schmid.* on Matt. xii., and *Eustathius.*

10. Ἀνδραποδισταῖς) who make free men *ἀνδράποδα, slaves*, by violence. They do not differ far from these, who do not levy (legally enlist) soldiers, but take them away by allurements, fraud, violence.—ἕτερον, *any other thing*) inconsistent with the ninth and tenth commandment.[4]—τῇ ὑγιαινούσῃ διδασκαλίᾳ, *to sound doctrine*) So 2 Tim. iv. 3; Tit. i. 9, ii. 1; and *wholesome*

[1] The Church of Rome suppresses the second commandment, and divides the tenth into two. So Beng. also. Thus our *fifth* is his *fourth*. To make our *fifth* into *third*, their *third* and *fourth* must be joined and made *second*. —Ed.

[2] Referring to the *third* commandment, as we divide them.—Ed.

[3] This will answer to our *fourth* commandment.—Ed.

[4] *i.e.* Our *tenth* divided into two, *ninth* and *tenth*. The ἐπιόρκοις and ψεύσταις answer to our *ninth*, Bengel's eighth.—Ed.

words, ch. vi. 3; 2 Tim. i. 13; and *to be sound* in regard to believers, Tit. i. 13, ii. 2. The contrary is, νοσῶν, *morbid* ["*doting*"], ch. vi. 4; *a canker*, 2 Tim. ii. 17.

11. Κατὰ, *according to*) This is construed with *sound doctrine*, ver. 10. Paul hereby establishes the authority of his own 'commandment.' Those who know the glory of God from the Gospel, vehemently detest all kinds of profligacy. The law is thus established by faith. Or else κατὰ is construed with χρῆται, if a man *use* it, ver. 8; although I know not whether it can be said, that we must use the law according to the *Gospel;* or with πίστεως, *from faith*, ver. 5.—τῆς δόξης, *of the glory*) *Glory* redounds to the Gospel from the Divine *blessedness*, and thence there results 'soundness' of doctrine.—τοῦ μακαρίου, *of the blessed*) The same epithet is applied to God, ch. vi. 15. A peculiar phrase, indicating *immortality* and *supreme happiness*, which most powerfully move men to confess the Gospel. The highest pinnacle of praise is *blessedness;* comp. notes on Chrysostom de Sacerdotio, p. 371. The Blessed blesses: thence He is called the *Saviour*, ver. 1.—ὃ ἐπιστεύθην ἐγώ, *with which I was entrusted*) Tit. i. 3. This sets forth the peculiar and extraordinary privilege of Paul, Rom. xv. 16; Eph. iii. 8; Col. i. 25.

12. Χάριν ἔχω, *I thank*) A modal expression. [See Append. on *Sermo Modalis*.] These are correlatives: Christ entrusted Paul with the Gospel: Paul, being "accounted faithful," 'thanks' Christ. He thanks Him at ver. 17; and in all his epistles and in their introductions.—ἐνδυναμώσαντι, *who hath endued me with power*) True conversion and calling confer *power*, Rom. v. 6.—πιστόν με ἡγήσατο, *counted me faithful*) A Metonymy of the antecedent for the consequent; *i.e.* He hath entrusted to me the office of the Gospel ministry: θέμενος, *while he put* (*in that He put me*), denotes the very act. The fact that He *entrusted* the ministry to me, is the moral aspect: the fact that He *put* me into it, is as it were the physical aspect of His act. In the phrase, *He counted me faithful*, we have an example of ἀνθρωποπάθεια (the actions of men attributed to God). For if I count any one *faithful*, and trust him, this is a kind of thing opposite of actual *knowledge*.[1] But the Divine judgment con-

[1] That is to say, *Trust* in the *faithfulness* of a man can only strictly exist on the part of *man*. *God knows* all that is in man, and what he is

cerning Paul, that he would be faithful, is infallible. God sees and knows all things. Therefore, in the active sense, πίστις does not properly apply to Him. *Faith* and *vision* are things antithetic. I wished to convey all this idea by the expression, *Metonymy*, which I used above.

13. Βλάσφημον, *a blasphemer*) against *God*.—διώκτην, *a persecutor*) against holy *men*, lest others should be converted.—ὑβριστήν, *despiser*) [Engl. Vers., *injurious*], in rejecting *my* own salvation. This threefold relation to God, his neighbour, and himself, is frequent in this epistle especially, and in that to Titus; see presently at ver. 14, which forms an antithesis to this verse: likewise ver. 5, 9. Tit. ii. 12, where the word εὐσεβῶς, *godly*, is opposed to ἀσεβείᾳ, *ungodliness*, and yet the two words, *soberly*, and *righteously*, are opposed to *worldly lusts*. So here *love* (ver. 14) alone has a threefold relation: it is love towards God, of which the opposite is *a blasphemer;* it is love towards the Church, of which the opposite is *a persecutor;* it is love towards himself, of which the opposite is *a despiser*.—ἠλεήθην, *I obtained mercy*) This word is resumed, as if after a parenthesis, in ver. 16. This sense of mercy was perpetual in the mind of the apostle, ver. 2, note.—ὅτι, *because*) *Ignorance* does not deserve pardon in itself; but in classifying the reasons which might impel a man to reject salvation, it is opposed to pride and every higher degree of wickedness.

14. Ὑπερεπλεόνασε δὲ, *and was exceeding abundant*) He explains how he *obtained mercy*, namely, *with faith*, etc. The epistles to Timothy, in a peculiar degree, breathe this 'abundance.'—ἡ χάρις, *grace*) by which *I obtained mercy*, ver. 13.—Κυρίου, *of the Lord*) Jesus.—μετὰ πίστεως, *with faith*) Its opposite is, *in unbelief*, ver. 13.—καὶ ἀγάπης, *and love*) Its opposite, as we have said, are the three, a *blasphemer*, a *persecutor*, a *despiser*. The words, *mercy* and *grace* (in ver. 13, 14), correspond to each other. *Unbelief* and *faith* are opposed.

15. Πιστὸς, *faithful*) A very solemn form of preface. Paul knows *what he says, and whereof he affirms* (ver. 7), and refutes the false teachers by the very simplicity of his language, treating, but with great beauty, of common topics, so much the

about to do. Therefore *trust* in a man's *faithfulness* only applies to God by ἀνθρωποπάθεια.—Ed.

rather, as others affected to treat of those which are more abstruse. So also Tit. ii. 1.—*πάσης, all*) Even *faith* is a kind of *acceptation*. This statement deserves *all acceptation* by all the faculties of the whole soul: *ἀποδοχὴ* (from *δέχεσθαι*, Luke viii. 13), is when I am thankful, and speak of a thing as a *good deed* (*a boon* conferred on me): comp. the correlative, *ἀποδεκτὸν*, *acceptable*, ch. ii. 3.—*Χριστὸς Ἰησοῦς*) *Christ*, viz. as promised: *Jesus*, as manifested. Franckius, in Homil. on this passage, shows that in this sense the name *Christ* here is put first, and *Jesus* after it; comp. 2 Tim. i. 9, note.—*κόσμον, world*) which was full of sin, John i. 29; Rom. v. 12; 1 John ii. 2.—*ἁμαρτωλοὺς, sinners*) great and notable sinners. He saves also those whose sins have been not so aggravated; but it is much more remarkable that He saves so great sinners. It can scarcely happen, but that they who themselves have tasted the grace of God, should taste its universality, and, in like manner, from it entertain favour towards all men. Paul draws the conclusion from his own individual case to all men.—*πρῶτος, first*) This is repeated with great force in the following verse [a force which is lost by the Engl. Vers., *chief*]. The example of Paul is *incomparable*, whether we consider sin or mercy. [*There had been then no such example from the ascension of the Lord.*—V. g.]

[1]16. *Ἀλλὰ, but*) Although I am the first (foremost and chief) of sinners.—*διὰ τοῦτο*) *for this* very cause.—*τὴν πᾶσαν μακροθυμίαν*) *all long-suffering;* whereas even a less proportion (of long-suffering), so to speak, may restore such as are not so great sinners; comp. Ex. xxxiii. 19, that expression כל טובי, *all the goodness* of the Lord, in respect of a people exceedingly guilty.—*πρὸς ὑποτύπωσιν, for a pattern*) that others might so *ὑποτυποῦσθαι, be conformed to the pattern*, or might revolve it in their mind, and make it the subject of their serious consideration. If you believe, as Paul did, you will be saved as Paul was. [*In like manner, David also desired to be an example*, Ps. xxxii. 6.—V. g.] The same word occurs, 2 Tim. i. 13.—*ἐπ' Αὐτῷ*) *on Him*, on God.—*εἰς, to*) This may be construed with *pattern*.

17. *Τῷ δὲ*) The doxology flows from a sense of grace.—*Βασιλεῖ τῶν αἰώνων, to the King of æons* or *ages* [*eternal*]) A frequent

[1] *Εἰμὶ, I am*) *I am*, he says, not *I was*, including the very moment of writing.—V. g.

phrase with the Hebrews. The thought of eternity is particularly delightful to those assured of grace, while it miserably terrifies others.—ἀοράτῳ, *invisible*) This attribute is given Him in the way of praise. See how perverse they are who affirm that there is no God, because they do not see Him.—μόνῳ Θεῷ, *the only God*) So, the *only Potentate*, ch. vi. 15; comp. Ps. lxxxvi. 10; John v. 44; Jude 25. [*A magnificent reading!*[1] —Not. Crit.]—τιμὴ, δόξα, *honour, glory*) Such an Asyndeton is commonly used, where circumstances and feelings would tend to render the words much accumulated (tend to produce somewhat of an accumulation of words): for example, *honour and glory and strength*, etc.; and where nevertheless he leaves them to be supplied in the mind of the hearer. Such an Asyndeton is very suitable to the ardour of the apostle in doxologies, ch. vi. 16; 1 Pet. v. 11; although the transcribers have very generally inserted καὶ. The omission of this particle in so many passages is not accidental; but its addition is due to the overbusy officiousness of transcribers.[2]

18. Παρατίθεμαί σοι, *I commit to thee*) to lay before thy hearers, ver. 3. [*Its sum is indicated in* ver. 5.—V. g.]—προαγούσας, *that went before*) When hands were laid on Timothy, the spirit of prophecy showed that many things of great importance were about to be entrusted to Timothy, ch. iv. 14.—προφητείας) Divine *predictions* (Acts xi. 27), given forth regarding thee by many witnesses, ch. vi. 12.—στρατεύῃ, *mightest war*) A comparison taken from military concerns. In the following verse the comparison is from naval concerns.—αὐταῖς) προφητείαις, viz. *the predictions*.—τὴν καλὴν στρατείαν) *that good warfare*.

19. Ἔχων, *having*) Whilst the warfare has to be maintained. —πίστιν, *faith*) *Faith* is like a very precious liquor; a *good conscience* is like clean or pure glass.—ἥν, *which*) good conscience. —ἀπωσάμενοι, *having thrust away*) It withdraws unwillingly; it always says, Do not injure me. He who retains it, does not

[1] So AD(Δ) corrected, G*fg* Vulg. But Rec. Text adds σόφῳ to μόνῳ, with later Syr. *He who alone is God* gives a more striking sense than *the only wise God*.—Ed.

[2] Unfortunately for Bengel's argument, the best authorities, which Lachm. and Tisch. follow, read the καὶ. However, many secondary authorities omit it.—Ed.

easily make shipwreck of his faith.—ἐναυάγησαν, *have made shipwreck*) Therefore they had entered on the voyage of *faith*. Hesychius explains ἐναυάγησαν as ἐκινδύνευσαν.

20. Ὑμέναιος καὶ Ἀλέξανδρος, *Hymenæus and Alexander*) A reproof, with the names expressed: comp. on Hymenæus and Alexander, 2 Tim. ii. 16, 17, iv. 14, 15.—οὓς, *whom*) though absent. They were at Ephesus; Paul was at Rome. This was the part of an apostle; it was the part of Timothy merely to avoid them and to be on his guard.—παρέδωκα, *I have delivered*) *for* [or *to*] *the destruction of the flesh* [1 Cor. v. 5].—μὴ βλασφημεῖν) *lest they should fall into blasphemy*, and wholly complete their guilt by becoming more hurtful to themselves and others. [*The danger of blasphemy is near at hand to the man who has made shipwreck of his faith. Satan might harass them: he could not force them to blaspheme.*—V. g.]

CHAPTER II.

1. Παρακαλῶ, *I exhort*) In this chapter he describes public worship: I. In regard to prayers; II. In regard to doctrine, ver. 11, 12.—οὖν, *therefore*) This exhortation flows from that sense of grace [spoken of, last chap., ver. 14]. Paul intimates not only what he himself wishes, but what Timothy ought to inculcate.—πρῶτον πάντων ποιεισθαι, *first of all to make*) The highest duty. [*The apostle here furnishes sufficient employment to prevent any* ἀλλοτριοεπισκοπίας, *curious investigation into irrelevant questions*, ch. i. 4.—V. g.]—δεήσεις, προσευχὰς, ἐντεύξεις, εὐχαριστίας) The plural number indicates force: δέησις (from δεῖ) is the *imploring* of grace in any special necessity: προσευχὴ, *prayer*, is exercised, when on any occasion we offer our wishes and desires to God: ἔντευξις is *earnest intercession* for other men or creatures, ch. iv. 5, even if they cannot pray for themselves: εὐχαριστίας, *giving of thanks*, is becoming to be made also for all men, because, for example, God wishes all men to be saved, and Christ is the Mediator of all.—ὑπὲρ, *for*) This is connected with

supplications—thanksgivings. All, at separate times, have *special* necessities.—πάντων, *for all*) ver. 4, 6.

2. Ὑπὲρ βασιλέων, *for kings*) on whom other men depend, [*and who frequently enjoy less opportunity of arriving at the knowledge of saving truth.*—V. g.]—πάντων, *all*) Often the humblest magistrates, even in villages, do much harm, or else are of much benefit.—ἐν ὑπεροχῇ, *in eminent stations, authority*) as for instance the counsellors of kings, or, where there is no king, other magistrates.—ἵνα, *that*) The reason, why we must pray for kings.—ἤρεμον, *quiet*) free, aliens being *removed out of the country*. Chrysostom, for example, applies ἠρεμίαν to the *Holy of Holies* in the temple; and the word agrees with ἔρημος, *lonely*, by Metathesis. —ἡσύχιον, *peaceable*) free; those who are aliens, if allowed to reside, at least *giving* us *no disturbance.*—εὐσεβείᾳ, *in godliness*) piety towards God. The word is frequently used in the epistles to Timothy and Titus. [*Luke uses the same word in the Acts, and Peter in his second epistle. It may be mentioned among the vile rabble of a most perverse world as a remarkable stratagem, contrary to the kingdom of God and advantageous to the aims of Satan, that* piety, *in name at least never hitherto lightly esteemed, has at length been converted into a term of reproach,* 'Pietist,' *by an anonymous person of the worst character, whose death, as we are informed, was shocking. Nor even does the termination itself involve anything bad in itself, as it corresponds to the words,* Statist, Copyist, Linguist. *But if the intention is to distinguish by a peculiar name fanatics and men assuming the appearance of holiness (in which case it ought to be made certain, that a blow is not dealt at those really innocent), why, pray, is* piety *hereby virtually punished? A serious matter is at stake. Experience cries out in witness of the fact; in conversations and social meetings, when a man, having said not as much as a word for the cause of religion, has conducted himself somewhat more modestly, he is easily assailed by this title, of which not even the pronunciation is in some instances well known to the common people. It can scarcely be told, what a number of sparks of* piety *have been quenched by the use of the scoffing term,* pietist. GOD *will execute judgment for all this,* Jude, ver. 15.—V. g.]—σεμνότητι, [*honesty*] *propriety*) on the part of men towards one another.

3. Τοῦτο γὰρ, *for this*) The reason, why we must pray for all. It may be asked, why are not more converted? We do not sufficiently pray. It is a religious duty, that in behalf of ourselves, and in behalf of others, we should meet the will of God, which is favourable to us.—καὶ) *and*, therefore.—τοῦ Σωτῆρος ἡμῶν, *our Saviour*) who has actually saved us that believe. The antithesis is in the following verse: *Who wishes* that *all*, even including those who do not believe, *should be saved:* comp. ch. iv. 10. It is strange if a soul, having found in reality the salvation of God, can deny the universality of grace.

4. Πάντας) *all*, not merely a part, much less a very small part; ver. 3, note.—ἀνθρώπους, *men*) lost in themselves.—θέλει, ['wills'] *wishes*) in serious earnestness of wish: ibid.—σωθῆναι, *to be saved*) This is treated of, at ver. 5, 6.—Καὶ εἰς, *and unto*) This is treated of, at ver. 6, 7.—ἀληθείας) of saving *truth.*—ἐλθεῖν, *to come*) They are not forced.

5. Εἷς) *one*, common to all. They who have not this one God, by one Mediator, have none, [— *and therefore they are not saved. Yet* God *wishes all men to be* saved *by the saving knowledge of God and the Mediator; but there is a legitimate and most holy* order *in the exercise of that will, wherewith men ought to receive it. All mankind constitute as it were* one *man before God; wherefore it is right, that they who have obtained salvation should intercede for those who are farther distant from it. If that were done, how much better would be the condition of the human race! Let him pray, I request, who knows how to pray.*—V. g.]—γὰρ, *for*) ver. 4 is proved from ver. 5; ver. 1 from ver. 4. The whole is universal. Comp. Isa. xlv. 22.—εἷς καὶ, *one also*) [*who is Mediator.*] He does not say, *also one;* therefore the stress of the voice does not so much fall upon the adjective, *one*, as upon the substantives. We could not rejoice that there is a God, if we did not rejoice *also* in the Man Mediator.—εἷς—εἷς, *one—one*) Mark xii. 29, 32; 1 Cor. viii. 6; Eph. iv. 5, 6.—μεσίτης, *Mediator*) This is as it were an epithet of the noun, *man;* and the word, *one*, coheres at the same time with both of these.—ἄνθρωπος, *man*) The Saviour, not without reason, is here called *man*, rather than God; that the reason may be marked, why all men should be converted to this Mediator, who [*i.e.* inasmuch as He, *a man*] has given Himself for all [men]: comp. Rom. v. 15, note.

The article is not added. Again, in turn, he calls Him *God*, ch. iii. 16.

6. Τὸ μαρτύριον, *the testimony*) The accusative absolute, as ἔνδειγμα, 2 Thess. i. 5. A word suited to the character which Paul and Timothy sustained; for they were witnesses. The testimony of universal redemption is intended.—καιροῖς ἰδίοις, *in its own due times*, or *His own due times*) ch. vi. 15, note.

7. Κήρυξ) [Eng. Vers. *preacher*] a *herald* solemnly appointed, sent by God. A word of large import, as 2 Cor. v. 20; 1 Thess. ii. 6, at the end.—ἀπόστολος, *an apostle*) of Christ.—ἀλήθειαν λέγω, *I speak the truth*, οὐ ψεύδομαι, *I lie not*) This affirmation belongs to the preceding clause; for there are added to the subsequent clause the parallel words, ἐν πίστει καὶ ἀληθείᾳ, *in faith and truth*; [*i.e.* parallel to ἀληθ. λέγω, and οὐ ψευδ.]

8. Βούλομαι οὖν, *I will therefore*) The *apostolic* authority is represented in this expression; ch. v. 14: comp. presently ver. 12, *I suffer not*. The particle *therefore* takes up again, ver. 1.—προσεύχεσθαι τοὺς ἄνδρας, *that men pray*) So also in 1 Pet. iii. 7, prayers are assigned to *men*, in a certain particular point of view. He is speaking here of public prayers, in which the heart of the people follows close after the language of him who prays: comp. the next verse concerning *women*.—ἐν παντὶ τόπῳ, *in every place*) construed with ἄνδρας, *men*. Paul also appeals elsewhere on this subject to a similar practice in all the churches. Wherever men are, there are those by whom and for whom prayers are to be made.—ἐπαίροντας, *lifting up*) They turned up the palms of their hands to heaven, as those asking for help are wont to do.—ὁσίους χεῖρας, *holy hands*) *Wrath* and *doubting* are in the soul: but the *hands* also ought to be holy. The contrary is found at Is. i. 15, at the end. The word ὁσίους is especially used in the propriety of the Greek idiom for freedom from all violence.—ὀργῆς, *wrath*) which [*molesting men especially*.—V. g.] is the reverse of *love* (comp. 1 Pet. iii. 7, at the end), and the mother of doubting.—διαλογισμοῦ, *doubting*) which is opposed to *faith*. Christianity consists of faith and love, and comprises grace and truth: it therefore ought to form the principal object of our desires, that we may both pray, and live and die, without doubting and wrath. The exercise of prayer, and of the whole

of Christianity, is at once either true or vain.[1] Grace cherishes *faith;* truth, *love*, Eph. iv. 15.

9. Καταστολῇ) A well-chosen word.[2] Women are delighted with elegant clothing; and to this the apostle alludes in this passage. They were rich at Ephesus, ch. vi. 17.—κοσμίῳ, *elegant, becoming, ornamental* [*modest*, Engl. Vers.]) spiritually, as it is presently described at ver. 10.—αἰδοῦς, *shamefacedness*) ver. 11, 12.—σωφροσύνης, *sobriety*) A word of frequent occurrence in the epistles to Timothy and Titus. This virtue governs the whole of private life.—[3]μὴ) οὐ denies, μὴ forbids, in a discourse of this kind. There is a great difference between οὐ and μὴ. Οὐ indeed might even here be used, because there is not here a finite verb; and so in the case of participles. But otherwise the particles cannot be exchanged.

10. Ἐπαγγελλομέναις) *promising* (engaging to follow), professing. The same word is at ch. vi. 21.—δι' ἔργων, *with works*) construed with *adorn; with works*, without speaking, which is competent for (the province belonging to) men, ver. 8, 11, 12; 1 Pet. iii. 1. There is a very frequent mention of *works* in the epistles to Timothy and Titus, and those are adorned with the appellation of *good works*, which come to be performed in the ordinary affairs of human life.

11. Μανθανέτω, *let the woman learn*) The antithesis of *to teach*, ver. 12.—ὑποταγῇ, *in subjection*) The antithesis is to the phrase, *to use* (usurp) *authority*, ver. 12.

12. Οὐκ ἐπιτρέπω) *I do not commit to the charge* of the woman [*suffer*]; *i.e.* I cannot commit or entrust it. Litotes (see Append.). —αὐθεντεῖν ἀνδρὸς) *to use authority* in respect to [*over*] *the man*, viz. by teaching, by speaking, for example, in prayer.—ἀνδρὸς, *in respect to* [*over*] *the man*) This implies not merely a husband, but the whole race of men.

13. Ἀδὰμ γὰρ, *for Adam*) The reason which applies to the first man, holds good for all men; and that which applies to Eve,

[1] That is, Prayer and the whole sum of Christianity stand or fall together. If one is true, both are true; if one is false, both are false. —Ed.

[2] Plutarch uses it of *moderation* or *simplicity in dress*.—Ed.

[3] Κοσμεῖν ἑαυτούς, *to adorn themselves*) construed with δι' ἔργων ἀγαθῶν, ver. 10.—V. g.

holds good for all women. Again, what is said of the salvability [safety] of the woman, ver. 15, is also appropriate to be understood of the first woman.—πρῶτος) *first;* so that the woman was created for him, 1 Cor. xi. 8. 9.

14. Οὐκ ἠπατήθη, *was not deceived*) The Serpent deceived the woman; the woman did not deceive the man, but persuaded him: Gen. iii. 17, *thou hast hearkened to the voice of thy wife.* In the preceding verse, we are taught why the woman ought not *to exercise authority*, now, why she ought not *to teach;* more easily deceived, she more easily deceives; comp. Eccl. vii. 29. *Deceiving* indicates less strength in the understanding; and this is the strong ground on which a woman is not allowed to teach. —ἀπατηθεῖσα ἐν παραβάσει γέγονε, *being deceived, fell into*[1] *the transgression*) *i.e.* was guilty of falling into the deception (Gen. iii. 13, ὁ ὄφις ἠπάτησέ με), and so she began to be in the transgression. It is not said, ἐν παραβάσει γεγονυῖα ἠπατήθη, *having come to be in the transgression, she was deceived.* Therefore γέγονε does not apply to the very origin of the woman; for the *deception* followed not until after that; but γέγονε closely agrees with ἐν παραβάσει, which has the meaning of a noun; see Acts xxii. 17 [ἐν ἐκστάσει, *in a state of trance*]; and comp. note on John i. 15. The state of *transgression* which quickly followed the *deception*, once for all admitted, is here intended. A phrase very like this is found at Num. xxvi. 10, ἐγενήθησαν ἐν σημείῳ.

15. Σωθήσεται δὲ, *but she shall be saved*) She shall be rescued from that offence (and from its consequences).—διὰ τῆς τεκνογονίας, *in child-bearing*) The part of the woman is here described, in antithesis to the duty of teaching and governing: τεκνογονία, *bringing forth and training children.* He is not speaking here as to the properly-called cause of salvation; for many who bring forth children nevertheless perish: many, who do not bear children, are saved; but the state or condition is denoted, in which a woman may be likely to obtain salvation, although she be not mixed up with the duty that belongs to the man. Wherefore the *if* has a stronger force here than διὰ, *in:* and the *continuing* takes for granted the *standing* in faith, etc.—μείνωσιν,

[1] "Was in," Engl. Vers.; rather, "*Came to be in.*" For it is γέγονε, not ἦν.—Ed.

if they *continue*) Namely, *the women*. A Syllepsis[1] of the number. For sobriety, which is presently praised, is competent for (a grace peculiarly becoming in) women: comp. ver. 9. Let them *remain* within these bounds.—*πίστει καὶ ἀγάπῃ, in faith and love*) General divisions.—*ἁγιασμῷ μετὰ σωφροσύνης*) *in holiness with sobriety*. A special part of *sanctification* is *modesty* or moderation, a grace which regulates man in respect of himself, as *faith* in respect of God, *love* in respect of our neighbour: *ἁγιασμὸς, holiness*, especially chastity: *σωφροσύνη, moderation*, self-control, ver. 9, 11

CHAPTER III.

1. Πιστὸς ὁ λόγος, *this is a faithful saying*) This preface is used, because it does not seem so to the world.—*ὀρέγεται—ἐπιθυμεῖ*) There is here great propriety in the words: *ὀρέγω, to stretch out*, thence *ὀρέγομαι, to ask eagerly with outstretched hand, to grasp: ἐπιθυμία* of the mind, seeking *τὸ καλὸν, a good thing*, produces *ὄρεξιν*; again *ὄρεξις* indicates *ἐπιθυμίαν*: *ὀρέγεσθαι, φεύγειν*, are opposed to each other: see Arist. 1, Rhet. 10, n. 12. In human affairs, those things are more agreeable, which a man confers or performs of his own accord, than when he is asked: how much more in the affairs of religion? 1 Cor. xvi. 15, at the end. But away with sacrilegious solicitation of favour and interest. There were not wanting persons who wished to obtain it, James iii. 1. Paul does not altogether reject their desire, but he reduces it to order. —*καλοῦ*) *an honourable good*, excellent, demanding noble virtues. To this is to be referred the *then* or *therefore* (*οὖν*) in the following verse.—*ἔργου, work*) It is a work, a business, not ease; Acts xv. 38; Phil. ii. 30.

2. Δεῖ, *must*) Paul shows what Timothy ought to look to in the appointment of bishops, ver. 15; wherefore he so in particular describes the virtues as they meet the eye.—*οὖν, therefore*)

[1] A figure whereby *ἡ γυνὴ*, the singular, is here *expressed*, whilst the plural is *meant*. And accordingly the plural verb *μείνωσιν* is put, agreeing with *γυναῖκες, women*, understood.—Ed.

A good office must be entrusted to good men.—*τὸν ἐπίσκοπον, the bishop*) Deaçons are directly opposed to bishops, ver. 8; therefore the presbyter is included in the bishop; Acts xx. 28, note.—*ἀνεπίλημπτον, blameless*) without crime, bad report, and just suspicion; comp. Tit. i. 6.—*εἶναι, be*) not only during the time of discharging his duty, but at the time when he is being appointed: ver. 10. The order of the virtues, which follow, should be attended to.—*μιᾶς γυναικὸς ἄνδρα, the husband of one wife*) So ver. 12, ch. v. 9; Tit. i. 6. This element of the blameless man's character is put in the first place. It is the ancient nature of marriage, that one man should have one woman. *The husband* (man) *of one wife* (woman) is therefore a simple periphrasis of husband; ch. v. 9, note. The opinion as to successive polygamy[1] being forbidden here to bishops, seems formerly to have been drawn from "the Canons of the Apostles;"[2] since the 17th Canon runs thus: "Whosoever after baptism enters into a second marriage[3] or keeps a concubine, he is disqualified from being a bishop." Some have understood it, as if second marriages were forbidden, and certainly the old translation gives this meaning: [4]*If any one after baptism is joined in wedlock for the second time*, etc.; whence the unfavourable interpretation of the Canon was easily transferred to Paul. But of what importance is it, whether a man has for his help one woman during twenty years, for example, or two after a term of widowhood? But why does Paul, rather taking for granted than requiring that the bishop should have one wife, not add *ἢ ἄγαμον, or be unmarried?* Unmarried persons were then rare, nor does he exclude the latter from the sacred office, but yet he assumes that the father of a family was somewhat better fitted for the discharge of these duties: and that, of two candidates, if they be equal in other respects, he who has a wife and virtuous family, is to be preferred to a bachelor, who has less testimony from actual practice (experience), ver. 4, 5; for he who is himself bound to discharge the domestic

[1] That is, the marrying a second time after the death of the first wife, which was forbidden by the subsequent canons of the Church in less pure ages.—Ed.

[2] A work of later ages, wrongly so called.—Ed.

[3] *ὁ δυσὶ γάμοις συμπλακείς.*

[4] Si quis post baptisma secundis fuerit nuptiis copulatus.

duties, which are here so frequently mentioned, is likely to be more attractive to those who are in like manner attached by ties to the world, and is of advantage to the community by a more popular example: ver. 4. It is to be added to this, that indiscriminate celibacy has rendered many open to blame. The Jews also teach, that a priest should be neither unmarried nor childless, lest he should be unmerciful.—νηφάλιον) *vigilant* in mind; so ver. 11 [νηφαλίους, which Engl. Vers. renders *sober*]; Tit. ii. 2; for νήφω is to *watch*. See on Chrys. de Sacerd., p. 428. This is opposed to slumbering and sloth, which are sins in defect. Νήφω, when it is used alone, denotes both *watchfulness* and *sobriety*, and by Metonymy the one is put for the other (comp. 1 Thess. v. 8, *Let us be sober*, νήφωμεν); but when γρηγορέω and νήφω are joined (as at 1 Thess. v. 6), the latter verb has the strict signification, *to be sober*, and is opposed to μεθύσκεσθαι, *to be drunk*.—σώφρονα) *of sound mind* ['*sober*',] under self-control. It is opposed to vehemence (impetuosity) of mind, which sins in excess. The derivatives, σωφρονῶ, σωφροσύνη, κ.τ.λ., have a consonant signification. Comp. Tit. i. 7, 8, where πάροινος (which in Greek implies a bold and rash man, such as drunkards usually are) and σώφρων are opposed to each other.—κόσμιον, *decorous, orderly* [*of good behaviour*]) What the σώφρων is within, the κόσμιος is without. Hesychius defines κοσμίους as ἀνεπιλήπτους; Plato, κόσμιοι καὶ εὔκολοι, *men moderate and good-natured*. The new man bears somewhat of a sacred-festival character, and is at variance with every species of pollution, confusion, disorder, excess, violence, laxity, assumption, harshness, depravity, mutilation, meanness; he sparingly and in private obeys the necessity of nature, and of the material food, which is put in motion by ingestion, digestion, and egestion, and keeps all the traces of the corruptible body concealed; Phil. iv. 8.—φιλόξενον, *hospitable*) to strangers, especially to the needy and exiles, whom many treat with disdain.—διδακτικόν, *apt to teach*) See 2 Tim. ii. 24, note.

3. Μὴ πάροινον, *not given to wine*) Ἀλλ' ἐπιεικῆ, *but patient, lenient, reasonable*, is to be referred to this expression. For παροινία here, as everywhere else, not only signifies *drunkenness*, comp. ver. 8; Tit. ii. 3, but also the violent and unreasonable conduct towards others, proceeding from it.—μὴ πλήκτην, *no*

striker) with the tongue or the hand. For there is nothing to prevent this word from being taken in its proper sense, 2 Cor. xi. 20, note.[1] Refer to it ἀλλ' ἄμαχον, *but no brawler, not using the fists;* comp. 2 Tim. ii. 24.

4. Τοῦ ἰδίου οἴκου, *his own house*) Many men, for instance, are mild abroad, but are the less disposed to restrain their passion at home, which they direct against their wives, etc.—καλῶς προιστάμενον, *one who ruleth well*) To this ἀφιλαργυρία chiefly refers.—μετὰ πάσης σεμνότητος, *with all gravity* [propriety]) so that there may be no *luxury* [ἀσωτία, *riotous living*]: Tit. i. 6.

5. Οὐκ οἶδε, *if a man does not know*) Paul intimates that the man who rightly rules his own house will have well-behaved children.—πῶς, *how*) It requires higher qualifications to rule the Church, than a family.

6. Μὴ νεόφυτον) *not a man recently converted* from heathenism. Such persons might be more easily and more safely set over others who have also been newly converted, Acts xiv. 23, than over old and experienced Christians, who were numerous, and among whom the number of candidates was greater. It is a metaphor taken from plants; John xv. 2, note, [Rom. vi. 5, 11, 17, 18; 1 Cor. iii. 6, 7.] *The young plants* generally exhibit a luxuriant verdure; *the newly converted man* has not yet been macerated by the cross.[2] The antithesis is *an aged disciple*, Acts xxi. 16 [Mnason of Cyprus, ἀρχαίῳ μαθητῇ].—τυφωθείς, *lifted up with pride*) The same word occurs, ch. vi. 4, note; 2 Tim. iii. 4.—τύφω is καίω, *to burn: τῦφος*, a smoking heat without flame: whence they are said τυφοῦσθαι, whom *wine*, as well as those whom a high *opinion of their knowledge* and *pride* [*haughtiness*], render no longer masters of themselves, and affect with giddiness [puffed up, having the head turned with conceit]: see Is. xxviii. 7, Lutheran version.—εἰς κρίμα, *into condemnation*) *i.e.* into the same condemnation into which the devil fell, *being*

[1] "If any *strike you on the face*," under the plea of divine zeal; Isa. lviii. 4; 1 Kings xxii. 24; Neh. xiii. 25; Acts xxiii. 2.—Ed.

[2] In every kind of life, it may be observed, that those who immediately begin at the highest point of elevation can hardly adopt wise measures for their own advantage, scarcely condescend to inferiors, cannot be affected by the condition of the afflicted, and cannot rule themselves, and maintain moderation in all things; but all these qualities particularly apply to the office of a bishop.—V. g.

lifted up, at the very beginning of his most blessed (brilliant) state, like a novice; comp. Job xxxviii. 15 [the high arm shall be broken], concerning the proud (ὑπερηφάνων, LXX.). "He seems to have been raised and exalted more than the other angels, to the government of many angels, though he was younger than many of them; and this very circumstance became the occasion of pride to him."—Artem. ad init. Joh. præf., p. 23. The words of Paul do not bear out the whole of this statement. The *condemnation* here is taken passively; and yet ὀνειδισμὸς, *reproach*, in the following verse, is active; for *condemnation* corresponds to the internal condition of the soul: *reproach* is opposed to "a good report from those that are without;" and the devil may bring a *reproach* upon men, he cannot bring them into *condemnation;* for he does not judge, but is judged.

7. Καὶ μαρτυρίαν, *also a good report*) Not even former life should be open to any reproach. Mere report is not sufficient; but there ought to be a good report along with the practice of the virtues, nay, a good testimony. Paul wishes that the character of Christians should be in high esteem; comp. ch. v. 14, note.—ἀπὸ τῶν ἔξωθεν, *from those that are without*) that they may be more easily gained over, and the glory of God be promoted.—ὀνειδισμὸν, *reproach*) Comp. ch. v. 14. The devil may occasion the greatest trouble to the minister who is subjected to bad reports, by himself (the devil), and by means of the calumnies of men.—καὶ παγίδα, *and a snare*) Comp. Matt. xxii. 15.

8. Διακόνους, *the deacons*) Supply *it behoves to be.*—μὴ διλόγους, *not double-tongued*) saying some things to some men, and other things to others. The deacons might take occasion to commit such sins, in performing the duties of their office. The deacons should not be *double-tongued*, nor the deaconesses *calumniators*, ver. 11 [slanderers]: it seems the deacons visited more houses than the deaconesses.—μὴ οἴνῳ, *not to wine*) The danger of drunkenness threatens those who in the way of duty visit many houses.

9. Τῆς πίστεως, *of the faith*) The deacons were often speaking of the Christian faith, as opportunity offered, in the discharge of their duty; and even though they should not speak, still they were bound to attend to the duties of their office, and go

to the church with a holy mind, and with the desire to show a good example.

10. Καὶ οὗτοι δὲ, *and these also*) The bishop was bound to have more and greater virtues (qualifications) conspicuous, and he was of greater dignity; wherefore in his case no further *scrutiny* ('proving') is required; but the deacons were bound to give proof of what they were, in performing the duties of the deaconship, before that they be fully admitted into the office.

11. Γυναῖκας, *wives*) This depends on ἔχοντας, *having*, ver. 9.—ὡσαύτως, *in like manner*) This refers to ver. 8.—μὴ διαβόλους, *not slanderers*) especially among *those that are without*.—πιστὰς, *faithful*) This refers to ver. 9.

13. Βαθμὸν) *a degree*, from the humble deaconship to the higher offices in the church. He who is faithful in an inferior degree, is promoted to a higher station.—ἑαυτοῖς, *to themselves*) They do not merely promote the interests of others.—πολλὴν παῤῥησίαν) *great boldness* with regard to God and man, from being well exercised.—ἐν πίστει, *in the faith*) that they may perceive that they are made most richly partakers of His faith and benefits.

14. Ταῦτα, *these things*) The whole epistle.—ἐλπίζων, *hoping*) Paul, however, did not put off necessary admonitions.—ἐλθεῖν, *to come*) ch. iv. 13.

15. Ἐὰν δὲ βραδύνω, *but if I tarry long*) Comp. ch. iv. 13, at the beginning.—ἵνα, *that*) The scope of the epistle.—πῶς δεῖ, *how it is becoming*) comp. ch. iv. 11.—ἐν οἴκῳ Θεοῦ, *in the house of God*) God is ὁ δεσπότης, *the Master*, 2 Tim. ii. 12.—ἥτις, *which*) It indicates the universal Church, not universally, but so far as a part of it was then at Ephesus, committed to Timothy.—ἐκκλησία Θεοῦ, *the Church of God*) the community of those *who are the Lord's*; 2 Tim. ii. 19.—ζῶντος, *of the living*) The Church of the living God is opposed to the temple of Diana of the Ephesians. *The life of God*, the foundation of our *hope* ('trust'), ch. iv. 10, and the fountain of *truth*, in this passage. The epithet is not added, in the first instance, to the same name (*God;—the living God*)—it is afterwards added for the sake of Epitasis (see Append.), as in 2 Cor. vi. 16.—Στύλος καὶ ἑδραίωμα τῆς ἀληθείας καὶ ὁμολογουμένως μέγα, κ.τ.λ.) Jac. Cappellus, in his Observations on this passage, says, *That this was the original reading of this place, was the opinion of the distinguished men, my*

beloved colleagues, Andrew Melvin, John Cameron, John Fabricius; and not without good reason. Respecting the same reading or the pointing of the words, I have made some slight observations in the Apparatus, p. 709, 710 [Ed. ii. p. 399, sq.], which I would wish to be carefully noticed; but I have reserved further remarks for the Gnomon here. At ver. 14, 15, the apostle evidently concludes the former paragraph, which began at ver. 1, and was brought down to this point, and he now commences a new paragraph, which is continued in ch. iv. 1 in so close connection, that the old interpreters, according to R. Stephanus and others, reckoned a seventh chapter of this epistle from iii. 16, inclusive, to ch. iv. 7. The *almost universal* opinion of interpreters in the present day, among Protestants, fixes the commencement of the period at the word στύλος. I have quoted a great number of them in the Apparatus; G. G. Zeltnerus and J. C. Herzogius are added. Certainly this clause, στύλος καὶ ἑδραίωμα τῆς ἀληθείας, is not at all advantageously connected with the preceding words, although Lightfoot says that the great Sanhedrim was everywhere dignified with this title; but this same clause is much more inconveniently separated from what follows. For the particle καὶ, καὶ ὁμολογουμένως, is unsuitable at the beginning of a new paragraph. Suppose ὁμολογουμένως to have been written without καὶ, then indeed one might acknowledge it to be a suitable commencement of the new division; comp. ver. 1 and ch. iv. 9, in which passages, for very much the same reason, the sentence is begun thus, πιστὸς ὁ λόγος, without καὶ. Now, when καὶ is in the way (occurs), the words between which it is placed are connected by it: στύλος καὶ ἑδραίωμα τῆς ἀληθείας καὶ ὁμολογουμένως μέγα, κ.τ.λ. The Rabbinical phrases, which are not dissimilar, are usually brought forward, in which the strength and gravity of the subject which comes to be discussed are declared; but the phraseology of the apostle should be considered in the first place. For in this epistle, which is intended to confirm and rouse Timothy, the form of a preface is frequent, by which Paul commends some topic about to be presently discussed by him, *as true and good, solid and salutary, and to be laid hold of by all the force of the understanding and the will* [the desires]: πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, κ.τ.λ., ch. i. 15, iv. 9, 6, where πίστεως

[iv. 6] agrees with πιστὸς [ver. 9], καλῆς [ver. 6], with ἀποδοχῆς ἄξιος [ver. 9]. He expresses that formula, consisting of two members, in this by far the most magnificent passage, through the medium of loftier words, which are to be met with in the writings of the Hebrews; for example, R. Levi of Barcelona gives this reason, why so many memorial signs of the deliverance of the Israelites from Egyptian bondage are appointed in the fifteen precepts bearing upon the Passover, *because that is the great foundation and strong pillar of the law, as well as of the Jewish religion.* And Maimonides says, *This is the foundation of the foundation, and the pillar of wisdom, that we may know,* etc. Therefore Paul says: στύλος καὶ ἑδραίωμα τῆς ἀληθείας, καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον: *i.e. This mystery of godliness is the pillar and groundwork of the truth* (equivalent to πιστὸν), *and is* something *confessedly great* (equivalent to ἀποδεκτόν). Let us examine the words one by one. These two terms, στύλος καὶ ἑδραίωμα, are equivalent to one word, expressing something very solid, by which is denoted the mystery, *exceedingly high* (whence στύλος, from στάω) and *exceedingly deep* (whence ἑδραίωμα, from ἕζω), Iren. i. 3, c. 11. *The Gospel is the pillar and ground of the Church.* In Hebrew, אמת, *truth,* and נאמן, πιστὸν, *faithful,* are conjugates. In like manner, ὁμολογία (whence ὁμολογουμένως) and ἀποδοχὴ, each referring to the heart and the lips, are equivalent; comp. 2 Tim. ii. 19; Heb. iii. 1; John xx. 28. Hence also πάσης ἀποδοχῆς ἄξιον and ὁμολογουμένως μέγα are equivalent; μέγα is not an epithet which is to be construed with ἑδραίωμα, or with μυστήριον, but is put absolutely, μέγα, *a great thing,* as in 1 Cor. ix. 11; 2 Cor. xi. 15; in the same way as ἀγαπητὸς, our *beloved,* Philem. ver. 1, is used absolutely. The mystery is a thing great in itself; a thing to be with the greatest earnestness confessed, and embraced with all the force of confession; is a thing, the magnitude of which, in regard to the great salvation, all the sons of truth experimentally know and confess. Paul did not mention τὸ ἀποδεκτὸν without τὸ πιστὸν in this passage, but he praised both; just as τὸ πιστὸν καὶ τὸ καλὸν are commended together. *The mystery of godliness* is the subject; the remaining words are the predicate. And *godliness* is joined with *truth,* as in Tit. i. 1. The Gentiles also had their mysteries, but they

were distinguished by ungodliness and error. *Departure from the faith, lying, and fables*, are opposed to *the truth* (iii. 16), a thing which is most especially to be noticed, ch. iv. 1 (the particle δὲ being interposed in ver. 1): in ver. 1, 2, 7, *the hypocrisy of those who speak lies, and have their consciences seared*, is opposed to *confession* [ὁμολογουμένως, *confessedly*, iii. 16], in ver. 2: *the dotage of old women* [ver. 7, γραώδεις μύθους, *old wives' fables*] to that which is *great* [μέγα, iii. 16], and *profanity* to *godliness* [iii. 16], ver. 7 [ch. vi. 3]. Finally, there is a remarkable Oxymoron [see Append.]: ὁμολογουμένως and μυστήριον, *confession* and yet *mystery*. This doctrine of godliness is celebrated in the *whole* Church, but in the Church *alone*. Now, reader, read again the text, if you are at leisure, from iii. 14 to iv. 7, 8; and consider the subject with an unbiassed and religious judgment.

16. Θεὸς, *God*) He had called Him *Man*, ch. ii. 5. He now compensates for what might there seem to have been derogatory to Him, calling Him here *God*.[1] (See however *Apparat.*, p. 710, s.) [Ed. II., p. 400, seqq.]; for even the *greatness* of the mystery depends especially (even most of all) on the greatness of the subject, *God*. Paul, writing to Timothy and Titus, whose faith was greatly advanced, calls the Father *Saviour*, and in turn the Son *God;* and he subjoins *three pairs* of predicates, in which the whole economy of Christ, from His departure to His return or assumption, is summarily comprehended. The sum of these predicates, viz. *He was taken up in (to) glory*, is ascribed to the same Subject, *God*, in Ps. xlvii. 5, 6; and this one place compensates for the ambiguity in the

[1] Θεὸς of the Rec. Text has none of the oldest MSS. in its favour, no version as early as the seventh century; and as to the fathers, ex. gr. Cyril of Alex. and Chrysostom, quoted for Θεὸς, see Tregelles on the printed text of N. T., in which he shows these fathers are misquoted. Theodoret, however, does support it. Liberatus, Victor Tununensis (both of 6th cent.), affirm that Macedonius, under the Emperor Anastasius, changed ὅς into Θεός in order to support Nestorianism. AC corrected, G, read ὅς. So Memph. and Theb. The old Latin *fg* and Vulg. have *quod*, referring to μυστήριον, taken as a personal designation for the antecedent. The Syr. Peschito, and in fact *all* the versions older than the seventh cent., have the relative, not Θεὸς. D(Λ) corrected, alone of the uncials, favours ὅ. The *silence* of the fathers of the fourth cent., though Θεὸς would have furnished them with a strong *argument*, is conclusive against it.—Ed.

reading of Paul, if any such there be, in this passage.—ἐφανερώθη ἐν σαρκὶ, *was manifested in the flesh*) The same verb occurs, 1 John i. 2; the same noun, John i. 14. This manifestation applies to the whole economy of Christ, who was at one time conspicuous (visible) to the eyes of mortal men.—ἐδικαιώθη ἐν πνεύματι, *was justified in the spirit*) Christ, while He was *manifest in the flesh*, walked among sinners and men subject to death. He was thought to be just such a one as any of themselves, and in reality bore their *sins;* but afterwards, by His death which He endured in the flesh, He abolished sin, that had been laid upon Him, and claimed for Himself and His people eternal *righteousness*, with the entire approbation of the Father, withdrawing from the sight of men, and entering into the *spiritual* and glorious state, which was suitable to His righteousness, by His resurrection and ascension. See respecting the notion of *flesh* and *spirit*, Rom. i. 3, 4; 1 Pet. iii. 18, note.[1] He was in this sense justified in the spirit. At the most precious and actual moment of His death, He ceased to be mortal, and to be burdened with the sin of the world. Comp. on the *righteousness* and *justification* of Christ, Matt. iii. 15; Luke vii. 35; John xix. 30, xvi. 10; Acts xxii. 14; Rom. vi. 10, 7; Heb. ix. 28; Isa. l. 8; 1 John ii. 1. And He Himself, going in spirit to the spirits in prison, preached that righteousness, and from that time powerfully put it forth into exercise (operation): comp. Rom. iv. 25. This clause accords with the passage of Peter already quoted; as the expression, *He was preached among the Gentiles*, with 1 Pet. iv. 6.—ὤφθη ἀγγέλοις) *He was seen*, chiefly after the resurrection, *by angels*, good or even bad; of whom the former were at the same time made acquainted with His dispensation [the plan of redemption by Him], the latter were struck with terror, Eph. iii. 10; in which passage the mention of angels, properly so called, is in consonance with this summary of Paul here.—ἐκηρύχθη, *was preached*) This elegantly follows. The angels enjoyed the most immediate admission to Christ ("the Lord of angels"); the Gentiles, in their admission, were the furthest removed (in the greatest degree

[1] *Flesh* and *Spirit* do not denote strictly the human and divine nature of Christ respectively; but either of the two, according as it is His state of life among men, or as it is His glorified state with God.—Ed.

" afar off," Eph. ii. 17). And the foundations of this preaching, and of the faith existing in the world, were laid before Christ *was taken up* (" received up") into heaven; John xvii. 18. The preachers and first believers were as it were the seed of the rest. —ἐπιστεύθη) *He was believed on.*—ἐν κόσμῳ) *in the world, i.e.* the whole *world.* [*A circumstance calculated to fill us with astonishment.*—V. g.] *The world,* or globe, is opposed to heaven, into which He, being God, was *taken up.* He fills all things.—ἀνελήφθη ἐν δόξῃ) *was taken up in glory* [" *received up into glory,*" Engl. Vers.]) Supply, And He is now in glory, and comes in glory. The first thing is, *manifest in the flesh;* the last, *He was received up in glory.* These things even, especially refer to the greatness of the mystery. Even this single expression, *He was taken,* or *received up,* confutes what Artemonius has on this passage, Pref. p. 27.

CHAPTER IV.

1. Δὲ, [*now*] *but*) The antithesis is between ἑδραίωμα, *the ground,* ch. iii. 15, and ἀποστήσονται, *shall depart* or *fall away;* as also between " the mystery of godliness," and " the mystery of iniquity," of which the apostle speaks here by description, and by name at 2 Thess. ii. 7.—ῥητῶς) *expressly,* as of a thing of great importance, which will speedily come to pass, *in a set form of words.*—λέγει, *speaketh*) by the prophets in the time of Paul, or by Paul himself, who also was a prophet; hence he says, " This *know,*" 2 Tim. iii. 1.—ἐν ὑστέροις καιροῖς, *in the last times*) Paul shows that these *times,* following after the ascension of the Lord, ch. iii. 16, were then already in existence, inasmuch as he uses a present remedy for the then existing evil, ver. 5, 6; comp. 2 Tim. iii. 1, et seqq. ὑστέρος is used comparatively (*latter*), for ὕστατος expresses a different idea (*the last times* of all).—ἀποστήσονταί τινες τῆς πίστεως, *some shall depart,* or *fall away, from the faith*) Comp. 2 Tim. ii. 18; *shall depart,* viz. by denying what is true and adding what is false.—τινὲς) *some, i.e.* many,

and gradually more; Rom. iii. 3, note.[1] Their names are not mentioned. There are not wanting those who suspect the person meant to be Apollonius Tyanæus, who came to Ephesus in the lifetime of Timothy. They do not deserve well at the hands of the truth, who too much extenuate the heretical doctrines of the first century.—τῆς πίστεως, *from the faith)* which in all its exactness maintains Divine revelation, ver. 6, [*and of which the* foundation *was a little ago described* (iii. 15, 16).—V. g.]—πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων, *seducing spirits and doctrines of demons*) *Seducing spirits* are those who speak by false prophets, and are called *spirits*, not only in respect of their own nature, but because they inspire[2] (with their deceit) these false prophets; therefore the word *spirits* is parallel to *doctrines* [not to *demons*]. Δαιμονίων, *of demons*, is the genitive of the cause (the source from which the *doctrines* flow). Δαιμόνιον is often taken in a good sense by the Greeks; for example, by the Athenians, Acts xvii. 18: but with the LXX. interpreters and the apostles, it always denotes evil spirits.

2. Ἐν ὑποκρίσει ψευδολόγων, [Engl. Vers. *speaking lies in hypocrisy*] *through the hypocrisy of liars*) This is construed with *they shall fall away*, or *depart*. That *hypocrisy*, which is the characteristic of *liars*, shall carry them away. Τινές, *some*, viz. *they*, are the seduced; the *liars* are the seducers. Ψευδολόγων, the genitive, depends solely on ὑποκρίσει. The expression, *of liars*, implies a relation to others, and therefore the antithesis is in ἰδίαν, *their own* conscience.—κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, *having their own conscience seared with a hot iron*) As faith and a good conscience are joined in ch. i. 5 (where see the note[3]), so, *hypocrisy* (*i.e. unbelief*, Matt. xxiv. 51, note[4]) and a depraved conscience in this passage; where, on the contrary, 'faith' and "the know-

[1] *Some*, for *many*. An Euphemism. And moreover unbelievers, though they be many, are spoken of as *some*, indefinitely, because they are not much taken into account.—ED.

[2] The use of *spirant* in connection with *spiritus*, cannot be imitated in a translation.—TRANSL.

[3] *Faith* is as the precious liquor, a *good conscience* as clean glass. Faith is towards God; conscience, towards one's self.—ED.

[4] In Matt. xxiv. 5, "Shall appoint him his portion with the *hypocrites*;" in Luke xii. 46, "with the *unbelievers*." The two are therefore akin.—ED.

ledge of the truth," and 'thanksgiving' (ver. 3, 6), are presently after commended. The medical use of cautery is for the purpose of curing; here, therefore, a different use is denoted, it is for the purpose of branding men as infamous. Those who are αὐτοκατάκριτοι, *condemned of themselves*, are here intended, Tit. iii. 11; *those who are infamous of themselves in their own conscience, which is branded with spots* (scars) *of deceit;* having a conscience not good and pure, because they have cast it from them, but μεμιασμένην, *polluted.* For so, in Tit. i. 15, those *seared as with a hot iron* here, are described by the expression, *their conscience is defiled;* just as *liars* (ψευδόλογοι) here, are described by the words there, *their mind is defiled.* Καυτὴρ, *a branding iron*, denotes the same thing, in a bad sense, as σφραγὶς, *a seal*, in a good sense, 2 Tim. ii. 19; although Macarius uses both words in a good sense, concerning the flock of Christ, Homil. xii. § 13. Plato, in Gorgias, speaks of "the soul marked with stripes (διαμεμαστιγωμένην) and covered with scars (οὐλῶν μεστὴν), in consequence of perjury and iniquity, which every man's own conduct has deeply impressed (ἐξωμόρξατο) upon his soul." Claudian says, "Why do you foolishly deny what is manifest? lo! branded spots disfigure the breast."[1]—τὴν ἰδίαν, *their own*) while, however, they urge others.

3. Κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, *forbidding to marry—to abstain from meats*) The hypocritical appearance of false doctrines, very austere and plausible, which gains a show for all the rest of their dogmas (giving colour to them in the eyes of the dupes), is here expressed: comp. Col. ii. 23. Explain the sense by analysis thus, *commanding, not to marry, to abstain from meats.* Κωλύω is the same as *I command, that not, not to. To marry* and *to abstain* are construed with *commanding;* the negative belongs only to the expression, *to marry.* Pricæus has pointed out examples of this Zeugma, of which examples that of Chrysostom corresponds most nearly to the present instance: Ταῦτα λέγω, οὐ κηδεύειν κωλύων, ἀλλὰ μετὰ συμμετρίας τοῦτο ποιεῖν, "I mention these things, not forbidding you to take care, but desiring you to do this only in due measure." Paul refutes the more specious error respecting *meats.* He considers it enough

[1] "Quid demens manifesta negas? En pectus inustæ
Deformant maculæ."

here merely to mention that respecting *marriage* (unless the ἅ, *which*, that follows, is to be referred to this also), and he refutes it also below, ch. v. 14.—*βρωμάτων, meats*) They shall not forbid all kinds of meats (therefore the article is not added); for who would listen to such prohibitions? therefore it is only some kinds that they forbid. Also it is implied here, that he who forbids even one kind does a wrong to his Creator and to believers. The old heresies are chiefly denoted; but their remains, however, have come down to those who pride themselves on antiquity. —*τοῖς*) the Dative, as the Hebrew ל, signifies, *so far as concerns believers*. For God *hath created* meats, even for those who are without faith and do not give thanks. Paul turns away from them who are without faith and the knowledge of the truth, and leaves them, as it were, to themselves; he declares that he is speaking of believers.—*πιστοῖς καὶ ἐπεγνωκόσι, to them who believe and have known*) The words are synonymous. The second synonym, *knowing the truth*, gives occasion for presently declaring the truth, *ὅτι πᾶν, κ.τ.λ.*, and forms a more express antithesis to *lying*, *ψεῦδος*, which is contained in *ψευδολόγων*, ver. 2.—*τὴν ἀλήθειαν, the truth*) This is explained in the following verse.

4. Καλὸν, *good*) Gen. i.—*καὶ, and*) The particle connects the two propositions, of which the second has this subject, *every thing which is received with thanksgiving;* the predicate, *is not to be refused.*—*μετὰ εὐχαριστίας, with thanksgiving*) This includes a good conscience. Rom. xiv. 6, "He that eateth, eateth to the Lord, for *he giveth God thanks.*"

5. Ἁγιάζεται, *is sanctified*) Lev. xix. 24.—*διὰ λόγου Θεοῦ, by the word of God*) The word of God enters into all *thanksgiving*, nay, also into the *creation* and *granting* of meats.—*καὶ ἐντεύξεως, and intercessory* [or *consecratory*] *prayer*) It is the duty of the children of God to *offer intercessory* [ch. ii. 1; or *consecratory*] *prayer* for the creatures which they use. It is a high dignity. Not only Christians, but also Jews and Heathens, consecrated the table with prayer.

6. Ὑποτιθέμενος) *bringing under the notice, suggesting* mildly. Eustathius says, *νοεῖν* on the one hand implies *perceiving at once and spontaneously; ὑποθέσθαι*, on the other, *to cause to perceive, by admonition.*—*καλὸς διάκονος, a good minister*) 2 Tim. ii. 15. —*ἐντρεφόμενος*) The present combined with reference to the preterite,

nourished up, 2 Tim. i. 5, iii. 15. *Continued nourishment.*—*τῆς πίστεως, of the faith*) in thy behalf [for thine own good].—*τῆς καλῆς διδασκαλίας, of good doctrine*) in behalf of others [for the good of others].—*ᾗ παρηκολούθηκας*) *which thou hast commenced* (undertaken) *to follow up* (*i.e.* in all its details). Concerning this word, see Luke i. 3, note.

7. Βεβήλους, *profane*) The antithesis presently follows, *godliness*. Whatever is not profitable to this godliness, though specious, is profane, 2 Tim. ii. 16.—[1] *μύθους, fables*) The antithesis is *faithful*, ver. 9.—*παραιτοῦ*) *refuse*, reject them, so as not to suggest them to *the brethren.*—*γύμναζε δὲ σεαυτὸν, but exercise thyself*) A rare expression (as 1 John v. 21[2]) for *γυμνάζου*; comp. Notes on Chrys. de Sacerd., p. 393. Paul had been accustomed to 'exercise' Timothy when present with him; he now commands Timothy to be a Paul to himself.

8. Ἡ *σωματικὴ γυμνασία, bodily exercise*) and that, whether violent or pleasant.—*πρὸς ὀλίγον*, is profitable *to but a short extent*) viz. its benefit extends only to the private fortune, to one's reputation, to one's enjoyment, to the promotion of long life; and therefore it is terminated in *this life of the body*. Timothy, as a young man, seems to have sometimes used some bodily exercise [ch. v. 23], which Paul does not so much forbid as not praise. He mixes up a similar admonition, salutary to a young man, with the same argument against profane doctrines, 2 Tim. ii. 22.—*πρὸς πάντα, unto all things*) in the case of body and soul.—*ἐπαγγελίαν, promise*) on which *hope* ('trust') is brought to bear, ver. 10. Whatever does not serve this purpose is scarcely *profitable.*—*ζωῆς τῆς νῦν, of the life that now is*) the advantage of which they who exercise the body seem in other respects to consult.

9. Πιστὸς, *faithful*) The following verse is joined to this short preface by the *for*, as in 2 Tim. ii. 11. Godly men appear often to suffer loss with respect to the enjoyment of the present life. Paul refutes this notion.

10. Εἰς *τοῦτο*, it is *with a view to this*, that) on this account,

[1] Καὶ *γραώδεις, and old wives'*) Both *old wives'* fables and *youthful* lusts are equally to be avoided, 2 Tim. ii. 22.—V. g.

[2] The active verb with the reciprocal pronoun (*φυλάξατε ἑαυτούς, keep yourselves* from idols), is elegantly used as expressing more than *φυλάξασθε, Be on your guard.*—Ed.

for this end, with this hope.—*καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, we both labour and suffer reproach*) despising the advantages and aids (safeguards against suffering) of this life: *ὀνειδιζόμεθα*, in the Middle voice [we suffer ourselves to be reproached].—*ἠλπίκαμεν, we have hoped*) *we have placed* (rested) our *hope*, viz. for the future, despising present things.—*ζῶντι, living*) who will also give life to us, ver 8; 2 Tim. ii. 18.—*πάντων ἀνθρώπων, μάλιστα πιστῶν, of all men, especially of those that believe*) Paul shows that he, and men like him, hope for a double salvation from God: *salvation* [or safety] *in this life*, for God saves [or else *preserves*] all men (nay, even He wishes all men to have salvation for ever): as also, what is of *greater consequence*, in *the life that is to come*, for He *especially* saves [or preserves] them that believe, who even in this life also experience greater protection, on account of their greater temptation.—*μάλιστα, most of all*) There lies hid beneath this word the strength of the argument from the less to the greater.[1]

[2]11. *Ταῦτα*) *these things*, dismissing all other things.

12. *Μηδείς, no man*) Conduct thyself so, that no one can despise thee on the ground of being a young man. Worthless old men are glad to do so.—*τύπος, a type, an example*) The way of obtaining true authority.—*ἐν λόγῳ, in word*) public and private. —*ἐν ἀναστροφῇ*) *in daily intercourse* or *conversation*.—*ἐν ἀγάπῃ*—*ἐν πνεύματι, in love—in the Spirit*) 2 Cor. vi. 6, note.[3]—*ἐν πίστει, in faith*) Faith, considered apart from its office in justification, enters often into the middle of an enumeration of this kind, and denotes sincerity of the mind trusting in God, in prosperity and adversity: ch. vi. 11; 2 Tim. ii. 22: comp. Gal. v. 22, which passage has *faith* likewise in the middle of the enumeration.—*ἐν ἁγνείᾳ, in purity*) ch. v. 2.

13. *Τῇ ἀναγνώσει, to reading*) of the Sacred Scripture in the Church. To this are added two principal genera: *exhortation*, which refers to conduct; and *doctrine*, which refers to knowledge; ch. vi. 2, at the end; Rom. xii. 7, 8.

[1] If God saves, in a sense, even the ungodly; a fortiori, the godly.—Ed.

[2] *Πιστῶν, of believers*) who place their hope in the living God.—V. g.

[3] "By the Holy Ghost, by love unfeigned." *Love* follows immediately after mention of the *Spirit*, as being its principal fruit, and that which governs the use of *spiritual* gifts.—Ed.

14. Μὴ ἀμέλει, *do not neglect*) *They neglect*, who do not exercise the gift, and who think that they cannot fall away.—χαρίσματος, *the gift*) 2 Tim. i. 6.—διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου, *by prophecy, with the laying on of the hands* [viz. by prophecy] *of the presbytery*) Construe *the prophecy of the presbytery*. For Paul laid his hands on Timothy, 2 Tim. i. 6; *i.e.* the presbytery consisted of Paul himself (comp. 2 John 1; 1 Pet. v. 1) and Silas, or others also. Many Latin copies have *presbyteri*, "of the presbyter." The imposition of the hand is properly done by one person, and that, too, a person more dignified. But prophecy was also exercised by equals, viz. by more than one, who, while Paul was laying his hands on Timothy, were offering congratulations, and augured every good thing; perhaps even in the absence of Timothy. This is an energetic young man, they said; God will do much good by him.

15. Μελέτα, *meditate*) Μελετᾷν is also applied to the gymnastic exercises; comp. ver. 7, γύμναζε σεαυτόν. Let this, he says, be thy *study*. He directed Timothy to *continue* in the same study when he was further advanced in life, Ep. 2, ch. iii. 14, etc. Who would not desire to be engrossed with the same study as long as he lives? There are vicissitudes in all other studies; some are the fashion to-day, others will be the custom to-morrow. The one study which is devoted to (bestowed upon) Sacred Scripture never seems to be very conspicuous, but at the same time it alone never becomes obsolete. It has an everlasting kingdom, without tyranny and superstitious fascination, a solid reward, an use which will cause no regret.—ἐν τούτοις ἴσθι, *give thyself wholly to them*) He who gives himself wholly to them, will be less in worldly boon-companionships (convivialities); he will less engage in the study of other things, in collecting books, shells, coins, in which many pastors, unawares, waste a considerable part of their life.—προκοπὴ, *profiting*) which is maintained by exercise.

16. Ἔπεχε, *take heed*) Hesychius has the following: ἔπε ε, ἐπίκεισο, πρόσεχε, κάτεχε, ἐπίμενε; Job xviii. 2, תבינו, ἐπίσχες, *give heed*, 'mark;' and so, often the son of Sirach.—αὐτοῖς, *to them*) Refer this to ταῦτα, *these things*, ver. 15; or to what follows (τοὺς ἀκούοντάς σου), *i.e.* (continually attend) to *them that hear*

thee.—σώσεις, *thou shalt save*) viz. so as not to be seduced, ver. 1.—τοὺς ἀκούοντας, *them that hear*) with obedience.

CHAPTER V.

1. Πρεσβυτέρῳ, *an elder*) The word here denotes age.—μὴ ἐπιπλήξῃς, *do not rebuke*) This belongs also to the words which follow.—ὡς ἀδελφοὺς, *as brethren*) So an old man ought to exhort the young men *as children.*

2. Ὡς ἀδελφὰς, *as sisters*) Such respectful treatment is well fitted to promote *purity.*

3. Χήρας, *widows*) Chrysostom speaks at great length of widows, de Sacerd., p. 166, et seqq.—τίμα, *honour*) by acts of kindness, ver. 17, 18.—ὄντως χήρας, *widows indeed*) Ploce;[1] the word *indeed* excludes those who have children or live luxuriously (ver. 6).

4. Μανθανέτωσαν, *let them learn*) *i.e.* let the sons learn; and rather the grandsons, for in the correlative *progenitors* (τοῖς προγόνοις) alone are mentioned. There is an elegant Metonymy of the antecedent for the consequent; the consequent is, that the widows should remain with their relations (viz. their sons or grandchildren).—πρῶτον τὸν ἴδιον, *first their own*) before they are put into any public office (duty).—οἶκον εὐσεβεῖν, *to treat their family with dutiful affection*) We have the same word with the accusative, Acts xvii. 23. The reason (ground) for the dutiful conduct enjoined, is evident from the end of the verse.—ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις, *to requite their progenitors* [*parents*, Engl. Vers.]) Some think that the duty of widows who have families, is here intended; and Pricæus compares with this passage that of Augustine regarding his mother Monica, *She had requited her parents, she had treated her family with pious affection*, l. 9, Confess. c. 9. That saying of the Roman censors in reference to old bachelors is quite in accordance with this: *Nature writes in*

[1] A word put twice, first in the simple sense, afterwards to express an attribute of the simple word. *Widows*, in the second instance here, means one who realizes the description given in ver. 5.—Ed.

you the law, as of being born, so also of begetting; and your parents, by supporting you, have bound you, if you have any shame, to pay the debt of bringing up grandchildren (for them). —Val. Max., l. 2, c. 4. But the word μανθανέτωσαν, *let them learn*, and its plural number, shows that the matter under discussion, is the duty of children and grandchildren. Therefore the widow in ver. 5, who has no children, is opposed to the widow who has children, because the former has no one from whom she *can receive requital*, and she therefore has her hopes placed solely in God.

5. Μεμονωμένη) *desolate* (reduced to desolation). The idea of the word χήρα, signifying *orbity* [*bereavement*], is here unfolded.—ἤλπικεν, *hath put her trust*) The antithesis is in ver. 4. —προσμένει ταῖς δεήσεσι, *continueth instant in supplications*) The antithesis is in ver. 6.

6. Σπαταλῶσα) *She that liveth in pleasure* (luxuriously). James v. 5, ἐτρυφήσατε καὶ ἐσπαταλήσατε. Hesychius explains σπαταλᾷ, as τρυφᾷ.—ζῶσα τέθνηκε, *though living, she is dead*) This remark may be applied to any ungodly man, although he may be actively engaged in the business of life, but especially to a widow devoted to pleasure. Although she seems to her own self still to enjoy life, yet she is dead while she lives, because she is now no longer of benefit (profitable or serviceable), either naturally or spiritually, and therefore she deserves no *honour* (ver. 3, *i.e.* no share in the public maintenance).

7. Ταῦτα, *these things*) which have been just now spoken.— ὦσιν, *may be*) viz. true widows.

8. Ἰδίων, *his own*) even out of his *house*.—τῶν οἰκείων, *those of his own house*) Such even especially as the mother or lonely (helpless) widow, *at home*, ver. 4. Many parents make this an excuse for their avarice; but this passage chiefly treats of the duty of grandchildren, which ought to flow from love, not to be opposed to faith.—οὐ προνοεῖ, *does not provide*) with food and necessary clothing.—τὴν πίστιν ἤρνηται, *has denied the faith*) Paul hopes that there will be no one among Christians who does not provide for his mother. Faith does not set aside natural duties, but perfects and strengthens them.—ἀπίστου, *an infidel*) whom even nature teaches this, although he has never embraced the faith.

9. Καταλεγέσθω) *let* not a widow *be taken into the number*.—

μὴ ἔλαττον ἐτῶν ἑξήκοντα) The genitive here does not depend on the comparative, for in that case it would have been written ἔλαττων,[1] but on χήρα; ἔλαττον (for κατὰ ἔλαττον, as Lat. *summum, minimum*, for *ad summum, ad minimum, at most, at least*) is used adverbially. So Plato, τάλαντα οὐκ ἔλαττον ἑκατόν (*at least a hundred talents*; literally, *a hundred talents—not less*).—ἐτῶν ἑξήκοντα, *of sixty years*) The antithesis is in ver. 11. Even virgins of this age might be reckoned among widows. But the apostle would by no means praise those who would thrust their younger daughters into monasteries, where they may remain from their youth up to their death.—ἑνὸς, *of one*) *i.e.* who has been lawfully married, or has had one husband, or one and afterwards a second.

10. Ἔργοις καλοῖς, *good works*) These are presently enumerated, among which is also this species, παντὶ ἔργῳ ἀγαθῷ ἐπακολουθεῖν, where ἀγαθὸς is more than καλός.—ἐτεκνοτρόφησεν) if she *have* rightly *brought up children*, either her own, or those of others, for the benefit of the Church.—ἐξενοδόχησεν, *lodged strangers*) that she may be worthy of being publicly compensated by the Church for the benefits which she has conferred on its members.—πόδας ἔνιψεν, *has washed the feet*) A Synecdoche of the part, for every kind of humble offices.—θλιβομένοις, *the straitened* [*the afflicted*]) with poverty.—[2] ἐπηκολούθησε, *has followed up*) It is the part of ministers and men *to take the lead in good works*, Tit. iii. 8, 14 (προΐστασθαι, not as Engl. Vers. *to maintain*, but *to take the lead* in good works); of women to *follow up*, by assisting so far as they are able. The glosses in Pricæus are, ἐπηκολούθησεν, ἐκοινώνησεν, ὑπηρέτησεν.

[1] A widow having attained the age of sixty years—not less.—Ed.

[2] Παντὶ ἔργῳ ἀγαθῷ, *every good work*) Wherever any good springs forth, either near or at a distance, it is a sacred duty for us to go to its support. If it was the duty of widows, who subsequently were glad to enjoy the assistance of others, how much more does it become men, and those, too, appointed to offices? Many pay attention to their sons perhaps, their relatives, neighbours, or countrymen. But, indeed, they consider it altogether alien to them (an uncalled for act) to bestow anything on persons unknown and on strangers; or if any case occur seeming to be rather unconnected with them, or a little more remote, to attempt anything in its behalf; 1 Sam. xxv. 10. Whoever has attempted a good work will experience the truth of this.—V. g.

11. Παραιτοῦ, *refuse*) Do not take up their case. The same word occurs, Tit. iii. 10 (*reject*, παραιτοῦ).—ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ) *when they have begun to wax wanton* (*to indulge in luxury*) *against Christ*, viz. with regard to ecclesiastical benefits. The genitive is governed by κατὰ; what στρῆνος is, see Rev. xviii. 3 ("The abundance," or "power," of her *delicacies*, στρήνους). Extravagance (wantonness) and Christ are by no means compatible.—τοῦ Χριστοῦ, *Christ*) to whom they had entirely devoted themselves.—θέλουσιν, *they will*) the matter being no longer undecided.

12. Ἔχουσαι, *having*) for certain, by this time.—ὅτι) *because*.—τὴν πρώτην πίστιν ἠθέτησαν) πίστιν ἀθετεῖν, as Raphelius shows from Polybius, is *not to keep the faith*; comp. ver. 8. It is called πρώτη πίστις, their *first faith*, the faith of their early life, which they had before they were enrolled among the widows. Their *second vows* break this faith, and are opposed to it; comp. "thy *first love*," Rev. ii. 4.

13. Μανθάνουσι περιερχόμεναι, *they learn going about*) This participle is not put for the infinitive, but the genus, 'learning,' is reprehended: the species follows, *they learn the things which are learned by going about from house to house*, *i.e.* they curiously pry into the state of families. The Mimesis[1] lies in this, that the expression used is, *they learn*. For elsewhere those things are only said *to be learned* which are good. But these women learn by *going about*, they search out all things; and thence their progress is progress in the wrong direction.—τὰς οἰκίας, *houses*) 2 Tim. iii. 6.—φλύαροι, [tattlers] *triflers*) in respect to words.—περίεργοι, *busybodies*) in respect to deeds.—λαλοῦσαι, *speaking*) This word is construed with *they learn*. They speak out all that they have learned.—τὰ μὴ δέοντα) ἃ μὴ δεῖ, Tit. i. 11.

14. Νεωτέρας, *the younger women*) He does not add, *widows*, for the widow in this passage is properly she who remains a widow. And this arrangement (mode of acting), which the apostle mentions, equally applies to the unmarried and to

[1] A figure, whereby the word which the party reprehended would use is alluded to; as here these young widows would call their inquiries by the favourable term, *learning*. They *learn* (the genus), says Paul; but the species of learning they learn is what is to be learnt by going about visiting houses.—Ed.

widows under sixty years. The monastic system regarding nuns is quite inconsistent with the whole meaning of the apostle; and Paul does not write to Timothy about the government of any company of monks, for there were none such in existence.—γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, *to marry, to bear children, rule their family* [*guide the house*]) Three successive steps in domestic society. So they shall have full employment, without idleness or curiosity.—τῷ ἀντικειμένῳ, *to the adversary*) The word שָׂטָן, Symmachus, in Ps. xxxviii. (20) 21, has translated by the word ἀντίκειμαι, and in the following verse mention is made of Satan: yet the word ἀντικείμενος, *adversary*, may be in this place understood of wicked men; comp. ch. vi. 1; Tit. ii. 8, 10.—λοιδορίας χάριν, *for the sake of calumny* [by way of reproach]) which is eager to exaggerate the vices of a few, and to impute them to the whole Church and its doctrines.

15. Ἤδη, *already*) A particle used for the purpose of appealing to experience.—τινὲς, *some*) rashly professing widowhood.—ἐξετράπησαν, *have been turned aside*) and thereby have given occasion to *calumny*.—ὀπίσω τοῦ Σατανᾶ, *after Satan*) who turned them aside from Christ.

16. Ἐπαρκείτω, *let him* (or *her*) *relieve them*) ver. 10 [θλιβομένοις ἐπήρκεσεν, "*relieved* the afflicted"].—ἡ ἐκκλησία, *the Church*) in *relieving* the widows.—ἐπαρκέσῃ, in order that it *may have enough for relieving*) viz. the Church.

17. Διπλῆς, *double*) On account of their being older, and on account of their office. The *eldership* involves of itself veneration on account of age. Even Peter opposes the *elders to the younger men* (νεωτέροις), and yet he speaks as concerning an office, 1 Pet. v. 5, 1, etc. *Double*, *i.e.* large, Rev. xviii. 6. —μάλιστα, *especially*) Some then were able to rule, and to rule well, although they were not employed in *word and doctrine*, viz. in sacred studies, and in the instruction of others. But those who had been so *employed* (κοπιῶντες), were less at leisure for working, and for acquiring fortune, and were worthy of compensation.

18. Καὶ, *and*, ἄξιος, *worthy*) The apostle quotes this, either as *Scripture*, or as a proverb approved of by the Lord, Matt. x. 10; Luke x. 7.

19. Πρεσβυτέρου, *an elder*) ver. 17.—κατηγορίαν, *accusation*) According to the law of Moses, a private person might be summoned, but not condemned, when there was only one witness: Paul directs that an elder should not even be summoned; for both his character as an innocent person stands higher, and he is more exposed to envy and calumny.—μὴ παραδέχου, *do not receive*) Timothy had therefore the power of judging in the Church, ver. 21, 24.

20. Τοὺς ἁμαρτάνοντας) *them that sin*, the elders convicted by witnesses. *The others* are contradistinguished from those.—οἱ λοιποὶ) *the others* in the flock, who have either committed the same sin, or lest they should commit it.—φόβον, *fear*) suitable to those who are prepared to sin.

21. Ἐνώπιον, *before*) Paul presents vividly to Timothy the last judgment, in which God will be revealed, and Christ will be seen face to face with His angels; comp. 2 Tim. iv. 1. And yet the words, *face to face*, do not shut out reference to the present time, ver. 4 (ἐνώπιον τοῦ Θεοῦ); 2 Cor. viii. 21. See ch. vi. 13, etc.—καὶ Κυρίου, *and the Lord*) The article is not added, though it is immediately added with respect to the angels. Therefore the appellations, *God* and *Lord*, refer to one subject [before Him who is at once God and Lord, Jesus Christ];[1] comp., however, 2 Tim, iv. 1.[2] The old reading has not Κυρίου.[3] —ἐκλεκτῶν) An epithet, which sharpens the reverence of Timothy; ἐκλεκτὸς, *choice*, 1 Pet. ii. 6.—χωρὶς προκρίματος) χωρὶς τοῦ προπετῶς καὶ δίχα κεκριμένης βουλῆς πρᾶξαί σε τί.[4] Glos. ap. Pricæum.—πρόκριμα, *prejudice* (*prejudging*), is the failing of him who *determines*, *before* the matter fully opens itself out; ver. 22,

[1] This is a principle laid down by Bishop Middleton, that where the one article precedes two *appellatives*, they must refer to one and the same person; a most important canon against Socinians. See Tit. ii. 13.—Ed.

[2] ἐνώπιον τοῦ Θεοῦ, καὶ Χριστοῦ Ἰησοῦ. But Middleton's canon does not apply there; for Χριστοῦ Ἰησοῦ are used as *proper* names, not *appellatives*. So here, too, if the Κυρίου be not read. Therefore Θεοῦ is God *the Father*.—Ed.

[3] Wherefore it is omitted in the Germ. Vers., which follows the margin of both Ed.—E. B.

AD(Λ) corrected, G*fg* Vulg., Hilar. 328, Lucif. omit Κυρίου. Rec. Text has no good authority for it.—Ed.

[4] *i.e. Without thy doing aught precipitately and apart from decided deliberation or counsel.*

note. There ought to be *judgment*, not *prejudice* (*prejudging*); ver. 24.—κατὰ πρόσκλισιν) The glosses by the same writer are, κατὰ πρόσκλισιν, κατὰ χάριν, προσπάθειαν, ἢ ἐτερομέρειαν, In short, *prejudice* through hatred, *partiality* through favour. [*Often a man is hurried headlong by some impulse, and treats this or that person either well or ill accordingly; but we should act considerately, and think, what is suitable to the Divine will.*—V. g.]

22. Χεῖρας, *hands*) It was the duty of Timothy to lay his hands on the presbyters.—ταχέως, *hastily*) without previous examination.—μηδὲ κοινώνει, *nor be partaker*) They do so, who do anything *hastily*. [*And indeed, in this passage, the sudden* imposition of hands *is that upon which a check is placed. But certainly, in the other departments of life,* the participation *of other men's* sins *is very frequent. That happens either before or after the act, in our thoughts, affection, gestures, words, writings, works; by doing, omitting to do; in regard to superiors, equals, inferiors, ministers, subjects; while a greater or less portion of the fault falls sometimes on the one side, sometimes on the other.*—V. g.] Ver. 24, 25, show that waiting for a time is salutary, and an admonition is introduced parenthetically ("keep thyself—infirmities"), which young Timothy was meanwhile carefully to observe.

23. Σεαυτὸν, *thyself*) The antithesis is, *other men's*. Timothy is admonished, in passing, how he should regulate his own conduct, while he is engaged in regulating the conduct of others; and this *parenthesis* very elegantly imitates the delay that ought to be allowed to *intervene* in such matters.—μηκέτι, *no longer*) A safe admonition, always keeping in view the precept, *keep thyself pure.*

24. Τινῶν, *of some*) Not only is the aspect of the sins which are committed [*i.e* the footing on which they stand, the point of view from which they are to be regarded] different, but also of the men, though committing the same sins.—αἱ ἁμαρτίαι, *the sins*) their evil deeds, and their evil habits to be known from the former.—πρόδηλοι) *manifest before* any inquiry is made, or anything determined concerning the men.—προάγουσαι) *going before*, preceding him that commits them, so that he is immediately seen to be unworthy of the imposition of hands. The

antithesis is, *follow after.*—εἰς κρίσιν) [Engl. Vers. *to judgment*] *so far as concerns the judgment* to be formed of the men.—τισί) That is more emphatic than if he had repeated τινῶν; *some* also their own sins follow.—ἐπακαλουθοῦσι, *follow after*) Meanwhile we must wait patiently, till the matter fully discloses itself, and we must not inquire too harshly. God, however, directs His faithful servant to do and say what is seasonable. The preposition ἐπὶ implies no long interval.

25. Τὰ ἄλλως ἔχοντα, *the works that are otherwise*) Those which are not *beforehand manifest.* The saying, which is found at Eccl. viii. 14, is remarkable, and should in the present day be especially attended to.—κρυβῆναι, *be hid*) long.—οὐ δύναται, *cannot*) although they who do them may often wish to keep them concealed.

CHAPTER VI.

1. Ὑπὸ ζυγὸν) *under the yoke*, viz. of heathen masters. The antithesis is, *but*, ver. 2. Service therefore, in the case of believers, is not a yoke.—ἰδίους, *their own*) Let them not turn from them, and attach themselves to others. Confusion [confounding of the existing order of things] is forbidden.—τιμῆς, *honour*) although they are without, *i.e.* not Christians. The opposite, *despise*, occurs presently.—ἀξίους, *worthy*) although they be without virtue [any remarkable merit].—ἡγείσθωσαν, *let them count*) with affection, and in their actual conduct.—ἵνα μή, *that not*) For the *masters* would say, that this was the cause of their contumacious disrespect; comp. Tit. ii. 5.

2. Ἀδελφοί, *brethren*) and in that respect equal.—εἰσὶν, *are*) viz. the *masters.* Servants (slaves) might seek a pretext for refusing obedience, whether they had believing or unbelieving masters. Both sins are met (counteracted).—δουλευέτωσαν, *let them do service*) let them remain in the household.—πιστοί εἰσι καὶ ἀγαπητοί, *are faithful and beloved*) Supply, the *masters, beloved*, having experienced the Divine love, and then in consequence showing love to their servants (slaves).—οἱ τῆς εὐεργεσίας

ἀντιλαμβανόμενοι, [Eng. Vers. *partakers of the benefit*, but Bengel] *subserving the* [divine] *beneficence*) *Beneficence* is the *beneficence* of God, as *the word, the name, the Spirit, the wrath*, stand for *the word of God, the name of God*, etc. Believing masters, as being *benefactors* [*εὐεργέται*, taken out of *εὐεργεσίας*], subserve this beneficence. Believers experience the heavenly *beneficence* towards men, and subserve it; for example, masters towards their household, and through their household towards others. This by implication teaches also believing masters their duty: ver. 17 also teaches it.

3. Ἑτεροδιδασκαλεῖ, *teach otherwise*) The antithesis is, *teach*, in ver. 2. The conclusion thus corresponding to the beginning of the discussion, ch. i. 3.—*μὴ προσέρχεται*, *accede* [*consent*] *not*) Seneca has, "accedere opinioni," *to accede* or *consent to an opinion:* and so others, as we find in Pricæus.

4. Τετύφωται, *μηδὲν ἐπιστάμενος*) Harpocration: *τετύφωμαι, ἀντὶ τοῦ ἐμβεβρόντημαι, ἐξῶ τῶν φρενῶν γέγονα, κ.τ.λ. τετύφωμαι for ἐμβεβρόντημαι, I am gone out of my senses.* Compare Raphelius ad Polyb.—*μηδὲν ἐπιστάμενος*, *knowing nothing*) although he claims *knowledge* to himself: comp. ch. i. 7.—*νοσῶν περὶ*, *sick* ['*doting*'], or *morbid, about*) The antithesis is *wholesome*, ver. 3. Plut.: *νοσεῖν περὶ δόξαν, περὶ σφραγίδια πολυτελῆ, to be sick for glory, for expensive seals* (signets).—*λογομαχίας*, *strifes of words*) 2 Tim. ii. 14, note.[1]—*ἐξ ὧν γίνεται*, *from which cometh*) Ib. ver. 23.—*ἔρις*, *contention*) Tit. iii. 9.—*ὑπόνοιαι πονηραὶ*, *evil surmisings*) by which those who do not at once agree to all things, are regarded as enemies (objects of odium).

5. Διαπαρατριβαὶ) *διατριβὴ, a scholastic disputation* or *treatise.* The insertion of *παρὰ* renders it significant of something perverse, as *κατατομὴ* for *περιτομὴ*, Phil. iii. 2. It is opposed to *accede* (*consent*), ver. 3.—*διαπαρατριβαὶ διεφθαρμένων ἀνθρώπων*) *perverse disputings*, which only become *men of corrupt minds*, 2 Tim. iii. 8: *men corrupted in mind.*—*νομιζόντων*, *thinking*) *i.e.* inasmuch as they think, for there is no *and* put before it; comp. Rom. ii. 18, 20; 2 Tim. ii. 21; Heb. vi. 6, where the use of the participles is the same.—*πορισμὸν*) *a gain*[2] (means of

[1] Not as Engl. Vers. of 2 Tim. ii. 14, "Strifes *about* words," but "strifes *in* (*i.e.* by means of) words about" most momentous subjects.—Ed.

[2] The article before *εὐσέβειαν*, and not before *πορισμὸν*, show the construc-

making gain), a thing given for the sake of procuring property.

6. Ἔστι δὲ, *but is*) He does not wish altogether to deny that *godliness is a gain.*—πορισμὸς) *a ready and sure* ('expedita') *mode of providing a living.*[1]—μέγας, *great*) for it produces αὐτάρκειαν, *a mind contented with its lot*, unknown to all others.—μετὰ αὐταρκείας, *with contentment*) This is the companion of godliness.

7. Οὐδὲν, *nothing*) A man, when he is born, consists of soul and body: all other things are to him foreign and external.—εἰσηνέγκαμεν, *we have brought in*) Supply, *and yet we have obtained life* (including a livelihood); see Matt. vi. 25.—δῆλον ὅτι) *to wit* [Engl. Vers. *and it is certain that*]; a form of declaring.—οὐδὲ ἐξενεγκεῖν, *nor carry out*) Why then do we heap up much wealth? The only object to be aimed at is that we may have πόρον, *an unembarrassed journey*, till we reach our true country.

8. Ἔχοντες, *having*) It is by implication affirmed, that we *shall have them.*—διατροφὰς) *food* (*means of sustenance*), by which we may *in the meantime* be nourished. This is the meaning of διά.—σκεπάσματα, *clothing*) also a covering or shelter.—τούτοις) with *these*, although money be wanting, ver. 10.—ἀρκεσθησόμεθα) *we shall have enough* in fact: why then not also in feeling?

9. Βουλόμενοι, *wishing*) This *wish* is the enemy of *a mind contented with its lot;* it is not the wealth itself (that is the enemy of contentment): rich men are not therefore commanded to cast away their wealth, ver. 17, 18.—πλουτεῖν, *to be rich*) to have more than food and clothing.—ἐμπίπτουσι—βυθίζουσι, *fall into—drown*) A sad gradation.—πειρασμὸν) There is a Paronomasia [the signification of a word changed by a slight change of the letters]: πορισμὸς, πειρασμὸς. *Temptation* is opposed to 'food,' likewise to faith: *a snare* is opposed to 'clothing' and to righteousness: '*lusts*' are opposed to "a contented mind."—παγίδα, *a snare*) Therefore they do not find πόρον, true *gain.*—ὄλεθρον, *destruction*) of the body.—ἀπώλειαν, *perdition*) also of the soul: comp. *of all*, ver. 10. This is opposed to that expression, *great gain*, ver. 6.

tion to be, "that godliness is a gain," a way to advance one's worldly interest: not as Engl. Vers., "that gain is godliness."—Ed.

[1] Πορισμος is strictly *the act of providing a living, means of gain:* πόρισμα, *the living thus gained, gain.*—Ed.

10. Πάντων τῶν κακῶν, *of all evils*) For it destroys faith, the root of all that is good: at first sight, the love of money seems to take away the nutriment or food that supports many crimes, as luxury, wantonness, etc.; but it is in reality the root of all evils. All evils in ver. 9 are comprehended under *temptation, a snare, lusts, destruction, perdition;* although the article τῶν does not precisely relate to those evils, but is added to πάντων, according to custom, for the purpose of amplifying or heightening the effect, without its relative power.—φιλαργυρία, *the love of money*) When money is loved for itself, it is not used for procuring "food and raiment."—ἧς) φιλαργυρίας, viz. ἀργύρου.—τινὲς) *some:* the Ephesians, ch. v. 15.—ὀρεγόμενοι, *having coveted*) ch. iii. 1, note [having *grasped* at].—ὀδύναις πολλαῖς, *with many sorrows*) of the conscience, producing remorse for property badly acquired; also of the mind, urging to the laying up of more. The remedy of these sorrows is *faith.*

11. Ὦ ἄνθρωπε τοῦ Θεοῦ) *O man of God.* So the LXX. for the Hebrew, *man of God, i.e.* a prophet, a mediating messenger of God to men, one removed from earthly things.—ταῦτα φεῦγε, *flee these things*) He resumes, after the parenthesis, the words which he had spoken at the end of ver. 5. Therefore the expression, *these things*, is to be referred to ver. 4, 5: for both enumerations form an evident antithesis [to what follows in ver. 11]: to this antithesis *flee, follow*, belong.—δικαιοσύνην, *righteousness*) This comprehends all the other things, and is again put in the first place, 2 Tim. ii. 22.—εὐσέβειαν, *godliness*) The antithesis is the abuse of *godliness*, ver. 5.—πίστιν, ἀγάπην, *faith, love*) Their antitheses are *envy, strife*, ver. 4.—ὑπομονήν, *patience*) by which even *calumnious railings* are endured, ibid.—πραότητα, *meekness*) by which *evil surmisings* are overcome, ibid.

12. Τὸν καλὸν ἀγῶνα, *the good fight*) In antithesis to *strifes of words*, ver. 4.—ἐπιλαβοῦ, *lay hold of*) as something that is within reach and near at hand. Leave to others their own *questions*, ibid. A Metonymy of the consequent for the antecedent, with the argument drawn from what is easy [*laying hold of eternal life* is easy *as contrasted* with the *questions and strifes* in ver. 4]. The same expression is found at ver. 19. It is a simile taken from the race-course and the prizes; comp. 2 Tim. iv. 7, etc.—ἐκλήθης καὶ ὡμολόγησας, *thou hast been called and hast professed*)

The divine calling and profession of believers are correlatives. Both take place in baptism. [*If at any time thou hast made a promise to* GOD, *He Himself deems that thou art bound to Him; and that is remarkable* good-will on His part.—V. g.]—*τὴν καλὴν ὁμολογίαν*) *that* [not *a*, as Engl. Vers.] *good profession*, [viz. *that concerning the kingdom of Christ*, ver. 13.—V. g.] So also in the following verse [" Christ Jesus, that witnessed—*that good profession*"]. But the words differ: Thou hast *professed*, accompanied with the assent of witnesses: He *witnessed*, though Pontius Pilate did not assent.—*ἐνώπιον πολλῶν μαρτύρων, before many witnesses*) who would testify against thee, if thou wert to fall away.

13. Παραγγέλλω, *I give thee charge*) See how important is the office of preaching the Gospel; 2 Tim. iv. 1.—*τοῦ ζωοποιοῦντος τὰ πάντα, who quickeneth all things*) LXX., Neh. ix. 6 [*σὺ ἐποίησας—καὶ σὺ ζωοποιεῖς τὰ πάντα*]. Here the creation of all things, which is there mentioned, is taken for granted. Part of the hymn is expressed, the whole hymn is implied. The power of God *quickens* (gives life to) thee also, O Timothy, in the discharge of thy duty, and will raise thee up to everlasting life.—*τοῦ μαρτυρήσαντος, who witnessed*) The confession of Christ *quickens* [gives life to] all confessions (professions, ver. 12). *To witness a confession* was the part of the Lord; *to confess a confession* (profession, ver. 12) belonged to Timothy.—*ἐπὶ Ποντίου Πιλάτου, before Pontius Pilate*) A well-known chronological era.—*τὴν*) *that* which all Christians know was made by Him, viz. that concerning *His kingdom*, ver. 15.

14. Τὴν) *this.*—*ἄσπιλον, ἀνεπίλημπτον, without spot, unrebukeable*) in the masculine gender.[1]—*μέχρι, until*) Believers, in regulating their practice, used in that day to set before themselves the day of Christ as near at hand: we are accustomed to set before us the hour of death.—*ἐπιφανείας*, the *appearing*) This word often occurs in the second Epistle to Timothy and in the Epistle to Titus.

15. Καιροῖς *ἰδίοις, in His own fitting times*) The plural number is to be noticed, which does not much abridge (does not confine within very narrow limits) the shortness of the times: *His own*, viz.

[1] *i.e.* Agreeing with *σε*, not with *τὴν ἐντολήν*.—ED.

of which the reason (the regulating principle), power, knowledge, and revelation, is in His own hand. So ἴδιος, ch. ii. 6; 2 Tim. i. 9; Tit. i. 3. A divine reservation.—δείξει, He *shall show*) *To be shown* is an expression used of what formerly existed. God will show Him (Acts iii. 20), of whom a most magnificent panegyric follows, involving in it the glory of Christ itself [as well as that of God the Father].—ὁ μακάριος καὶ μόνος δυνάστης, *the blessed and only Potentate*) These are two predicates:[1] the first, with the addition also of *only*, is treated of in ver. 16 ["who only hath immortality"]; for the word μακάριος and ἀκήρατος[2] have the same derivation, and signify *immortal;* and hence *honour* (ver. 16) is due to Him: the second is treated of presently after in this verse, and hence *power everlasting* (ver. 16) is due to Him. This is the reason why *men in power*, and *death* threatened by them, should not be feared in the confession of the Gospel. So *eternal power* is mentioned at Rom. i. 20.—τῶν βασιλευόντων—κυριευόντων, *of those reigning—of those ruling*) Spiritually and politically.

16. Μόνος, *only*) This word *only* was properly put off in being treated of till now, because another similar phrase follows, "Whom *no man* hath seen, *nor* can see."—ἔχων) *having*, and therefore about to give to us.—ἀθανασίαν, *immortality*) The adjective ἀθάνατος, *immortal*, is not found in the New Testament, but ἄφθαρτος, *incorruptible*. The LXX. has neither ἀθάνατος nor ἀθανασία. The Book of Wisdom, which never existed but in Greek, has both.—φῶς, *light*) After *life*, mention is immediately made of *light*.—ἀπρόσιτον) *inaccessible* to creatures, unless in as far as they are both admitted by Him and He goes forth to them.—οὐδεὶς ἀνθρώπων, *no man*) So Exod. xxxiii. 20: That which is denied to mere *men*, John i. 18; 1 John iv. 12, will be vouchsafed to the saints; Matt. v. 8; 1 Cor. xiii. 12; 1 John iii. 2; Rev. xxii. 4.

17. Τοῖς πλουσίοις, *the rich*) There were many rich men at

[1] Who is the blessed and only Potentate. ὁ δυνάστης is not the subject of δείξει, but a predicate of its subject.—ED.

[2] Bengel derives μακάριος from μὴ. and κὴρ, *death;* and so ἀκήρατος from α privative, and κὴρ, death. The derivation of ἀκήρατος is rather from α and κεράννυμι: and μακάριος is of dubious etymon. Some give χαίρω (?). —ED.

Ephesus. This forms the Appendix (*the Postscript*) of the epistle, which is of great importance.—ἠλπικέναι, *to have trust*) This bad 'trust,' which nerves the grasp with which they cling to riches, checks the *enjoyment* (ἀπόλαυσιν), which Paul presently mentions.—ἀδηλότητι, *uncertain*) [lit. *the uncertainty of riches*]. We ought for this reason not to trust in wealth, because it is *most uncertain*, as regards *the time to come* (εἰς τὸ μέλλον, ver. 19).—ἐπὶ τῷ Θεῷ, *upon*, or *in God*) Al. *Aug.* 6, *Boerner.* Clar. Colb. 7, even more than these have ἐπί. So the antithesis is more expressly marked to the words, ἐπὶ πλούτου ἀδηλότητι. *Trust*, when *leaning upon* God, is strong. The common reading has ἐν, subjoining τῷ Θεῷ τῷ ζῶντι, taken from ch. iv. 10, as I think; for *Al. Boern. Colb.* 7, *Rae.* 2, *Aeth. Lat.* in M.S., Reutling, *Gildas*, *Haimo*, have not τῷ ζῶντι.[1]—πλουσίως, *richly*) otherwise no one would be πλούσιος, *rich*.—εἰς ἀπόλαυσιν, *to enjoy*) *Enjoyment* consists in giving, not in holding fast. Inactivity (*i.e.* the state of non-employment) should be far removed, as from man, so also from his resources: James v. 2, 3.

18. Ἀγαθοεργεῖν) *to aim to do good. To be rich in good works* follows as the consequence of this diligence: ἀγαθὸν and καλὸν differ; ἀγαθὸς involves at the sametime the idea of (divine) *blessedness* (comp. Mark x. 18, note): καλὸς includes in its notion, *beauty*.—εὐμεταδότους, ["ready to distribute"] *liberal*) in *imparting*, viz. individually.—κοινωνικοὺς, *willing to communicate*) by lending, by contributing for the common good, viz. along with many. In ordinary cases [*i.e.* where the grace of God does not change them], the rich are chiefly delighted with a *division* [*i.e. individual* monopoly, as opposed to *communicating*] in proceedings, plans, and properties, and are imperious and insolent.

19. Ἀποθησαυρίζοντας ἑαυτοῖς, *laying up in store for themselves*) The best kind of property which is laid up "against the time to come." The antithesis is κοινωνικοὺς, *willing to communicate.* So Tob. iv. 10, μὴ φοβοῦ ποιεῖν ἐλεημοσύνην· θεμα ἀρ ἀγαίὸν θησαυρίσεις σεαυτῷ εἰς ἡμέραν ἀνάγκης: "be not afraia to perform works

[1] Ἐπὶ is the reading of Lachm., with AD(Λ) corrected, G Orig. 1,709*b cod.* Tisch., with less authority, viz. *f* Vulg. Orig. *cod.*, and Rec. Text, reads ἐν. These latter, except Vulg. (best MSS.), add τῷ ζῶντι to Θεῷ; and so also D(Λ) and both Syr. Versions. But AG Orig. *cod.*, *g* Vulg. (Amiat.) Memph. and Theb. omit τῷ ζῶντι.—Ed.

of charity, for thou wilt lay up for thyself a good deposit for the day of necessity." Otherwise the rich do not collect treasures for themselves, but for others. *To collect by giving*, forms a pleasant Oxymoron [see Append.] The preposition ἀπὸ has admirable force in ἀποθησαυρίζοντας, *apart* [in store] *for a distant time.*—θεμέλιον καλὸν, *a good foundation*) An elliptical apposition, *i.e.* ἀποθησαυρίζοντας θησαυρὸν, namely, θεμέλιον καλόν. The metaphor is cumulative, as in Ps. xxxvii. 5 (6), with the explanation of Gejer. He calls works of beneficence *a good foundation*, to which is opposed *the uncertainty of riches.*—θεμέλιος, עיקר, that on which we depend as a security (a bond), a pledge. [*It is commonly called* a basis (fundum).—V. g.]—εἰς τὸ μέλλον, *for the time to come*) The antithesis is, *in the present world* (ἐν τῷ νῦν αἰῶνι), ver. 17; comp. ch. iv. 8.—ἐπιλάβωνται, *may lay hold*) as persons emerging from shipwreck. The merchant saved from shipwreck [in this case, as contrasted with all other cases of shipwreck], finds his treasures sent home before him. In ver. 12 mention is made of a *fight:* the expression is the same, but the figure is different.—τῆς[1] ὄντως ζωῆς) Comp. ὄντως, ch. v. 3, 5, 16. *True life* [*that which is life indeed*] from the living God.

20. Ὦ Τιμόθεε, *O Timothy*) He calls him familiarly his son, ch. i. 18, with gravity and affection. What comes last in ver. 20, 21, corresponds to the beginning of the epistle, and is to be explained from it.—τὴν παραθήκην, *what is committed*) i. 18. So the *commandment*, ver. 14; 2 Tim. i. 14, note. The opposite in this passage is *vain babblings*, emptiness of words.—τὰς βεβήλους κενοφωνίας, *profane and vain babblings*) LXX., τοὺς κενολογοῦντας for המצפצפים, Is. viii. 19. Barbarous words were formerly used by the Magi, which are said to have a secret power, though they have in reality none, and are altogether *vain*. Paul seems to have had respect to this circumstance, as he has substituted the more significant term; for φωνὴ, *a voice, an utterance*, expresses vehemence; comp. 2 Tim. ii. 15, 16, note, [where τὸν λόγον τῆς ἀληθείας

[1] This reading, to which the larger Ed. had given rather little countenance, is preferred to the reading αἰωνίου, by the margin of the 2d Ed., with the concurrence of the Germ. Vers.—E. B.

AD(Δ) corrected, G*fg* Vulg. read τῆς ὄντως. Rec. Text has τοῦ αἰωνίου, with only inferior uncial MSS.—Ed.

is opposed to κενοφωνίας; the φωνὴ, implying *vehemence of voice*, being opposed to temperate *speech* or *word*, λόγος]. Moreover, the word γνῶσις agrees with the Hebrew ידעוני, *a wizard*, in the passage quoted above, which the Greeks, in the books of Samuel and Kings at least, have interpreted γνώστην [as we use the term, "a wise man," of a dealer in magic, a wizard]. And in this way, Paul calls the false teachers by the terms signifying magi and magic, to show how much he held them in abomination: comp. γόητες, 2 Tim. iii. 13. Clemens Al., l. 2, Strom. f. 280, puts under these words of Paul the following: ὑπὸ ταύτης ἐλεγχόμενοι τῆς φωνῆς οἱ ἀπὸ τῶν αἱρέσεων, τὰς πρὸς Τιμόθεον ἀθετοῦσιν ἐπιστολάς, "the heretics being reproved by this word (voice), reject the Epistles to Timothy."—καὶ ἀντιθέσεις, *and oppositions*) A false γνῶσις, *knowledge*, curiously set forth (puffed off) various *oppositions* taken from philosophy, pretending that there are two Gods opposed to each other as rivals (ἀντιτέχνους), the one good and the other bad; and in both, that there are wonderful ἀντιστοιχίας, *corresponding oppositions*. Paul notices these *oppositions*, and at the same time severely ridicules them by a play on the words; because their teachers *oppose* themselves to the truth, and their θέσεις, *positions* [taken out of ἀντιθέσεις, *oppositions*], are *contrary* to the 'foundation' already laid. See the conjugates, ἀντιδιατιθεμένους and θεμέλιος, 2 Tim. ii. 25, 19. On the other hand, Paul himself, in his epistles, especially to Timothy, handles most wise *oppositions* or ἀντιθέσεις: for example, 1 Tim. i. 7, 8; iii. 16; iv. 1, 6, 7, vi. 2, 3, 5, 6, 10, 11, where we have expressly, *But thou* [marking an antithesis]. Moreover 2 Tim. ii. 15–23, in which again the phrase, *But thou*, is frequent; ch. iii. 10, 14, iv. 5.—ψευδωνύμου γνώσεως, *of science falsely so called*) which in ver. 21 is to be referred to *science*, by separating it from its epithet. The *Gnostics*, who are here denoted by a Metonymy of the abstract for the concrete, boasted of and applied the name *science* to their teaching; but Paul says that it was so named falsely; they are without understanding, ch. i. 7.

21. Περὶ τὴν πίστιν ἠστόχησαν, *they have erred concerning the faith*) Although they attempt to appropriate to themselves ἐπιστήμην, *science*, and γνῶσιν, *knowledge*, ver. 4, 20, and its εὐστοχίαν, *accurate reasoning* [*hitting the mark*, opposed to ἀστοχέω,

I miss the mark, err] and sagacity, yet they have lost the true sagacity, which is connected with *faith*, not comprehending what is *to be believed*, and what it is to *believe;* comp. 2 Tim. iii. 7, 8.—ἡ χάρις, *grace*) not unknown to thee. He briefly indicates it.—μετὰ σοῦ, *with thee*) No salutations to others are here added, for the epistle was not to be read in public.

ON THE

SECOND EPISTLE TO TIMOTHY.

CHAPTER I.

1. Παῦλος, *Paul*) This epistle has three divisions.

I. The Inscription, i. 1, 2.

II. An Invitation, Come to me in prison, variously hinted at.

1. He expresses his affection for Timothy, 3, 4,
And kindly exhorts him: be not ashamed of me, ver. 6, 7; to which are subjoined sad instances of abandonment, ver. 15, and blessed examples of attachment, 16, 17.

2. The twofold proposition, Be strong, and commit thy office to faithful men, ch. ii. 1, 2. The first part is treated, ver. 3–13; the second, ver. 14, with an exhortation to Timothy to behave himself as a man of God before his journey, 15, 16; iii. 1, 2; iv. 1, 2.

3. Come quickly, ver. 9. Here Paul—

1. Mentions his solitary state, 10, 11.
2. He orders his books to be brought, 13.
3. He admonishes him concerning the adversary, 14, 15.
4. He points out the inconstancy of men, and proclaims the faithfulness of God, 16, 17.

4. COME BEFORE WINTER. This invitation is encompassed with salutations, 19, 20.

III. THE PRAYER, 22.

Paul wished Timothy to come to him in prison without fear; and he was about to deliver up to him before his decease the lamp (torch-light)[1] of the evangelical office, ch. iv. 5, 6. This epistle is the testament and last words [" cygnea cantio," *swan-like death-song*] of Paul. It was written long after the first Epistle to Timothy, and yet the tone of both is very much alike. —κατ' ἐπαγγελίαν, *according to the promise*) Paul subserves the fulfilment of this promise in the discharge of his office. So κατὰ, *according to, in accordance with*, John ii. 6: comp. on the particle and on the truth itself, Tit. i. 1, 2.—ζωῆς, *of life*) prepared both for me and thee and the elect. This is the secret spring of the power, which he exhibits in exhorting Timothy, ver. 10; ii. 8. [*In fact the journey which he wishes to be undertaken by Timothy did not seem to be without risk of life.*—V. g.]

2. Ἀγαπητῷ, *dearly beloved*) An appropriate epithet; for the strongest declaration of love follows. In the first epistle he had written, *my genuine* [γνησίῳ]: that is compensated for here in ver. 5 [by the expression, τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, *the unfeigned faith that is in thee*, which corresponds to it].

3. Χάριν ἔχω, *I feel thankful*) Drawing very near to his martyrdom, still he gives thanks. Paul *feels thankful* to God for the faith bestowed on Timothy, ver. 5. Therefore from ὡς ἀδιάλειπτον, *as* [not *that*, as Engl. Vers.] *without ceasing*, to χαρᾶς πληρωθῶ, *I might be filled with joy*, is put as a parenthesis, to explain those things which follow, ὑπόμνησιν λαμβάνων, *calling to* (or rather, *receiving a*) *remembrance*, etc.: for ὡς, *even as, inasmuch as*, is an explanatory particle.—ᾧ λατρεύω, *whom I serve*) Rom. i. 9, note. —ἀπὸ προγόνων, *from the* [our] [not *my*, as Engl. Vers.] *forefathers*) Paul means *the forefathers;* not Abraham, etc., whom he calls τοὺς πατέρας, *the fathers* [Rom. ix. 5], never προγόνους, forefathers or ancestors, but the immediate progenitors; and signifies their long continuance in the true religion all along from an earlier age

[1] Alluding to the ancient torch-races of the λαμπαδήφοροι, in which the torch was handed by the runners from hand to hand.—ED.

of mankind, whether Paul's ancestors were themselves godly men, which is highly probable, or not; for he does not add, *my*. The memory of those who have gone before, and to whom he is being [*i.e.* about to be] gathered, delights him, now that he is prepared to die. He even calls to remembrance Timothy's grandmother and mother, ver. 5. This epistle especially has something of the ripeness of old age, mild and good-natured [conciliatory].

4. Ἐπιποθῶν σε ἰδεῖν, *earnestly desiring to see thee*) He begins his invitation to Timothy at first gradually.—μεμνημένος σου τῶν δακρύων, *remembering thy tears*) He seems not merely to speak of the former tears of Timothy shed at bidding Paul farewell (for tears are usually elicited at parting, comp. Acts xx. 37), but of his habitual tears under the influence of pious feeling. In this respect also he had him *like-minded* [Phil. ii. 20] with himself: Acts xx. 19, note. Tears, the flower of the heart, indicate either the greatest hypocrisy or the utmost sincerity. Turning tears into ridicule is a proof of the depravity of our age.—ἵνα, *in order that*) Construe with ἰδεῖν, *to see thee* [not with μεμνημένος—δακρύων].

5. Ὑπόμνησιν λαμβάνων, *receiving a remembrance*) [a reminiscence *reminding* me] Some external occasion, or a message from Timothy, had brought his faith to Paul's remembrance [not as Engl. Vers. "When I call to remembrance"]. Ammonius says, "ἀνάμνησις is, when a man comes to the remembrance of things past—ὑπόμνησις, when they are suggested to him by another [whether person, or thing].[1]—πίστεως, *of faith*) Among all the virtues of Timothy, *faith* is most to the purpose which Paul has in view.—ἐνῴκησε, *dwelt in*) This word conveys the idea of continuance [had its fixed dwelling in].—πρῶτον) *first*, perhaps before the birth of Timothy. So far the remembrance of Paul reaches. What the condition of the parents of Lois was, is not mentioned.—μάμμῃ, *grandmother*) The remembrance of the dead is pleasant to intimate friends, especially to those whose death is at hand, and to the posterity of the dead.—μητρὶ, *mother*) She had married a Greek.—Εὐνείκῃ, *Eunice*) That name is found in

[1] They differ as the German *Andenken* and *Erinnerung*: μνήμη and μνεία: *memory* or recalling to mind, and the act of *putting in mind* or the *being reminded*. See Tittm. Syn. and Wahl Lex.—Ed.

Hesiod's Theogony. Lois seems to have been the mother of Eunice, and both were dead.

6. *Δι' ἣν αἰτίαν, for which cause*) namely, because *I have been reminded*, *ὑπεμνήσθην* [referring to ver. 5, *ὑπόμνησιν λαμβάνων*].—*ἀναμιμνήσκω, I put thee in remembrance*) Being reminded himself, he puts others [sc. Timothy] in mind.—*ἀναζωπυρεῖν*) *to stir up*.[1] The same word occurs, Gen. xlv. 27, 1 Mace. xiii. 7 : *ζωπυρέω*, of *raising* the dead, 2 Kings viii. 1, 5. The opposite *σβεννύειν, to extinguish ;* Matt. xxv. 8 : 1 Thess. v. 19. Timothy, being long without Paul, seems to have become somewhat remiss; comp. note to ch. ii. 22 : at least he is now stirred up to greater exertions.—*τὸ χάρισμα, the gift*) which is joined with faith, ver. 5 : and is energetic and lively, ver. 7.

7. *Πνεῦμα, spirit*) That is, the spirit which God has given us is not the spirit of fear, but of power, etc. Hence arises the testimony which believers give, spoken of in the following verse and in John xv. 26, 27 [*ye also shall bear witness*, etc.].—*δειλίας*) Eustathius says, *δειλὸς ὁ δεδιὼς τὰς ἴλας, one that is afraid of troops of soldiers ;*[2] comp. Sir. xxxvii. (11) 12. This derivation is quite in consonance with the sense here; comp. ch. ii. 3. The *fear* meant is that, of which the causes are in the mind, rather than from without. This fear *within* in too great a degree exaggerates the causes which are *without*. The act of fear always has its cause in the mind, but a courageous disposition repels and overcomes external causes.—*δυνάμεως*) *of power*. *Δυνάμις, power, strength*, is opposed to *fear*. Divine *power* in us, not our own, is intended; see ver. 8; and so of *love* and *sober-mindedness*. [They also, the *ἀγάπη* and *σωφρονισμὸς* (which Engl. Vers. renders *a sound mind*) meant, are not our own, but are created by God in us]. All these operate in us, and animate us to the discharge of our duties towards God, the saints, and ourselves. *Power* [*strength*] and *sober-mindedness* are the two extremes, but these in a good sense; *love* is in the middle, and is the bond, and as it were the check upon both, taking away [counteracting the liability to] the two bad extremes, timidity and rashness. Concerning *strength* or *power*, see ver. 8, etc.; concerning *love*, ch.

[1] Lit. *to rekindle* or *revive the spark of ;* Th. *ἀνὰ ζωὸν πῦρ*.—Ed.

[2] This is one of the fanciful etymologies of Scholiasts. The —λος is simply a common adjectival termination; the root is of course *δείδω*.—Ed.

ii. 14, etc.; concerning *sober-mindedness*, ch. iii. 1, etc. [*These gifts are preferable to any miraculous powers whatever.*—V. g.]—καὶ ἀγάπης, *and of love*) Moreover love embraces even those who are prisoners [in a spirit of bondage], by driving out fear; comp. 1 John iv. 18.—καὶ σωφρονισμοῦ, *and of sober-mindedness*) This is a verbal noun [*the being sober-minded*]. The duty of young men is σωφρονίζεσθαι, *to act with sober-mindedness*, Tit. ii. 4, 6: and Timothy was a young man, ch. ii. 22; 1 Tim. iv. 12. He is therefore admonished to give up all the advantages and pleasures *of life*, ch. ii. 4, and to remove the 'thorns,' by which he may be entangled; Luke viii. 14. The Spirit teaches this lesson; and he who learns it, is delivered from fear, and heartily embraces the *testimony* of his Lord.

8. Μὴ οὖν ἐπαισχυνθῇς, *be not thou therefore ashamed*) Shame is the companion of fear; if fear be overcome, false shame flees away. Comp. ver. 12, 16, where Paul proposes his own example and that of Onesiphorus, adding, in conjunction with this, examples of a contrary character in ver. 15.—τοῦ Κυρίου ἡμῶν, *of our Lord*) A rare Antonomasia.[1] Elsewhere Paul either omits *our*, or adds the name of *Jesus Christ*. Now, when he says *our Lord*, he places Him in opposition to Cæsar, whom his courtiers so called.—μηδὲ ἐμέ, *nor of me*) The cause of the servants of God cannot be separated from the cause of God.—τὸν δέσμιον, *His prisoner*) Men are easily ashamed of those that are in prison, especially at Rome.—συγκακοπάθησον, *but be thou partaker of the afflictions*) *Suffer afflictions* [Endure hardness], ch. ii. 3, 4, 5: and that too *together with me* and *with the Gospel*.—δύναμιν, *power*) This, which is far above all things beside, is nervously described, ver. 9, 10; and at the same time the previous exhortation, ver. 8, is deduced from the subject itself, and derives its strength from the following description, ver. 9, 10.—Θεοῦ, *of God*) Jesus Christ and the Holy Spirit are mentioned, ver. 13, 14.

9. Σώσαντος, *who has saved*) by conversion; Acts ii. 47. There is here an excellent description of the love of the Father, of the grace of the Saviour, and of the whole economy of salvation, for the propagation of which it is worth while to suffer and die.

[1] A common or general designation, used instead of a proper name: Κυρίου for Ἰησοῦ. Append.—Ed.

This *salvation* is not merely a thing to be acquired (acquisitiva), but a thing to be applied (applicativa), for this very reason, that it is so closely connected with the *calling*. All the things which are placed, ver. 9, under κατὰ, in actual fact [in the very act] precede *salvation* and *calling*. *Salvation* and *calling*, in point of fact, follow. If a man comes into the state of *being called*, this is already the beginning of his whole salvation; and in this sense *calling* is a part of *salvation: salvation* is the whole, but both are very closely connected. The anxiety itself of the Shepherd is prior to the actual time of the little sheep hearing the voice of the Shepherd.—κλήσει ἁγίᾳ, *with a holy calling*) which is entirely from God, and claims us entirely for God. The holiness and Divine origin of this calling is afterwards more fully described, especially as the epithet ἰδίαν, *His own*, excludes our own works.—ἰδίαν, *His own*) Rom. ix. 11; Eph. ii. 8; 1 Tim. vi. 15, note.—τὴν δοθεῖσαν, *given to us*) Before we existed, it was given to us, the Mediator even already at that time receiving it. —ἐν Χριστῷ Ἰησοῦ—διὰ—Ἰησοῦ Χριστοῦ, *in Christ Jesus—by—of Christ Jesus*) The name *Christ* is very skilfully put first when the old economy is mentioned; the name *Jesus*, when the new economy is mentioned.—πρὸ χρόνων αἰωνίων, *before eternal ages*) Tit. i. 2; Rom. xvi. 25, note.

10. Φανερωθεῖσαν, *manifested*) Those remarkable words, τῆς ἐπιφανείας, *the appearing*, and φωτίσαντος, *bringing to light*, agree with this expression.—ἐπιφανείας, *appearing*) in the flesh. It does not merely mean here the very act of His coming, but the whole time of the abode of Christ among men.—τὸν θάνατον, *death*) The article is used here emphatically and designedly. Paul in this passage, as it were, directly abolishes death.[1] Hence the soldier of Christ ought now no longer to fear death.—φωτίσαντος, *bringing to light* [exposing to the light]) An abbreviated expression: implying, and has procured for us (that should be supplied from the antithetic word καταργήσαντος, *who has abolished*) and has brought to light by the Gospel; comp. Eph. ii. 17.—ζωὴν καὶ ἀφθαρσίαν) A Hendiadys.—διὰ τοῦ) *Schoettgenius* construes this with καλέσαντος, ver. 9. We may construe thus:

[1] The article is often used to express a thing in the abstract. *Death*, not merely in some particular instance, but in all its aspects and bearings, and in its very essence, being, and idea, is abolished.—Ed.

φανερωθεῖσαν διὰ τῆς—(καὶ) διὰ τοῦ εὐαγγελίου, *made manifest by His appearing*—(and) *by the Gospel.*

11. Ἐθνῶν, *of the Gentiles*) Construe this not only with *teacher*, but also with *preacher and apostle.* There are three designations, *preacher*, *apostle*, *teacher.* I. A public *preacher* is one who may discharge his office even in one and the same place. II. *An apostle* goes about everywhere; but he would have fully satisfied the requirements of his apostolic office, if he had once for all declared his message. III. *Teacher.* Here we have in addition diligence and perseverance in teaching; from which arose *suffering.*

12. Ταῦτα πάσχω, *I suffer these things*) These adversities happen to me.—γὰρ, *for*) Confidence as to the future drives away shame.—ᾧ) He says ᾧ, not τίνι. I know *Him, in whom*[1] I have placed my faith, although the world knows Him not.—πεπίστευκα) *I have believed,* and committed to Him my deposit. Here the *faithfulness* of God is intended; comp. ch. ii. 13: His *power* also is presently afterwards mentioned [He is *able*].—πέπεισμαι, *I am persuaded*) Rom. viii. 38.—δυνατὸς, *able*) against so many enemies.—τὴν παραθήκην, my *deposit*) There is one deposit which, committed to us by God, we ought to keep, ver. 13; comp. ch. ii. 2, παράθου, *commit:* there is another which, committed to God by us, and mentioned in this verse, He keeps; and this is indeed our soul, 1 Pet. iv. 19; comp. Luke xxiii. 46, that is, ourselves and our heavenly portion. Paul, with death immediately before him, had two deposits, one to be committed to the Lord, and another to Timothy.—φυλάξαι, *to keep*) even in death. —ἐκείνην, *that*) ver. 18, ch. iv. 8.

13. Ὑποτύπωσιν[2]) Ὑποτυπόομαι, *I revolve in the mind.* Therefore Paul wishes that those things which Timothy had once heard, should be always kept in view, and should remain impressed on

[1] Not τίνι, *Who the person is*, in whom: τίνι.—Ed.

[2] Engl. Vers. translates *the form.* Beng. takes it, *a lively and lasting mental impression.*—Ed.

However Wahl, *Clavis*, translates it, *delineatio, forma*, "a delineation," "a form," from ὑποτυπόομαι, *adumbro, delineo*, Poll. xxii. 13, 6, "I give an outline *or* sketch of." If any *particular* form of sound words were meant, τὴν would have been prefixed. The Engl. Vers., without warrant, gives the article. The absence of it makes Bengel's interpretation likely. —Ed.

his mind. It is from this that an outward profession must derive its strength. Paul placed before Timothy faith and love: let Timothy 'express' and 'represent' in turn [alluding to ὑποτύπωσις, τύπος] faith and love.—ἔχε) *hold:* a word suited to the context, which is respecting a deposit. He uses ἔχε, not ἔχεις. Nor was it the intention of Paul to give as a teacher information to Timothy about the sum of sound words [a verbal summary of the plan of salvation].—παρ' ἐμοῦ ἤκουσας, which *from me thou hast heard*) Comp. ii. 2, where *thou hast heard of me*, occurs in a different order of the words. Here indeed, ver. 13, the authority of Paul is urged as a reason, why he should hold it the more on that account; hence *from me* is put first. But ch. ii. 2, *thou hast heard*, and *commit*, are the words in antithesis; hence *thou hast heard* is put first. — ἐν, *in*) Construed with ἔχε, *hold;* comp. 1 Tim. iii. 9.

14. Τὴν καλὴν παραθήκην, *this good deposit*) namely, *the sound words* [words of salvation] which I have committed to thee; comp. ch. ii. 2.—διὰ Πνεύματος Ἁγίου, *by the Holy Spirit*) He is the earnest of the heavenly deposit, which he who keeps, also keeps the deposit committed to him; whence *His indwelling* is pressed upon our notice.

15. Ἀπεστράφησαν με, *have turned away from me*) at Rome, ch. iv. 16.—ἐν τῇ Ἀσίᾳ, *in Asia*) They therefore returned thither. Not so Timothy, although he was also in Asia at Ephesus.—Φύγελλος καὶ Ἑρμογένης, *Phygellus and Hermogenes*) One might perhaps have thought, that these would have been more steady than the others.

16. Δῴη, *give*) He does not make use of any imprecations against those who had been unfaithful to him, ver. 15. He offers the most excellent prayer for those who had stood fast. The categorical or absolute sentence implied is this; Onesiphorus was beautifully consistent. The feeling forms a modal discourse [gives the sentence its modal form. See Append., "Sermo modalis"].—ἔλεος, *mercy*) Onesiphorus had abounded in works of *mercy*.—ὁ Κύριος, *the Lord*) Christ.—τῷ Ὀνησιφόρου οἴκῳ, *the house of Onesiphorus*) at Ephesus, ver. 18, ch. iv. 19. Onesiphorus himself was absent, or was already then dead. Paul therefore honours the survivors by his wish, nay,

also himself,[1] ver. 18.—πολλάκις, *often*) at Ephesus and Rome.

17. Καὶ εὗρε, *and found*) by Divine aid. A great thing in so great a city, where not many would care for Paul a prisoner. The word, *find*, in ver. 18, corresponds to this expression. He found me in so great a crowd: may he find mercy in that day of the general assembly of all men. A similar allusion occurs twice, ch. ii. 9, note.

18. Δῴη, *give*) A pathetic Anaphora [the frequent repetition of a word in beginnings of sections. See ver. 16, "The Lord *give*."]—αὐτῷ, *to himself*) An antithesis to *his house*.—ὁ Κύριος, *the Lord*) Christ, for whom he so acted [to whom he rendered that service, Matt. xxv. 45].—παρὰ Κυρίου, *from the Lord*) The same Christ, who shall reward him. The noun for the reciprocal pronoun, with emphasis, as Luke xi. 17, note; 2 Thess. iii. 5.—διηκόνησε, *ministered*) even after my departure; 1 Tim. i. 3.—βέλτιον) *better* than I [not as Engl. Vers. *very well*].

CHAPTER II.

1. Σὺ, *thou*) The exhortation is intensified; ver. 3, ch. iii. 10, note [in antithesis to the previously mentioned backsliders, ch. i. 15].—τέκνον μου, *my son*) An argument why Timothy should imitate Paul, viz. from his spiritual relationship.—ἐνδυναμοῦ) i. 7, *be strong*, and show thyself to be so. [*This is treated of* in ver. 3–13.—V. g.]—ἐν τῇ χάριτι, *in the grace*) Common grace incites and strengthens us even for extraordinary duties. It is an incentive and stimulus.

2. Διὰ, *by*) *before*, 1 Tim. vi. 12.—παράθου, *commit*) before thou comest thence to me.—πιστοῖς, *to faithful men*) This is to be the distinguishing grace to be sought for in those to whom

[1] That Onesiphorus was dead is a gratuitous assumption. The fact that Paul *nowhere else* prays for the dead, is fatal to the notion here. Beng., by the word 'voto,' *wish*, probably implies that Paul does not here *pray*, but *wish*, that in that day it may be found Onesiphorus is among those who are to obtain mercy.—Ed.

thou committest this trust or deposit. [*This is treated of* in ver. 14–21.—V. g.]—ἔσονται, *shall be*) after thy departure.

3. Σὺ οὖν, *thou then*) An Anaphora;[1] comp. ver. 1. Timothy is here, ver. 3, called to higher duties; comp. ver. 2.

4. Οὐδείς, *no man*) The word *abstain* (abstinence) is recommended in this verse: *sustain*[2] (endurance) is added to the recommendation in the next.—στρατευόμενος, *warring*) Do with all thy might what thou art doing.—πραγματείαις, *with the affairs* [matters of business] *of this life*) in which merchants and workmen are involved.—ἀρέσῃ, *may please*) being entirely devoted to the duties of a soldier.

7. Νόει) *attend to, consider*, what I say: σύνεσις, *understanding*, is of the divine gift; νοεῖν, *to consider*, is the part of a well-minded man. Paul says this, if you compare ver. 6 with ver. 5. If the husbandman (Timothy) hath (or *shall have*) laboured, then first he ought (he is entitled) to partake of the fruits (in which the resurrection of Christ abounds, ver. 8, 11, 12); but if this were the whole meaning of Paul, he would have said, τὸν μεταλημψόμενον δεῖ κοπιᾷν. Therefore from this seventh verse we may gather that a thought rather different is involved in this expression, which amounts to this:—Paul trained the mind of Timothy, i. 6; therefore fruits are chiefly due to him from Timothy. In this view, Paul does not openly require, as is necessary in addressing dull men, but by amphibology and enigma, that Timothy should ingenuously acknowledge and perform the duty; and this he does by three comparisons taken from the employment of the soldier, the wrestler, the husbandman.—δώῃ γὰρ σοι, *for may* the Lord *give to thee*) The meaning is, *He will give;* there is thus a connection between *consider* and *for;* but affection adds the modus or ἦθος [see Append. on "Modalis Sermo." Here the imperative *mood* expresses the *feeling*]—ὁ Κύριος, *the Lord*) Christ.—ἐν πᾶσι, *in all things*) *He had* already *given* him understanding *in many things:* this being taken for granted, Paul says, *May He give it in all things.*

8. Μνημόνευε) *remember*, so that thou mayest follow. Paul,

[1] Frequent repetition of the same word in beginnings. Append.—Ed.

[2] It is here in the sense of withstand. It was thought right to use it to give the reader an idea of the antithesis in the original.—Tr.

as usual, quickens (gives life to) his own example by the example of Christ.—ἐγηγερμένον ἐκ νεκρῶν) An abbreviated expression, *i.e. Who died and was raised from the dead;* so we [if we are to share His resurrection, must share His death], ver. 11. Κατὰ, *according to*, depends on these words.—ἐκ σπέρματος Δαυὶδ, *of the seed of David*) He wishes Timothy to attend to this one *genealogy* [as opposed to the other 'genealogies,' 1 Tim. i. 4], which serves as a proof that Jesus is the Christ.

9. Ἐν ᾧ, *in which*) viz. in the Gospel.—κακοπαθῶ, *I suffer* [*trouble*]) κακοῦργος, *an evil-doer*, is the conjugate. The evil of suffering [is my portion], as if the evil of doing had preceded it [on my part].—δεσμῶν, *bonds*) οὐ δέδεται, *is not bound*, is the conjugate.—ὡς κακοῦργος, *as an evil-doer*) attended with danger of life and with disgrace.—οὐ δέδεται) *is not bound, i.e.* makes progress without hindrance.

10. Διὰ τοῦτο, *for this cause*) because the Gospel runs forward, while I am bound.—σωτηρίας—μετὰ δόξης, *salvation—with glory*) There is an exquisite propriety in the words: σωτηρία, *salvation*, viz. the deliverance from evil, is the privilege of those receiving faith: δόξα, *glory*, viz. the abundance of good things, is the privilege of those reaching the goal, Acts ii. 47; Rom. viii. 24, 21: [comp. Ps. lxxxiv. 12.]

11. Συναπεθάνομεν) The σὺν occurs thrice in the compound verbs here: viz. *with* Christ: συναπεθάνομεν, in the sense of the preterite, having respect to them that hope for life.

12. Ὑπομένομεν, *we endure*) The present and something more significant, and reaching further than *to die;* therefore also there is a further reward than *life*, viz. the *kingdom*.—εἰ ἀρνούμεθα, *if we deny*) with the mouth. *If we do not believe*, viz. with the heart, follows in the next verse. The denial is put first, for it extinguishes *the faith* which had previously existed.—κἀκεῖνος, *He also*) Christ.

13. Πιστὸς μένει, *remains faithful*) This expression, by comparing with it, *He will deny*, most sweetly affects beyond his expectation the faithful (believing) reader,[1] who is not to be denied: *He remains faithful* to Himself, viz. towards [in relation to] us, who are unlike Him. [*It is therefore our own fault,*

[1] Comforts him by the implied promise coming in unexpectedly in the midst of threats.—Ed.

if we fall away.—V. g.] Thus the subsequent axiom corresponds to it, *He cannot deny*, etc. So in Deut. vii. 9, 10, He is praised as *the faithful God*, ὁ Θεὸς ὁ πιστὸς, who both rewards the godly and takes vengeance on them that hate Him.—οὐ δύναται, *He cannot*) This *impossibility* is worthy of our praise: Jer. xliv. 22.

14. Ταῦτα) *of these things*, which thou hast heard of me, ver. 2.—ὑπομίμνησκε, *put in remembrance*) them, over whom thou presidest; Tit. iii. 1.—ἐνώπιον τοῦ Κυρίου, *before the Lord*) Comp. 1 Tim. v. 21, note [referring to the last judgment, but including also the present time].—μὴ λογομαχεῖν) *Logomachy* here does not mean a battle *about words*, but a battle which is engaged in *by words*, ver. 23, 24, *about* the most important *matters*, ver. 17, 18. Comp. Acts xviii. 15.—χρήσιμον, *useful*) viz. ὄν ["which tends to nothing useful—to no profit"[1]]. The accusative absolute, as in Luke xxiv. 47. Εὔχρηστον, *admirably useful* ["*meet for* the Master's *use*"], ver. 21, corresponds to it.—ἐπὶ, *tending to*, or *resulting in*) They are not only not profitable, but they are also injurious and subvert. Ἐπὶ expresses the consequence, as in 1 Thess. iv. 7, οὐκ ἐπὶ ἀκαθαρσίᾳ, *not to uncleanness*. *Subversion* is opposed to *edification*.

15. Σπούδασον, *be diligent* [*study*]) A word suited to the character of the whole epistle.—σεαυτὸν, *thyself*) An antithesis to the *work* [ver. 21], of which *workman* is the conjugate.—δόκιμον) *approved* unto God; not *reprobate unto every good work*, Tit. i. 16, but having his *work perfect*, James i. 4. Hesychius: δόκιμον, χρήσιμον, τέλειον.—ἐργάτην ἀνεπαίσχυντον, *a workman not ashamed*) to whom *thy* own conscience can occasion no shame. The Scholiast quoted by Pricæus explains ἀνεπαίσχυντον by παῤῥησιαζόμενον; comp. Phil. i. 20. Ὀρθοτομοῦντα follows, viz. one who will extend the word of truth among *all others*.—ὀρθοτομοῦντα) Here many are of opinion that the idea of *cutting* is implied; but the Vulgate translates it, "*recte tractantem*," *rightly treating* or *handling:* an excellent rendering; comp. LXX., Prov. iii. 6, xi. 5, ὀρθοτομεῖν ὁδοὺς, the same as in Latin, *secare viam*, "*to travel a road*," *to make one's way*.[2] Nor do κενοτομία, κερτομία,

[1] Or, perhaps, Bengel construes it rather, "Which is useful for nothing," χρήσιμον εἰς οὐδέν.—Ed.

[2] In which the idea of *cutting* does not enter; so τέμνειν ὁδόν.—Ed.

mean *cutting* in the literal sense (κεαρ, the heart is *cut*, metaphorically, by κερτομίαν), nor καινοτομέω, ῥυμοτομέω ἰθύτομος οἶμος. The literal meaning and force of the ὀρθὸς is rather to be retained in ὀρθοτομοῦντα: for in the passages quoted [where ὀρθοτομεῖν is in the LXX.] we find the Hebrew word יָשַׁר, and this form of the verb might have been expressed by the same Greek verb in 2 Chron. xxxii. 30, concerning a water-course, and Ps. cxix. 128, concerning the Divine *word* itself. Therefore the meaning of Paul is, that Timothy may *prepare a right course* (may make ready a straight way) for the word of truth, and may himself walk straight forward according to this line, turning neither to the right nor to the left hand, *teaching no other doctrine*, 1 Tim. i. 3; and in this view the antithesis of the word, *will go forward*,[1] which presently occurs, ver. 16, is more clearly perceived.—τὸν λόγον τῆς ἀληθείας, *the word of truth*) The antithesis occurs presently after, κενοφωνίας, of which the first part of the compound, signifying *empty*, is opposed to *truth* (ἀληθείας); the last part, involving vehemence of voice, is opposed to *the* temperate *word* (τὸν λόγον).

16. Τὰς δὲ) So ver. 21, 22, by Anaphora [The frequent repetition of words at beginnings. Append.]. Therefore *profane vain babblings*, which maintain great errors, differ from *questions* (1 Tim. vi. 4) about things not worth a straw; the former are pernicious, the latter useless (unprofitable), Tit. iii. 9.—περιΐστασο) The same word, ibid.: in which περὶ elegantly means the same thing, as in περιγίνομαι; but περιγίνομαι [I am over and above, I overcome, I get the better of another] denotes the act of separating and overcoming; περιΐσταμαι, the state. Timothy had never entangled himself; therefore Paul exhorts him to continued stedfastness: *remain thou separate*.—ἐπὶ πλεῖον ἀσεβείας) *to a greater degree of ungodliness*. So ἐπὶ πλεῖον κακίας προβαίνειν, *to advance more in vice*.—Diodorus Siculus quoted by Pricæus.—προκόψουσι, *they shall go forward*) namely, those who give utterance to such *vain babblings*. To this subject ('those') we also are to refer the word *their*, ver. 17. There is in it a Mimesis,[2]

[1] Προκόψουσιν, Engl. Vers., "will increase." The metaphor is from pioneers clearing the way *before* an army, by *cutting down* all obstacles: πρὸ and κόπτω; hence, *to make progress*, to *advance*.—ED.

[2] An allusion to the language which those seducers used. They no

as afterwards in the phrase νομὴν ἕξει, *will have pasture, will eat.* These men think they *are going forward* in sacred things. The future is used in its strict sense; for it is a prediction, as in *will have* pasture (will eat) in the next verse; comp. iii. 1.

17. Ὑμέναιος, *Hymenæus*) who continued pertinacious; comp. 1 Tim. i. 20.—καὶ Φίλητος, *and Philetus*) who assented to Hymenæus.

18. Τὴν ἀνάστασιν, *the resurrection*) Perhaps these Ephesians had laid hold of a pretext taken from Paul's own Epistle to the Ephesians, Eph. ii. 6. Clemens Al. says, that the defamers of marriage interpreted the resurrection [wherein "they neither marry nor are given in marriage"], Luke xx. 35, concerning this life. [*So the hope of eternal life was taken away.*—V. g.]—ἀνατρέπουσι, *subvert*) The figure is derived from *a foundation, a house;* see the following verses.

19. Ὁ μέντοι στερεὸς [' nevertheless,' Engl. Vers.], *indeed sure*) The antithesis is, *they subvert*, ver. 18: add by all means the note on 1 Tim. iii. 15. *Indeed* (μέντοι) has its Apodosis in the δὲ, *but*, ver. 20.—θεμέλιος τοῦ Θεοῦ, *the foundation of God*) Hebr. עיקר, *foundation*, that is, the subject which is the point at issue (the matter in question); for example, in a contract [the subject-matter, which is the foundation on which the contract rests], as Sam. Petitus observes, Var. Lect. c. 10. *The foundation of God*, on which they who are His depend, so that they cannot be overthrown, is the immoveable faithfulness of God.—ἕστηκεν, *hath stood and stands*) It is said to *stand*, for to *remain unmoved* as a *sentence, a decree*, is said *to stand* [to be fixed]. The word *desist*, presently occurring, corresponds to it [Ἀποστήτω and ἕστηκεν are conjugates]. Paul expresses the meaning of חקים *to be firm, sure.*—σφραγῖδα, *the seal*) Sentences in former times were wont to be engraven on *seals.*—ταύτην, *this*) to which the whole remaining part of this verse is to be referred.—ἔγνω Κύριος, *the Lord knows*) ἐπέσκεπται καὶ ἐπέγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ, καὶ τοὺς ἁγίους προσηγάγετο πρὸς ἑαυτόν, *God has looked upon and knows them that are His, and draws His saints near to Him*, Num. xvi. 5. *He knows* His own in love, nor ceases to know them, but always

doubt flattered themselves they were *going forward* (προκόπτειν), and *had spiritual pasturage* or *eating* (νομὴν ἕξει). To this Paul replies by allusion, using the words in a bad sense.—Ed.

preserves them as His; and that fact יוֹדֵעַ *He will make known*, ibid.—καὶ, *and*) *Observe*, says Petitus, *according to Paul*, that some words were written on both sides on the round surface of the *seal;* for on the one face of *the seal* these words are read, *the Lord knows*, etc., but on the other, *let him desist*, etc.—ἀποστήτω ἀπὸ ἀδικίας, *let him desist from iniquity*) Ibid., ver. 26: ἀποσχίσθητε ἀπὸ τῶν σκηνῶν τῶν ἀνθρώπων τῶν σκληρῶν τούτων, *be separated from the tents of these wicked men.* Paul uses the abstract, *iniquity*, for the concrete; comp. ver. 21 (note), *if a man by purging himself shall go forth from these;* and at the same time he has regard to that passage of Is. lii. 11, ΑΠΟΣΤΗΤΕ, etc., "DEPART YE, DEPART YE, touch no UNCLEAN THING (ΑΚΑΘΑΡΤΟΥ); be ye clean that bear the VESSELS (ΣΚΕΥΗ) of the Lord." The Imperative, *let him desist*, pronounced in the name of God, implies power to depart; and also implies the blessedness of those who depart.—πᾶς ὁ ὀνομάζων) *every one that names* the name of Christ, as his Lord: comp. Acts xix. 13, note. That is done by preaching, Jer. xx. 9, and by celebrating His name, Ps. xx. 7.—τὸ ὄνομα, *the name*) Concerning *the name of the Lord*, concerning *the Lord knowing* none save *His own*, concerning *unrighteousness*, comp. Matt. vii. 22, 23.

20. Μεγάλῃ, *great*) Such is the Church.—χρυσᾶ καὶ ἀργυρᾶ, *of gold and of silver*) of precious materials, hard, able to endure fire.—ξύλινα καὶ ὀστράκινα, *of wood and earth*) of viler materials, fragile, and fearing the fire.—καὶ ἃ μὲν—ἃ δὲ) *and the former indeed*, viz. those of gold, to honour; *but the latter*, viz. those of wood, to quite a different purpose. Even the gold vessel may be applied to dishonourable purposes; that of wood, to such as are honourable; but that does not easily happen in a well regulated household. Members of the Church inferior in point of gifts and degrees of faith and sanctification are not vessels for dishonour, nor ought any one ἐκκαθαίρειν, *to purge* himself from these.

21. Ἐὰν οὖν τις, *if a man therefore*) for example, Timothy.—ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων) *by purging himself, shall go forth from the number of these vessels*, to dishonour. The active voice with the reciprocal pronoun indicates the utmost freedom of power on the part of believers.—ἡγιασμένον, *sanctified*) The peculiar property of God, and entirely devoted to Him.—καὶ, *and*) εἰς τιμήν ——ἡτοιμασμένον, *for honour——prepared*, forms four clauses; of

which the first is explained by the second, the third by the fourth. Therefore *and* connects these two pairs. Comp. iii. 17, *ἄρτιος—ἐξηρτισμένος.*—*τῷ δεσπότῃ*, truly-serviceable *to the Master*) viz. God, whose house Paul in his epistles to Timothy calls the church.—*πᾶν ἔργον ἀγαθὸν*, *every good work*) ch. iii. 17; Tit. i. 16.

22. *Νεωτερικὰς*, *youthful*) in which young men indulge; 1 John ii. 16, note; and which are hurtful to the *purity of heart*, spoken of presently in this ver. and ver. 21. Paul had formerly warned Timothy against *old wives'* fables and against the drinking of *water*, 1 Tim. iv. 7, v. 23: now he warns him against the other extreme, *youthful lusts.*—*δικαιοσύνην*, *righteousness*) This is put in the first place, in opposition to *iniquity*, ver. 19. —*μετὰ*, *with*) Construed with *peace.*[1] Zeal for party, where that party is holy, is holy zeal; Rom. xii. 9; 3 John 11.—*τῶν ἐπικαλουμένων*, *them that call upon*) Comp. note on ver. 19 (*Every one that nameth*, etc.), Acts ix. 14.—*τὸν Κύριον*, *the Lord*) Christ. —*καθαρᾶς*, *pure*) ver. 21, *ἐκκαθάρῃ*. Lusts are hostile to this purity; its attendants are righteousness, faith, love, peace.

23. *Μωρὰς καὶ ἀπαιδεύτους*, *foolish and unlearned*) For thou oughtest *παιδεύειν*, *to instruct*, ver. 25, and to be wise, iii. 15; comp. *foolish*, Tit. iii. 9.—*μάχας*, *strifes*) Ibidem.

24. *Οὐ δεῖ μάχεσθαι*, *ought not to strive*) ought not to be a bitter controversialist.—*ἤπιον, διδακτικὸν· ἀνεξίκακον, παιδεύοντα*, *mild, apt to teach: patient, instructing*) A Chiasmus. In respect *of all*, the servant of the Lord ought to be *mild*, so he will be apt to *teach:* in respect of adversaries, he should be *patient*, so he will be able to *instruct.*[2] He ought neither to attack, nor resist: he ought to be *mild*, lest he should be the occasion of evils: and *patient*, so that he may endure evils.—*διδακτικὸν*, *teaching*) *i.e. apt to teach.* This implies not only solidity and ease in teaching, but even especially patience and assiduity. For we must *ἀντέχεσθαι*, *hold fast*, Tit. i. 9, note, and that too with gentleness, James iii. (17), and perseverance, Acts xx. 31, *in all long-suffering and doctrine*, below, ch. iv. 2.—*ἀνεξίκακον*) enduring

[1] "Peace with them who call on the Lord." Not as Engl. Vers., putting a comma after *peace; i.e.* "Along with them who call, etc., follow peace." —Ed.

[2] Διδάσκω implies *teaching, imparting knowledge.* Παιδεύω implies *training, disciplining, tutoring.*—Ed.

evils. There is sometimes need of zeal, always of gentleness.

25. Μήποτε) μὴ interrogative: *with this expectation, if at any time*, etc.—δῷ αὐτοῖς ὁ Θεὸς, *God may give to them*) For it does not belong to human power. A motive for patience. [*He who attempts to use violence, so much the less accomplishes aught: nor, yet, should he give way to sluggishness.*—V. g.]—μετάνοιαν, *repentance*) This is antecedent to *knowledge* or *acknowledgment*.—εἰς, *to* or *for*) So εἰς in the following verse.

26. Καὶ) *and* so.—ἀνανήψωσιν) This depends on *if at any time: if they may awake*, and shake off sleep.—ἐκ τῆς—παγίδος, *from the snare*) There are here two evils, *captivity* and sleep; and there are two good things, *awaking* and deliverance. An abbreviated expression.—ἐζωγρημένοι) Luke v. 10; *taken captive* willingly.—ὑπ' αὐτοῦ, *by him*[1]) by the servant of the Lord. Where *God* goes before, ver. 25, *the work* of His *servant* (ver. 24) is successful. God rouses: His servant draws them out of the snare.—εἰς τὸ) Construed with, *if at any time they may awake*. Ἐκ marks the terminus from which they set out, εἰς that to which they are to go. The former terminus is, *oppose themselves*, ver. 25, and *the snare of the devil*, ver. 26: the latter is *the acknowledgment of the truth* and *the will of God*.—ἐκείνου, *of Him*[2]) *God*.—θέλημα, *will*) which is entirely free, and gives freedom; 1 Pet. iv. 2. The opposite is, from *the snare*. Paul himself was awakened to conversion, so that he might "know the *will* of God;" Acts xxii. 14.

[1] Not, *by the devil*, as in the Engl. Vers. They are *taken* so as to be *saved alive*, as ἐζωγρημένοι literally means. So our Lord uses the same word, and of the same thing, to Peter, Luke v. 10.—Ed.

[2] Ἐκείνου being evidently distinct from αὐτοῦ; the latter referring to the *servant of God*, the former to *God*. Not as Engl. Vers., both referring to the devil.—Ed.

CHAPTER III.

1. Τοῦτο δὲ *γίνωσκε, but know this*) The apostle's statement is quite distinct, 1 Tim. iv. 1.—ἐν ἐσχάταις ἡμέραις, *in the last days*) which had at that time begun to be, ver. 5, at the end. A similar expression is found at 2 Pet. iii. 3; Jude ver. 18.—ἐνστήσονται) *shall come* unexpectedly. The future, in respect of prophecies that had gone before.—καιροὶ χαλεποὶ, *perilous times*) when it will be difficult to discover what should be done.

2. Ἔσονται οἱ ἄνθρωποι, *men shall be*) *Such shall be* of higher rank and of greater number in the Church than ever formerly: ver. 5. They shall be worse even than those who had abused the light of nature alone, Rom. i. 29, etc.: where we explain many things in the notes, which are here repeated.—φίλαυτοι, *lovers of their own selves*) The first root of evil.—φιλάργυροι, *lovers of money*) The second root.—γονεῦσιν ἀπειθεῖς, *disobedient to parents*) The character of the times is to be gathered even especially from the manners of the young.—ἀχάριστοι, *ungrateful*) The obligation of a grateful mind is next to that of filial duty.

3. Ἀκρατεῖς, ἀνήμεροι, *incontinent, fierce*) at once both soft (yielding as to self-indulgence) and hard.—ἀφιλάγαθοι, *haters of those that are good*) Its contrary is *a lover of good*, Tit. i. 7, note 3.

4. Προπετεῖς) rash, those who are headstrong [Engl. Vers. *heady*] in acting, etc.—τετυφωμένοι, [*high-minded*] *puffed up*) 1 Tim. vi. 4, note; as if a person should be so suffocated with *smoke* (τύφω), that he has no longer power over his mind. Such is the condition to which pride brings men.—φιλήδονοι, *lovers of pleasure*) An epithet of the Epicureans. Pleasure destroys the love and sense of God. Such are our Epicureans.

5. Μόρφωσιν) the outward *appearance*, not without some internal rudiment of godliness.—ἀποτρέπου) Τρέπεται is said of one who, when he is forced, flees: ἀποτρέπεται, of one who ἀναχωρεῖ, withdraws, and spontaneously shuns any one.—Eustath.

6. Ἐκ τούτων, *of these*) See the preceding verse, *these (such)*.

The expression is clearly demonstrative.—*οἱ ἐνδύνοντες, they who creep in*) privately.—*γυναικάρια*) *silly women*, who are presently described as like those (in ver. 5).—*ἐπιθυμίαις ποικίλαις, with various* or *divers lusts*) of the mind and of the flesh: iv. 3. Even this *variety* is a source of delight.

7. *Μανθάνοντα, learning*) for the indulgence of curiosity.—*μηδέποτε, never*) Whence they are easily *led captive*, ver. 6.

8. *Ἰαννῆς καὶ Ἰαμβρῆς, Jannes and Jambres*) Euseb., i. 9, Præp. Evang., quotes the following passage from Numemius: "Jannes and Jambres, understood to be Egyptian *sacred scribes* (*ἱερογραμματεῖς*, a lower order of priests in Egypt), men of no small skill in magical operations, at the time when the Jews were driven out of the land of Egypt," etc. Jannes and Jambres were names very well known in Paul's time; for they were very often mentioned in the ancient books of the Hebrews, as two of the principal magicians among the Egyptians. The very acute Hillerus, according to the Abyssinian language, interprets *Jannes*, a *jester* or *trickster*, and *Jambres*, *a juggler;* for he is of opinion, that the appellatives were changed into proper names in the lapse of time.—Onom. S., p. 671, 843. Certainly, if they were entirely proper names, we may believe that they were formerly *μέσα* (terms intermediate between appellatives and proper names), which indicated the profession of the art itself (as well as the person); comp. Acts xiii. 8.—*ἀντέστησαν Μωσῆ, withstood Moses*) by rivalling to some extent his wonders.—*ἀνθίστανται, resist*) The opposite is, *shall suffer persecution*, ver. 12.—*ἀδόκιμοι*) *reprobate, having no power to approve:* comp. Rom. i. 28.

9. *Οὐ προκόψουσιν ἐπὶ πλεῖον, they shall proceed no further*) not so as to seduce others, although they themselves, and those like them, *shall proceed* (*προκόψουσιν*) *to worse and worse*, ver. 13. Often malice proceeds deeper down when it cannot extend itself.—*ἄνοια, folly*) though they may think themselves *wise*.—*ἔκδηλος*) *brought from* (*ἐκ*) *concealment into open day.*—*ἡ ἐκείνων, theirs*) Ex. vii. 12, viii. 18, ix. 11. A very severe punishment is denoted by the moderate expression, used by the apostle in reference to a well-known fact.

10. *Σὺ δέ, but thou*) An antithesis: so again after new descriptions of evils, ver. 14, ch. iv. 5.—*παρηκολούθηκας, thou hast fol-*

lowed out) [*fully followed up*, traced out and known]. Timothy became the companion of Paul after the persecutions mentioned in this place, Acts xiii. 50, xiv. 5, 19, xvi. 3. This is therefore a well chosen word to employ here, as in Luke i. 3. So Antiochus concerning his son: "I am persuaded that he, *understanding my mind* (παρακολουθοῦντα, following up my mode of thinking); 2 Macc. ix. 27.—τῇ ἀγωγῇ) ἀγωγὴ, *mode of life*, Fr. *conduite*.—τῇ προθέσει, *purpose*) His purpose for the future follows close after his (present) *mode of life;* comp. Acts xi. 23, note; and *long-suffering* follows close after *faith*, as in Heb. vi. 12: *patience* follows close after *love*, as in 2 Thess. iii. 5.

11. Ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, *at Antioch, Iconium, Lystra*) Acts xiii. 14, 51, xiv. 6.—οἷα) οἷος shows the weightiness of the matter in hand: 1 Macc. v. 56, "*he heard the valiant and warlike deeds*, οἷα ἐποίησαν, *how great were the acts which they did*."—οἵους διωγμοὺς, *how great persecutions*) The noun repeated after the interposition of another adds perspicuity and weight to what is said. Διωγμὸς and πάθημα are species and genus: *persecution* is properly, when they drive a man from one city to another, or when they attempt to apprehend him in his flight; but *suffering* is any calamity in general, for example, when Paul was stoned, etc.—ὑπήνεγκα, *I endured*) The mark of an apostle.—ἐῤῥύσατο, *delivered*) Another mark, to be miraculously preserved; Ps. xxxiv. (xxxiii.) 17, ἐκ πασῶν τῶν θλίψεων αὐτῶν ἐῤῥύσατο αὐτούς, *He delivered them out of all their afflictions*.—ὁ Κύριος, *the Lord*) Christ.

12. Καὶ πάντες δὲ, *yea and all*) *all*, and they alone. The third mark, to have persecutors; so far should persecution be from being a stumbling-block to any one. At the beginning of *persecution*, it does not yet appear that that is the mark of an apostle: it at length appears from the *help* that is afforded, and from the *endurance* of them. In this, however, is the third mark of an apostle: ὑπομονὴ, *patience*, is a great thing in the eyes of the apostle; he prefers it to all the others. All other things may be taken from a man, so that he may suffer their utter loss and he himself fall away; but when he has ὑπομονὴ, all things are preserved. Hence Timothy might at the same time gather that he would also suffer persecution. There is a similar transition from Paul to all godly men, ch. iv. 8.—

οἱ θέλοντες, *those wishing* or *willing*) Consider therefore whether you are willing; comp. the word *wishing* (intending), Luke xiv. 28. Even a persevering will has a beginning.—εὐσεβῶς ζῆν) *to live godly;* the whole energy of their life being devoted to Christian piety, Phil. i. 21.—ζῆν, *to live*) to pass life, Gal. ii. 14.—ἐν Χριστῷ, *in Christ*) There is no *godliness* out of Christ Jesus. [*And indeed the world easily wears that mask of religion which depends on itself; but the piety which flourishes directly from* Jesus Christ *is very hateful, as it was to the old Jews, so to the modern Christians, who are without any token of good.*—V. g.]—διωχθήσονται, *shall suffer persecution*) Nor will they indeed refuse it, Gal. v. 11. *They shall proceed to* worse and worse, ver. 13, stands in opposition to this future.

13. Πονηροὶ, *evil men*) The antithesis is *godly*, ver. 12. These are πλανώμενοι, with a middle signification, *who permit themselves to be seduced.*—γόητες) *seducers, enchanters*, like those of Egypt, ver. 8. These are πλανῶντες, *seducers.*—προκόψουσιν, *shall proceed* to) so that no one will persecute them, but they will persecute the godly.—πλανῶντες καὶ πλανώμενοι, *deceiving and being deceived*) He who has once begun to deceive others, is the less easily able to recover himself from error, and the more easily embraces in turn the errors of others.

14. Σὺ δὲ, *but thou*) Whatever they may do. He takes up again what he began to say at ver. 10.—ἐπιστώθης) πίστου, I make sure a thing on the mind: ἐν οἷς ἐπιστώθης, *in which thou hast been rendered* πιστὸς, *faithful and firm* (thou hast been assured) [*out of the Scripture*, ver. 15.—V. g.] Comp. LXX., Ps. lxxviii. 8, 37, where πιστοῦσθαι corresponds to נאמן.—εἰδὼς—καὶ ὅτι οἶδας, *knowing—and because thou hast known*) A double Ætiology [assigning of a reason; see Append.], of which the first part is to be referred to *in those things which thou hast learned*, the second to *thou hast been rendered faithful* (assured). A similar construction, διὰ—καὶ ὅτι, occurs, John ii. 24, 25: also ἐπιγνοὺς—καὶ ὅτι, Acts xxii. 29.—παρὰ τίνος, *from whom*) from Paul, an approved teacher, ver. 10, 11.

15. Καὶ, *and*) Even after the death of Paul, Timothy is the more bound to the Scripture. Paul does not bind Timothy to himself alone, but enjoins him who, however grown up, was his son in the faith, to use the Scriptures. They ought to

consider this, who are so devoted to their teachers, under whose training they have been once for all brought up, that they admit nothing beyond their circle which is afterwards presented to them from Scripture. Sometimes slothful over-fulness of the mind and *αὐθάδεια*, *self-complacency*, creep over men under the name of stedfastness (steadiness) and sobriety.—*ἀπὸ βρέφους*, *from childhood* [*a child*]) Tender age is best adapted for *πιστωθῆναι*, *being made faithful* (assured), so that faith may be impressed upon it, diffusing firmness throughout the whole life. —*τὰ ἱερὰ γράμματα*, *the sacred Scriptures*) the books of Moses and the prophets. For these existed when Timothy was a child.—*οἶδας*, *thou hast known*) by the instructions of thy mother, ch. i. 5.—*τὰ δυνάμενα*, *which were able*) The force of a preterite redounds from *thou hast known*, to the participle. This *ability* (of Scripture) expresses (its) sufficiency and perfection.—*σὲ*, *thee*) in such a way as if they were written for thee alone.—*σοφίσαι*, *to make wise*) A grand expression. The antithesis is *ἄνοια*, *folly*, ver. 9.—*εἰς σωτηρίαν*, *to salvation*) thy own and that of others.—*διὰ πίστεως*, *through faith*) He who does not believe, does not receive wisdom and salvation. *Through* is construed with *salvation*.

16. *Πᾶσα γραφὴ*, *all Scripture*) The sacred Scripture, in all its parts. All the latest epistles of Paul as much as possible recommend the Scripture.—*θεόπνευστος*, *given by inspiration o God*) This is a part, not of the subject (for what Scripture or class of *writings* [as Scripture means] Paul intends, is evident in itself, as elsewhere, so in this passage), but of the predicate. *It was divinely inspired*, not merely while it was written, God breathing through the writers; but also, whilst it is being read, God breathing through the Scripture, and the Scripture breathing Him [He being their very breath]. Hence it is so *profitable*. —*πρὸς διδασκαλίαν*, *for doctrine*) *Doctrine* instructs the ignorant; *reproof* convinces also those who are labouring under error and under prejudice; *correction* recalls a man from wrong (obliquity) to right (rectitude): *training* ['eruditio,' Engl. Vers. instruction] *in righteousness* positively instructs; ch. ii. 24; Sir. xviii. 13.

17. *Ἄρτιος ᾖ*, *may be perfect*) in his duty.—*ὁ τοῦ Θεοῦ ἄνθρωπος*, *the man of God*) 1 Tim. vi. 11, note.—*πρὸς πᾶν*, *for every good work*) These kinds of such works are enumerated, ver. 16. For the *man of God* ought *to teach, reprove, correct, train* or

instruct; comp. iv. 2.—ἐξηρτισμένος, *thoroughly fitted* or *perfected* [*furnished*]) by Scripture. He ought ἐξαρτίζεσθαι, *to be thoroughly perfected*, then he will be ἄρτιος, *perfect*. *To become* and *to be* differ.

CHAPTER IV.

1. Οὖν, *therefore*) This is deduced from the whole of ch. iii.—ἐγὼ, *I*) whom thou hast known, ch. iii. 14.—ζῶντας καὶ νεκροὺς, *the living and the dead*) Paul's death was at hand, while Timothy was to survive.—κατὰ) then when He shall appear; κατὰ refers to time, Heb. i. 10 [Κατ' ἀρχάς].—ἐπιφάνειαν) ἐπιφάνεια καὶ Βασιλεία is a Hendiadys: ἐπιφάνεια is the *revelation* and rise of the *kingdom*, 1 Tim. vi. 14, 15.

2. Ἐπίστηθι) *be instant*, be urgent.—εὐκαίρως, ἀκαίρως) Pricæus understands the word as it were proverbially, for *assiduously*, or *at every time;* and brings in support of his view the examples which follow:—Nicetus Choniates: παιδαγωγῷ ἐμβριθεῖ ἐοικὼς, εὐκαίρως ἀκαίρως ἀπέπληττεν, "like a severe schoolmaster, he was always beating, in and out of season." Such is that expression of the Tragic writer Seneca: *Incipe quicquid potes, Medea, quicquid non potes*, "Medea, attempt whatsoever thou canst do and whatsoever thou canst not do;" *i.e.* anything whatever. Of Plautus: *qui comedit quod fuit, quod non fuit*, "one who eats up what there was, what there was not;" *i.e.* who devours everything. Of Terence: *cum milite isto præsens absens ut sies*, "that whether present or absent, thou mayest be with that soldier." Of Catullus: *Hoc facias, sive id non pote, sive potest*, "Do this, whether it be impossible or possible;" *i.e.* it must be done. Of Julian: ἐπορεύετο ἐπὶ τὰς τῶν φίλων οἰκίας ἄκλητος, κεκλημένος, διαλλάσσων τοὺς οἰκειοτάτους ἀλλήλοις, "he went to the houses of his friends, whether invited or not, reconciling those most nearly related to one another." Of Aristophanes: δικαίως καὶ ἀδίκως, "justly and unjustly," where the Scholia say, "for *in every way*." Of Virgil: *digna, indigna pati*, "to suffer things, worthy and unworthy;" where Servius says, *it is a proverbial*

expression for all things. Of Terence: justa injusta, "things just or unjust;" where Donatus says, *expressions of this kind are proverbial*—"*fanda nefanda*," right or wrong; "*digna indigna*," worthy or unworthy. Pricæus has collected these examples, and more, all of which do not rest on the same footing as the example in the text. This is the meaning of the apostle: Be instant at ordinary and proper times, and beyond these, whether it be convenient for thyself and thy hearers or not, night and day; Acts xx. 31.—ἔλεγξον, ἐπιτίμησον, *reprove, rebuke*) The want of the conjunction is here appropriate. All these things do no violence to *long-suffering* [ch. iii. 10, ii. 24, 25], but require it.—διδαχῇ, *in doctrine*) ch. ii. 24, note.

3. Ἔσται) *will be*, and now is, ch. iii. 1.—διδασκαλίας, *doctrine*) The concrete follows, *teachers*. He who despises sound doctrine, leaves sound teachers; they seek instructors like themselves.[1]—ἐπιθυμίας) carnal *lusts*, in the indulgence of which they are unwillingly interrupted by true teachers, and the seasoning of which they seek in the sweetness of softer (laxer) doctrine.—ἐπισωρεύσουσι, *they shall heap up*) A weighty compound, denoting abundance. Variety delights those who have itching ears.

4. Τὴν ἀκοήν, *their hearing*) The ear of man does not brook teachers who are opposed to the lusts of the heart.

5. Νῆφε ἐν πᾶσι, *watch in all things*) in all circumstances, so as never to fall asleep. So περὶ πάντα, Tit. ii. 7.—ἔργον, *the work*) 1 Tim. iii. 1.—ποίησον, *do*) The journey to Paul is chiefly included.—εὐαγγελιστοῦ, *of an evangelist*) A magnificent term.—πληροφόρησον, *fulfil*) by resisting those (followers of their own lusts), and coming to me. The same word occurs, ver. 17.

6. Ἐγὼ γὰρ, *for I*) A cause which should influence Timothy to the discharge of his duty,—the departure and final blessedness of Paul. *The end crowns the work.*—ἤδη, *now by this time*) As the time was indicated to Peter, 2 Pet. i. 14, so also to Paul.—σπένδομαι, *I am poured out as a libation* [*I am ready to be offered*]) Phil. ii. 17, note [His converts were the *sacrifice* or offering, he the *minister* officiating; and his blood the *libation* to be poured on the sacrifice].—ἀναλύσεως, *of my departure*) Ibid., ch. i. 23, note.

7. Τὸν ἀγῶνα καλὸν) *that good fight.* Comp. 1 Tim. vi. 12,

[1] "Similes labra lactucas quærunt." Our proverb is, "like teacher, like pupil," or "like priest, like people."—Tr.

note.—τὴν πίστιν, *the faith*) The real thing, twice expressed by metaphor, is now in this the third instance expressed without a figure.—τετήρηκα, *I have kept*) to the end, Rev. ii. 10.

8. Λοιπὸν, *Henceforth*) How delightful is this particle!—the decisive moment. Paul, in accordance with the actual moment of his departure, looks to his three states: 1. the past, *I have fought;* 2. the immediately present, *there is laid up;* 3. the future, *the Lord shall give.*—ἀπόκειται, *there is laid up*) after all hardship and danger have been for ever overcome.—δικαιοσύνης) *of righteousness*, for which I have contended. *The righteous* refers to this.—στέφανος, *a crown*) The *crown* used to be bestowed after wrestling, running, fighting.—ἀποδώσει, *will award*) The word *righteous* accords with this, 2 Thess. i. 6, 7.—ὁ Κύριος, *the Lord*) Christ. Of whom also, ver. 1, 14, 17, 18, 22, speak.—ἐν ἐκείνῃ τῇ ἡμέρᾳ, *in that day*) Whether or not Paul knew of the first resurrection, and claimed any such thing for himself, I do not know. *That day* is the last—the day of the universal judgment. A great part of the glory will then, and not till then, be added to the elect, 2 Cor. v. 10; a passage which ought to be understood universally. There is nothing to prevent the partakers of the first resurrection from receiving a *crown* also at the last day, and from obtaining in that general assembly of all men an entirely new award of praise. The number of the *brethren*, Matt. xxv. 40, will be far less than that of the others who conferred benefits upon them. Therefore the favourable sentence passed upon those 'brethren' is taken for granted as already awarded.[1]—ἐμοὶ, *to me*) Individual application.—πᾶσι, *to all*) This is a great additional source of joy to Paul; it is calculated to sharpen Timothy. Paul had gained many of these.—ἠγαπηκόσι, *who love and have loved*) This has a higher signification in the preterite, than ἀγαπήσας, ver. 10; where see a mournful antithesis. This desire of the appearing of the Lord presupposes in the individuals the whole state of sincere Christianity, especially faith. A Metonymy of the consequent for the antecedent.—ἐπιφάνειαν, His *appearance*) viz. the first and the second.

9. Σπούδασον, *do thy diligence*) This word is repeated, ver. 21. —ἐλθεῖν πρός με, *to come to me*) That which Paul handled hitherto

[1] The 'brethren' are supposed as already having had glory awarded to them, and as sitting beside the Judge as His assessors in judgment.—Ed.

somewhat covertly, he at length, in the epilogue of the epistle, states openly, ver. 21. Timothy was both about to be a comfort to Paul the martyr, and about to be strengthened by him, and afterwards was about to carry on the work of the Gospel, perhaps, for some little time at Rome. He is reported to have become a martyr at Ephesus.

10. [1] Εἰς Θεσσαλονίκην) *The Scholiast M.S. in the Medic. Library,* καὶ ἐκεῖ *(at Thessalonica)* ἱερεὺς εἰδώλων γενόμενος, "*and (Demas) became there (at Thessalonica) an idolatrous priest;*" *of which I have read nowhere else:* Pricæus.—Γαλατίαν, *Galatia*) This reading seems to have crept in here owing to the rhythm it forms to Δαλματίαν. Adequate authorities have Γαλλίαν;[2] and some who retain Γαλατίαν, refer it to Western or European Galatia, *i.e.* Gaul. See Pregizeri Suevia Sacra, page 499, seq. ex P. de Marca.—Τίτος, *Titus*) He therefore departed from Crete, after the affairs of the churches were "set in order" there, Tit. i. 5. These persons had either attended or visited Paul.

11. Λουκᾶς, *Luke*) Luke has not brought down the history of the Acts of the Apostles to this period.—μόνος, *alone*) He is speaking of his companions; for he had many other friends present: ver. 21.—εὔχρηστος, *profitable*) more than formerly, Acts xiii. 13, xv. 38: comp. Philem. 11. Demas apostatizes: Mark recovers himself: but he (viz. Mark), who had gone away in the case of an easier undertaking, ought now to be present in a time of more serious difficulties.

12. Τυχικὸν, *Tychicus*) whom Timothy might set over the Church [in his own absence when going to Paul]; but Paul leaves this to himself [without even suggesting that he should do so]: comp. Tit. iii. 12.

13. Τὸν φαιλόνην, *the cloak*) Some take it for a book-case; but it would not be called a case apart from the books.—ἀπέλιπον, *I left*) The cloak, perhaps, when they first laid violent hands on Paul, might have been taken from him at Rome, if he had brought it with him. Now when Timothy is desired to bring

[1] γὰρ, *for*) Paul is almost left alone.—V. g.

[2] Hence the margin of the 2d Ed. raises the reading Γαλλίαν, formerly marked ε, to γ, and the Germ. Vers. has entirely adopted it.—E. B.

AD(Λ)G*fg* Vulg., Iren., and Rec. Text, read Γαλατίαν. C is the only very old MS. which supports Γαλλίαν: so Epiphanius and Jerome.—Ed.

it, personal security is not obscurely promised to him.—παρὰ Κάρπῳ, *with Carpus*) The man must have been very faithful, to whom the apostle would entrust this most precious deposit.

14. Ἐνεδείξατο, *exhibited towards* or *occasioned* me [did me]) at Ephesus, or even at Rome.—ἀποδώῃ, *reward*) The apostle knew that he would not be unavenged; he therefore [does not hereby indulge in revenge, but] expresses his acquiescence in the judgment of the Lord.—λίαν, *greatly*) Therefore he will not discontinue.—ἡμετέροις, *our*) Believers have a common cause and interest: and Timothy already at that time was the companion of Paul. This adversary was there, where Timothy was, and where Paul had been, viz. at Ephesus, and Timothy *must* therefore *be on his guard* against him.

16. Πρώτῃ, *in the first*) (*defence*). It was now therefore the second; and at it he wishes Timothy to be present with him, and is confident that the Lord will stand by him, that he may overcome.—συμπαρεγένετο) The σὺν indicates that they were in no great danger.—[1]ἐγκατέλιπον, *forsook*) from fear.—μὴ αὐτοῖς λογισθείη, *may it not be laid to their charge*) The greatness of the sin is hereby implied, as well as the wish of Paul: the αὐτοῖς, *to them* (to *their* charge), as being put before the verb, intimates, that it will be *laid to the charge* of those who had deterred the godly from standing by him.[2]

17. Ὁ δὲ Κύριος, *but the Lord*) the more on this account.—παρέστη, *stood by me*) This is more than παραγίνεσθαι, *to be present.*—ἐνεδυνάμωσε, *strengthened me*) The opposite is, *forsook.*—ἵνα δι' ἐμοῦ, *that by me*) One single occasion is often of the greatest moment.—πάντα τὰ ἔθνη, *all the Gentiles*) of whom Rome was the capital.—ἐῤῥύσθην ἐκ στόματος λέοντος, *I was delivered out of the mouth of the lion*) Ps. xxii. 22, σῶσόν με ἐκ στόματος λέοντος. We may suppose that Paul had seen a vision under the form of a lion. The lion signifies either Nero, or some one who threatened danger. It is at all events a figurative expression; for he would have said, *from the mouth of the lions*, if he intended

[1] Πάντες, *all*) Lamentable to hear.—V. g.

[2] That is to say, the αὐτοῖς is emphatic, being put first, "May it not be laid to *their* charge," to the charge of the godly who were intimidated: implying, that will be sure to be laid to the charge of those who intimidated them.—Ed.

beasts without a figure. *I was delivered*, he says, not *He delivered me*, because, *that the Lord had done it*, was not outwardly apparent.

18. Καὶ, *and*) Hope draws its conclusions from the past to the future.—ῥύσεταί με, *shall deliver me*) Paul understands (views) all things on the side of salvation. Does he live? He has been delivered. Shall he be beheaded? He will be delivered; the Lord being his deliverer.—ἔργου πονηροῦ) The antithesis is αὐτοῦ, *His*.—καὶ, *and*) A sweet conjunction. He is the Lord, and the Deliverer, 1 Thess. i. 10; and Saviour, Phil. iii. 20. He takes away evil, He confers good things.—σώσει, *will preserve*) This word was in Paul's mind from the Psalm quoted above.—βασιλείαν, *kingdom*) better than that of Nero.—ᾧ ἡ δόξα, *to whom be the glory*) The very hope produces a doxology: how much greater will be the doxology, which the actual enjoyment will produce!

20. Ἔραστος — Τρόφιμον, *Erastus — Trophimus*) The reason why these do not send salutations, is by implication indicated.—ἔμεινεν, *remained*) while I was prosecuting my journey. The second imprisonment of Paul was not long; for he wrote these things a short time after his journey, a little before his death.—ἐν Κορίνθῳ, *at Corinth*) his native country, Rom. xvi. 23.—[1] ἐν Μιλήτῳ, *at Miletus*) Miletus was near Ephesus. Whether Timothy knew of the sickness of Trophimus or was ignorant of it, still Paul might have mentioned it. And perhaps Trophimus accompanied Timothy afterwards to Rome. The Scholiast on this passage in Pricæus says: "Trophimus, Aristarchus, and Pudens, after they had suffered severely with the apostle in the persecutions, were at last beheaded along with him."

21. Πρὸ χειμῶνος, *before winter*) In former times, during the actual winter, there was almost no sailing; and the martyrdom of Paul was at hand.—ἐλθεῖν, *to come*) He is invited by the mention of *Eubulus*, etc., who were with Paul, and were notwithstanding alive [therefore Timothy need not be afraid of his life in coming].—καὶ Λίνος, *and Linus*) He is put third in order; he was not yet a bishop.

22. Μετὰ ὑμῶν) *with you*, ver. 19.

[1] Ἀπέλιπον, *I left*) Therefore Paul had returned from Asia to Rome not very long before.—V. g.

ON THE

EPISTLE TO TITUS.

CHAPTER I.

1–3. Παυλος, *Paul*) A title suitable to the character of Paul, and to the office of Titus.—κατὰ, *according to*) Comp. κατὰ, ver. 4, 9; 2 Tim. i. 1, note. It is the duty of an apostle to propagate the faith, Rom. i. 5.—πίστιν, *faith*) *faith—hope* are the sum of Christianity; and these things Titus ought to regard in all his teaching, and avoid everything else; comp. 1 Tim. i. 5, iii. 15, 16, iv. 1, 3, 10.—ἐκλεκτῶν Θεοῦ, *the elect of God*) for whose sake we ought to do and endure all things, 2 Tim. ii. 10. *The elect* were from among Jews and Gentiles; and their faith was *common*, ver. 4; 2 Pet. i. 1: of the former was Paul; of the latter, Titus.

2. Ἐλπίδι ζωῆς αἰωνίου, *in the hope of eternal life*) ch. iii. 7. *Hope* has reference to *the promise.*—ἣν, *which*) *life.*—ἀψευδὴς, *who cannot lie*) The foundation of our confidence.—πρὸ χρόνων αἰωνίων, *before eternal ages, before the world began*) *The promise* of eternal life is already contained in the appellation, *the God of Abraham*, etc. [Luke xx. 37]. There is here implied an explicit promise to men. See Gen. iii., etc. The χρόνοι αἰώνιοι *followed* the creation and the fall.

3. Καιροῖς) χρόνοι were longer than these.

4. Κοινὴν, *common*) Otherwise Titus, who was born of Gentile parents, would fall short of i[t]

5. Τούτου χάριν, *for this cause*) The divisions of the epistle are four.

I. The Inscription, i. 1, 2.

II. The Instructions given to Titus, to this effect:
1) Ordain good presbyters, 5, 6.
2) Such are needful among the wicked Cretans, 10, 11.
3) Rebuke them sharply and admonish them, 13, 14.
4) Teach old men and women, and young men, showing thyself an example of good works, ch. ii. 1, 2; and also teach servants, ver. 9, 10; where an excellent motive from the very marrow of the Gospel is introduced, 11–14, 15.
5) Admonish them to obey magistrates, and to show gentleness to all men; wherein the same motive is repeated, iii. 1–7.
6) Good works should be performed, foolish questions avoided; one that is a heretic should without hesitation be left to himself, 8–11.

III. An Invitation to Titus to come to Nicopolis; and an admonition to attend to some necessary directions, 12, 13.

IV. Conclusion, 15.

[1]—τὰ λείποντα, *the things that are wanting*) the things which I could not accomplish when I was there, in consequence of the shortness of my time.—ἐπιδιορθώσῃ) Paul διορθώσατο (set in order), Titus ἐπιδιορθοῦται (*completes* the setting in order).—ὡς, *as*) Paul had stated the qualifications which the presbyters ought to have; he now repeats them.

6. Πιστὰ, *faithful*) For he who could not bring his children to the faith, how shall he bring others?—ἀσωτίας, *of luxury, of riot*) which would be wrongfully supported at the expense of the church.

[1] Ἐν Κρήτῃ, *in Crete*) which is now called Candia, a populous island.—V. g.

7. Ὡς Θεοῦ οἰκονόμον, *as the steward of God*) The greater that the Master is, the greater virtues should be in His servant. Paul calls the ministers of the Gospel the *stewards of God*, 1 Cor. iv. 1, note. The power, therefore, of a bishop is indeed circumscribed, but he has still some authority. He is a *steward*, and the *steward of God;* but a steward has at least some authority and power, something is entrusted to his fidelity and skill; he does not merely use the power of locomotion, he is not an instrument or a machine: the steward of God is not the slave of men, not a drudge or a sutler; only let him be a true steward. This remark needs to be made in opposition to the false politicians, who desire that the ministers of Christ, and the princes, whose name they abuse, and believers and all things, should belong, not to God, not to believers, but to themselves.—μὴ αὐθάδη, *not harsh* or *self-willed*) The antithesis is in ver. 8, *a lover of hospitality;* for αὐθάδης, a man *harsh, inflexible*, neglects humble guests, as Nabal did, 1 Sam. xxv.; he cares for himself alone, and whatever is connected with himself: others also he bids to keep their own affairs and anxieties to themselves. —μὴ ὀργίλον, *not soon angry*) The antithesis is *a lover of good.*—μὴ πάροινον, *not given to wine*) The antithesis is *sober.*—μὴ πλήκτην, *no striker*) The antithesis is *just*, who decides by reason and equity, not by violence.—μὴ αἰσχροκερδῆ, *not covetous of filthy lucre*) Base gain (filthy lucre) might be acquired in a matter honourable in itself, as in the work-shop, in bargains and merchandise, in the office of a bishop; ver. 11; 1 Tim. vi. 5; 2 Cor. xi. 12, 20; Phil. iii. 19; 1 Pet. v. 2; 2 Pet. ii. 3. The antithesis is ὅσιον, *holy.*

8. Ἐγκρατῆ, *temperate*) Ἐγκρατὴς and ἀκρατὴς are sometimes taken in a wider sense; comp. Matt. xxiii. 25 (ἀκρασίας, *excess*), note. The opposite, ἀκρατὴς, is clear, so that it was not necessary to express it; and ἀκρασία, so far as it is opposed to τῇ παροινίᾳ, would not come so much under the eye of Titus.

9. Ἀντεχόμενον) one *who will hold fast*, defend, zealously urge. By this word the LXX. mostly translate the Hebrew verb תמך. —κατὰ) ὁ κατὰ τὴν διδαχὴν λόγος [Engl. Vers. *the word as he has been taught*], *the word appertaining to doctrine.*—πιστὸς, *firm, sure* [lit. to be relied on], from which *exhortation* and power to *convict* (παρακαλεῖν, ἐλέγχειν) receive their strength.—καὶ—καὶ) *both—and.*

10. Ματαιολόγοι καὶ φρεναπάται, *vain-talkers and deceivers*) Two nouns, of which the epithet is ἀνυπότακτοι, *unruly*. As to who are *vain-talkers*, see 1 Tim. i. 6, 7. φρεναπάται, *those who deceive* men's *minds*: ἀνυπότακτοι, *unruly*; like horses, that hold the bit with their teeth, they are unwilling to submit to the obedience of the faith.

11. Ἐπιστομίζειν) *to stop the mouth*; to reduce to silence by the power of the Spirit, as the *unruly* deserve.—ὅλους οἴκους, *whole houses*) A great loss to Paul. [*But in the present day what takes place as regards whole streets? What is done regarding country hamlets and cities?*—V. g.]—ἀνατρέπουσι, *they subvert*) *as deceivers*.—διδάσκοντες ἃ μὴ δεῖ, *teaching things which they ought not*) as *vain-talkers*.—αἰσχροῦ κέρδους χάριν, *for the sake of filthy lucre*) Construed with, *they subvert*. Baseness is seen most of all in (*vile*) *contemptible* gain; Ez. xiii. 19. [1 Tim. vi. 5.]

12. Εἶπέ τις, *one said*) Those who are too much devoted to the study of profane writers ought not to applaud themselves because Paul quotes from Menander, Aratus, Epimenides; for he does not even mention their names: Acts xvii. 28; 1 Cor. xv. 33.—ἐξ αὐτῶν ἴδιος αὐτῶν, *of their own*) in origin and condition. That circumstance increases the authority of the witness. Testimonies of the wickedness of the Cilicians were also brought forward, but by others [not by one of themselves, as in the case of the Cretans]; therefore Paul, a Cilician, might quote this without reproach.—προφήτης, *a prophet*) Epimenides, according to the statement of Diogenes Laertius, uttered many predictions; and he acted in the character of a *prophet* when he spoke these things which Paul quotes.—ἀεί, *always*) Every natural man is at times guilty of lying, but *always* is a more heinous matter.—ψεῦσται, *liars*) unlike God, ver. 2; liars also in their doctrine concerning God, since they love *fables*, ver. 14. The Cretans had the sepulchre of Jupiter; therefore they were called *liars* by the poets.—κακὰ θηρία, *evil beasts*) Crete was considered a χώρα ἄθηρος, *a country without wild beasts*; whether that be true or false, Al. Morus considers Epimenides (in this line of his) drew the point of his pleasantry from the fact.—γαστέρες ἀργαί) Pasor is of opinion that ἀργὸς is here used by Aphæresis for μάργος, *voracious*; comp. ch. ii. 2–6. But the

common idea is satisfactory: bellies are *slow* which are useful to nobody.

13. Ἀληθὴς, *true*) Although it comes from a Cretan.—ἔλεγχε, *rebuke*) The chief part of the *rebuke* follows.

14. Μύθοις, *fables*) The antithesis is *truth*.

15. Πάντα μὲν, *all things indeed*) The defenders of fables and of the commandments of men used this pretext, which Paul sweeps away.—τοῖς καθαροῖς, *to the pure*) Supply, *and to the faithful*, taken from the antithesis (unto the *unbelieving*); 1 Tim. iv. 3; Acts xv. 9; Rom. xiv. 23. All outward things are pure to those who are pure within.—μεμιασμένοις, *to them that are defiled*) This is discussed presently.—ἀπίστοις, *to the unbelieving*) This is discussed in ver. 16.—οὐδὲν) *nothing*, either within, or consequently without.—νοῦς, their *intelligence, mind*) Rom. xiv. 5.—συνείδησις, *conscience*) concerning things which are to be done, or that have been done; 1 Cor. viii. 7.

16. Θεὸν, *God*) Whom to know is the highest wisdom.—ὁμολογοῦσι εἰδέναι) *profess*, and by profession claim to themselves *knowledge*; 1 Tim. vi. 20.—ἀρνοῦνται) *deny* God.—βδελυκτοὶ) *abominable*. This agrees with the LXX., Prov. xvii. 15: ἀκαθάρτος καὶ βδελυκτός, *unclean and abominable*.—ἀδόκιμοι) This may here be taken actively for those who are not fit for anything, because they cannot approve what is good either in themselves or in others.

CHAPTER II.

1. Λάλει, *speak*) with unrestrained lips; carefully, vigorously, freely.

2. Πρεσβύτας, *aged men*) Supply *exhort* from ver. 6.—νηφαλίους, *watchful*) in feeling.—σεμνούς, *grave*) in actions.—σώφρονας, *sober*) in their mode of living.—τῇ ὑπομονῇ, *in patience*) A virtue chiefly becoming old men.

3. Ἐν καταστήματι [1]ἱεροπρεπεῖ) ἱεροπρεπὴς, observant of sacred

[1] The larger Ed. had preferred the plural ἱεροπρεπεῖς, but the marg. of

decorum.—κατάστημα, *behaviour, dress* ['habitus' *exterior*], is used here of the ornament of the virtues, which are presently enumerated.—κατάστημα is used in a large sense, as we find in the Greek Lexicon formerly printed at Basle in fol.— δεδουλωμένας, *enslaved, under slavery to*) It is indeed slavery not to overcome the appetite; 2 Pet. ii. 19.—καλοδιδασκάλους) *teachers of good things*, as follows.

4. Σωφρονίζωσι τὰς νέας, *that they may teach the young women to be sober*) Titus is enjoined to treat the Cretan women with somewhat greater severity than Timothy was to treat the women of Ephesus, 1 Tim. v. 2. He himself was to admonish the latter; Titus is to admonish the former, by means of the women who were more advanced in age.

[1]7. Περὶ πάντα) *in all things.*—σεαυτὸν, *thyself*) Even thou, Titus, though *rather young* thyself.—ἐν τῇ διδασκαλίᾳ, *in doctrine*) Public doctrine or teaching is intended, to which λόγος, *the word*, in daily practice is presently opposed. In the case of the former, ἀφθορία and σεμνότης are required, to which the epithets ὑγιῆ and ἀκατάγνωστον correspond in the case of the latter, so that the subject-matter and the form may be rightly framed in the case of both.—ἀφθορίαν) viz. παρεχόμενος: here we must not repeat σεαυτόν.

8. Ἐντραπῇ, *may be confounded*) The great force of truth and innocence.

9. Δούλους, *servants*) namely, *exhort*, ver. 6.

10. Ἀγαθὴν, *good*) in things not evil.—κοσμῶσιν, *may adorn*) The lower the condition of servants, the more beautifully is their piety described. [*Even such as they should not cast themselves away, as if it were of no importance what sort of persons they were.* —V. g.]

11. Ἐπεφάνη γὰρ ἡ χάρις, *for the grace has appeared*) There is a double *appearance*, viz. that of *grace* and that of *glory*, ver. 13.—σωτήριος, *that bringeth salvation*) as the very name, *Jesus*, indicates [comp. ver. 10].—πᾶσιν, *to all*) [*of whom so many*

the 2d Ed. refers ἱεροπρεπεῖ to the more certain readings, which the Germ. Vers., corresponding to the Gnomon, imitates.—E. B.

AD(Λ)GH Rec. Text read ἱεροπρεπεῖς. But C*fg* Vulg. read ἱεροπρεπεῖ. —Ed.

[1] οἰκουρούς) ver. 5, properly, those who keep the house, Prov. vii. 11.—V. g.

different classes are mentioned, ver. 2–9.—V. g.] even to servants, even to the Gentiles; comp. ch. iii. 2.

12. Τὴν ἀσέβειαν, *ungodliness*) In antithesis to εὐσεβῶς, *godly*.—τὰς κοσμικὰς, *worldly*) which prevent men from living *soberly and righteously*.—σωφρόνως καὶ δικαίως καὶ εὐσεβῶς, *soberly and righteously and godly*) The three cardinal virtues, from which, either single or united, all the others spring.

13. Προσδεχόμενοι, *looking for*) with joy.—ἐλπίδα—Θεοῦ, *hope—of God*) This may be referred to Christ.[1]—σωτῆρος, *Saviour*) ch. iii. 4, 6, where the mention of the Father and of the Son is made in very close connection, as here, ch. ii. 11, 13. [Hope *corresponds to the name of Saviour*; the appearance of the glory, *to that of God*.—V. g.]

14. Ἵνα λυτρώσηται, *that He might redeem*) An allusion to redemption from *slavery*.[2]—λαὸν περιούσιον, *a peculiar people*) The adjective would be translated into Latin by *superfactum*. Columella writes, *villica debet separare, quæ consumenda sunt, et quæ superfieri possunt, custodire*, "a farmer's wife should separate what is to be consumed, and keep what may be left over and above." Comp. περιποίησις, 1 Pet. ii. 9, note. [The περὶ in composition often expresses something *remaining over and above*. So περιποίησις, in Peter, something which God *reserves to Himself* out of all. And περιούσιος, a people *peculiarly God's own above* all nations, Ex. xix. 5, 6; LXX.]

15. Μηδεὶς, *let no one*) 1 Tim. iv. 12, note.—περιφρονείτω, *despise*) The minister of the Divine word, defenceless, unwarlike, is certainly despised by those who do not submit themselves to the word of God, but think that it is only political defences that are of any avail. But perverse hearers much more despise him who teaches somewhat slowly: they ought to be made to feel ἐπιταγὴν, *i.e. what is inculcated*, as coming from authority; not to draw it to themselves [to wrest the authority from the minister and draw it to themselves].

[1] See my note on 1 Tim. v. 21. This *must* refer to Christ; for ἐπιφάνεια is never applied to God the Father, but always to the Son. And when two compatible attributives joined by a copula are thus preceded by but one article, they must refer to the one and the same person: of Him who is at once the great God and our Saviour: τοῦ, viz. ὄντος μεγ. Θεοῦ καὶ σωτ.—ED.

[2] He had been speaking of *slaves* or *servants*, ver. 9.—ED.

CHAPTER III.

1. Ἀρχαῖς καὶ ἐξουσίαις, *to principalities and powers*) Crete was a Roman province.—ὑποτάσσεσθαι, πειθαρχεῖν, *to be subject, to obey*) The words, ἀνόητοι, *foolish* (comp. Ps. xxxii. 9), ἀπειθεῖς, *disobedient*, ver. 3, are opposed to them.

2. Ἀμάχους, *no brawlers*) Such as do not attack.—ἐπιεικεῖς, *gentle*) Such as yield to any one attacking them.—πάντας, *all*) Crete was an island much frequented by men engaged in mercantile transactions); and they were generally such as are described, ver. 3.

3. Γὰρ, *for*) As God has treated us, so we ought to treat our neighbour.—καὶ ἡμεῖς, *we also*) Eph. ii. 3.—ἀνόητοι, *foolish*) We have not come to the knowledge of God of our own accord (of ourselves). [*This is the very exact image of human life without grace. Grace, and grace alone, is the remedy even for foolishness. Some, which may appear wonderful, though they excel in some things by singular skill and sagacity, yet in other things, when godliness or even mere natural equity is the point at issue, make the most wretched blunders, and permit themselves to be imposed upon, and their authority to be basely exercised.*—V. g.]—ἀπειθεῖς, *disobedient*) We did not obey God when revealing Himself.—ἡδοναῖς, *pleasures*) which consist even in evil speaking, not merely in the taste of the tongue (*i.e.* the pleasures of the palate).—ποικίλαις, *various, divers*) 2 Tim. iii. 6. A remarkable epithet. Variety delights.

4. Ἡ χρηστότης καὶ φιλανθρωπία, *kindness and love to men*) Human vices of a quite contrary character are enumerated, ver. 3.—σωτῆρος, *our Saviour*) The conjugate, ἔσωσεν, *He saved*, occurs ver. 5.

5. Οὐκ ἐξ ἔργων, *not of* [by] *works*) The negative belongs to the whole sentence: we had not been in a state of righteousness; we had not done works in righteousness; we had no works by which we could be saved. So Moses to Israel, Deut. ix. 5.—

διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος Ἁγίου, *by the washing of regeneration and renewing of the Holy Ghost*) The *renewing* is immediately construed with *by;* for as *washing* and *regeneration*, so *renewing* and *He shed on us*, are closely connected. Two things are mentioned: *the washing of regeneration*, which is a periphrasis for baptism into Christ; and *the renewing of the Holy Spirit*. Comp. Heb. ii. 4, note. For in both places the benefits are praised, which have come to us by Christ and by the Holy Spirit. So it is called the work of divine grace, not only in respect of individuals, but in respect of the very abundant economy of the New Testament. This *regeneration and renewing* takes away all the death and the old state, under which we so wretchedly lay, and which is described, ver. 3: 2 Cor. v. 17.

6. Οὗ) Πνεύματος Ἁγίου.—διὰ, *through*) This depends on *He saved*, etc., ver. 5; as the conjugates *saved* and *Saviour* prove. [*Through Jesus our Saviour* is not to be connected, as in Engl. Vers., with *He shed on us.*]

7. Ἵνα, *that*) This depends on *He saved.*—δικαιωθέντες, *being justified*) For formerly we were without *righteousness*, ver. 5.—ἐκείνου, *His*) God's, ver. 4, 5. ἐκεῖνος, *He*, or *that person*, points often to something remote. That which is more remote (as expressed by ἐκεῖνος) is estimated from the position of the words, not exactly from the thought itself. The *grace of God* is an ordinary phrase; and it is of that grace that the *kindness and love to men* have appeared, to which all things are here attributed. God is supremely good, we are exceedingly evil.—χάριτι, *by grace*) An antithesis to *works.*—κατ' ἐλπίδα, *according to the hope*) which we did not formerly possess. [*This hope truly softens the mind*, 1 Pet. iii. 9.—V. g.]—ζωῆς, *of life*) Construed with *heirs*.

8. Πιστὸς, *faithful*) The reference is to what goes before.—περὶ τούτων, *concerning these things*) not concerning things frivolous: 1 Tim. i. 7, at the end.—φροντίζωσι, *that they be careful*) no longer *foolish*, ver. 3. [*Diligence is necessary.*—V. g.] —καλὰ, *good*) entirely and substantially so. The antithesis is, *vain*, in the next verse.—ὠφέλιμα, *profitable*) The antithesis is, *unprofitable*, ibid.

[1] Ἔσωσεν ἡμᾶς, *He saved us*) Christianity itself, as opposed to former misery (ver. 3), brings a most real and present salvation.—V. g.

10. Αἱρετικὸν, *a heretic*) one following, according to his own will, the things which are found fault with at ver. 9.—παραιτοῦ, *reject*) cease to admonish him, for of what advantage is it? We should be labouring in vain.[1] Matt. vii. 6.

11. Ἐξέστραπται) It is thus the LXX. translate the Hebrew הפך, Deut. xxxii. 20.—ἁμαρτάνει, *sins*) Whatever he does and thinks, he is wrong.—ὢν αὐτοκατάκριτος) κρίσις ἑαυτοῦ, *his own judgment*, accompanies *sin* (ἁμαρτίαν), and κατάκρισις, *condemnation*, follows close after; Rom. xiv. 22, 23.

12. Ἀρτεμᾶν ἢ Τυχικὸν, *Artemas or Tychicus*) into whose hands Titus might deliver the lamp of the Gospel.—ἐλθεῖν πρός με, *to come to me*) when affairs in Crete shall have been more fully set in order.—ἐκεῖ, *there*) He does not say *here*. Paul was not yet at Nicopolis.

13. Ἵνα μηδὲν, *that nothing*) Titus therefore had the means. They did not go empty.

14. Μανθανέτωσαν, *let them learn*) by thy admonition and example.—καὶ οἱ ἡμέτεροι, *ours also*) not only we, but also ours, whom we have gained at Crete. These seem not to have given sufficient assistance to Zenas and Apollos, when they ought to have done so. [*It is not proper that some should ever and anon devolve the business in hand from themselves upon others.*—V. g.] Zenas and Apollos were already in Crete with Titus; for this is the reason why he distinguishes them from Artemas and Tychicus, who were not until afterwards to be sent.—εἰς τὰς ἀναγκείας χρείας, *for necessary uses*) even as spiritual *necessity* [*i.e.* the *tie* which *necessarily* binds saints to help one another] requires; so χρεία, Acts vi. 3. *Spiritual necessity* ['necessitudo,' tie of necessary obligation or relationship] lays the foundation of obligations, so that one cannot withdraw from another [so as not to help him].

[1] The proverb is, *we should be washing a brick.*

ON THE

EPISTLE TO PHILEMON.

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1. Παῦλος, *Paul*) A familiar and exceedingly courteous (ἀστεῖος, *urbane*) epistle, concerning a private affair, is inserted among the books of the New Testament, intended to afford a specimen of the highest wisdom, as to the manner in which Christians should manage civil (social) affairs on more exalted principles. Frankius says: *The single epistle to Philemon very far surpasses all the wisdom of the world.* Præf. N. T. Gr., p. 26, 27.—δέσμιος, *a prisoner*) and therefore one to whom why should Philemon refuse his request? ver. 9.—Τιμόθεος, *Timothy*) This epistle (ver. 22) was written before the second Epistle to Timothy.

2. Ἀπφίᾳ, *to Apphia*) the wife of Philemon, who had something to do with the business of Onesimus.—οἴκόν σου, *thy house*) viz. Philemon's.

5. Ἀκούων, *hearing*) Paul had gained over Philemon, ver. 19, and here he praises his consistent character. From Onesimus himself he might hear of his love and faith.—ἀγάπην—πίστιν—πρὸς—Ἰησοῦν καὶ εἰς—ἁγίους, *love—faith—to—Jesus and unto—saints*) So Eph. i. 15: but in this passage there is a Chiasmus in regard to Philemon. The first is connected with the fourth, the second with the third; but *love* is put in the first place, because

it is to a specimen of *love* that he is exhorting Philemon, to whom the order of faith and love had been long known. Paul gives thanks to God for this blessed state of Philemon.

6. Ὅπως, *that*) This depends on *thou hast*, ver. 5.—ἡ κοινωνία τῆς πίστεώς σου, *the communion* [*the communication*] *of thy faith*) *i.e.* thy faith, which thou hast in common with us and exercisest.—ἐνεργὴς γένηται, *may become effectual*) Paul speaks at first indefinitely.—ἐν ἐπιγνώσει παντὸς ἀγαθοῦ, *in* [*by*] *the acknowledging of every good thing*) *Every good thing* is all the riches which JESUS procured for us by His poverty, when he lived as a *poor man* upon the earth. He briefly intimates to his friend what he lays down more expressly in 2 Cor. viii. 9, where there is also, *ye know*. JESUS ought in turn to enjoy (in *His own people*) those benefits which He has conferred upon us. An elegant circle. ἀγαθὸν, *good* or *benefit*, occurs presently afterwards, ver. 14.—εἰς, *into*) Construed with *may become*. The good shown to us ought to redound unto Christ.

7. Χαρὰν—καὶ παράκλησιν, *joy—and consolation*) These words are usually put together [a customary Syntheton]: 2 Cor. vii. 4, and *I rejoice*, says he, for *thanksgiving*, 1 Cor. xvi. 17, note. [Paul, in respect of God, *returns thanks*, when he might have said, *I rejoice:* but when he writes to men, instead of, *I return thanks*, he says, *I rejoice.*]—τῶν ἁγίων, *of the saints*) The house of Philemon was open to them, ver. 2.

8. Διὸ, *wherefore*) *I exhort* depends on this particle.—ἐπιτάσσειν, *to command*) Implying great authority, of which the foundation is the obligation of Philemon, ver. 19, requiring *obedience*, ver. 21.

9. Ἀγάπην, *love*) Mine to thee, thine to Onesimus. Philemon's love to Paul was previously mentioned. Paul asks lovingly one who loves him.—μᾶλλον, *rather*) He does not say, if you refuse *you will incur my indignation and that of Peter*, according to the style of the Roman court, a style which is by no means apostolical.—παρακαλῶ, *I beseech*).

There are three divisions of the epistle:

I. THE INSCRIPTION, 1–3.

II. Having mentioned the flourishing condition of Philemon

in spiritual things, ver. 4, etc., He BEGS him to receive Onesimus, a runaway slave, 12–17.

And desires him to provide a lodging for himself, 22.

III. CONCLUSION, 23–25.

—τοιοῦτος, *such*) He lays down three arguments why he would rather affectionately exhort and ask him, than issue a command: his own (Paul's) natural disposition, long ago well known to Philemon, his old age, and his imprisonment. Old age renders men mild: comp. Luke v. 39: but even before old age, Paul was still Paul; he formerly depended on the kindness of others, and now, in no respect happier abroad, he still depends upon it. The graceful courtesy in this epistle is mixed with gravity.

10. Παραλαλῶ, *I beseech*) This word is repeated with great force, as if after a parenthesis.—περὶ τοῦ ἐμοῦ τέκνου, *concerning my son*) Besides other things, he puts first a favourable description of the person, having suspended the sense till he mentions the hated (offensive) name of *Onesimus*. And the whole epistle savours of the recent joy for Onesimus, who had been gained as a convert, and from whom it seems he concealed the circumstance that he was writing so kindly about him.—ἐγέννησα, *I have begotten*) He was the son of Paul's old age.—Ὀνήσιμον, *Onesimus*) He alludes pleasantly to this name in the following verse.

11. Ἄχρηστον, *unprofitable*) A Litotes [see Append.] for he was guilty of injury. In like manner there is a mild expression in the use of the word, *was separated* [*departed*], ver. 15; likewise ver. 18, *but if—he oweth.*—σοὶ καὶ ἐμοί, *to thee and me*) He courteously puts Philemon before himself. He treats of himself, ver. 13, 14; of him, ver. 15, 16. Chiasmus [see Append.]—εὔχρηστον, *truly profitable*) The allusion is to the name of Onesimus; so ὀναίμην, ver. 20. Not even does a servant do his duty without godliness. With godliness any man is profitable.—ἀνέπεμψα, *I have sent back*) Onesimus even before he had attained true profitableness, had however thought well of Paul, and fled to him on the occasion of his own crime.

12. Τὰ ἐμὰ σπλάγχνα, *my bowels*) An example στοργῆς, of

spiritual *affection*, ver. 17.—προσλαβοῦ, *receive*) A mild word, occurring again in the same verse (17).

13. Ὅν, *whom*) He shows that Onesimus was now worthy to be trusted.—ὑπὲρ σοῦ, *for thee*) on thy account [in thy stead].

14. Ὡς, *as it were*) A mitigating particle; for although Philemon had not been compelled, yet his willingness would not have so much appeared [had Paul kept Onesimus without formally asking Philemon's leave].—ἀνάγκην, *necessity*) for Philemon could not have resisted.

15. Τάχα, *perhaps*) The apostle speaks thus after the manner of men, as 1 Cor. i. 16. *Because the judgments of God are concealed;* see Hieron. on this passage.—ἐχωρίσθη, *departed*) [was separated]. A mild expression.—αἰώνιον, *for ever*) in this life, Ex. xxi. 6, and in heaven. A very elegant amphibology, quite true in both cases. The whole time of the absence of Onesimus was but a short *hour* compared with that lengthened duration. —ἀπέχῃς) *thou shouldst have him for thyself.*

16. Οὐκέτι ὡς δοῦλον, *no longer as a servant*) He had been a servant.—ὑπὲρ δοῦλου, *above a servant*) This is equivalent to an epithet. *But* is connected with *a brother: above a servant* from whom thou art about to derive greater benefit than from a servant. Ὑπέρδουλος is a compound word according to Apollonius, l. 4, de Syntaxi, c. 3; but what it means, or whether it has any relation to the matter before us, I do not know.—ἀδελφὸν, *brother*) He does not add ὡς, *as* [which he had used before *servant*]. He evidently recommends him for a (true) brother.—ἀγαπητὸν, *beloved*) Love is borne to a brother and a friend, not to a servant.—μάλιστα ἐμοὶ) *especially to me*, before all others, who are however not excluded.—σοὶ) *to thee*, even before me: *to me and thee* are construed with *a brother beloved.* In the flesh he is ὑπὲρ δοῦλον, *above a servant*, a freedman (comp. ὑπὲρ, ver. 21); in the Lord, a brother.

17. Ἔχεις) *thou hast*, without a figure [but Engl. Vers., *If thou count*]; for *receive* comes in after it.—κοινωνὸν, *a partner*) that what is thine may be mine, and mine thine.

18. Εἰ δέ τι, *but if anything*) A gentle expression. Onesimus had confessed to Paul what he had done.—ἢ ὀφείλει, *or owes*) A milder synonym is put after the verb *wronged.*—ἐλλόγει) Hesychius, ἐλλόγει, *i.e.* καταλόγησαι. Consider me the debtor.

19. Ἐγὼ Παῦλος, *I Paul*) It was his handwriting.—ἐγὼ ἀποτίσω, *I will repay*) as a parent is wont to pay the debt of his son. The prisoner writes in good earnest, and with confidence that he would not want the power [of fulfilling his engagement]. But yet he promises conditionally, viz. if Philemon would exact it, ver. 21.—σεαυτὸν, *thyself*) It cannot be told how great is the obligation which is owed to those who have won souls. External property is due for spiritual benefits, but not by political obligation.—προσοφείλεις, *thou even owest*) This refers to *owes*, ver. 18. It is not only fitting that the pardon of Onesimus be granted to me, but thou *even owest* me thyself.

20. Ἐγὼ, *I*) Thou shouldst have had profit from Onesimus, I should now have it from thee.—ὀναίμην, *let me profit*) An allusion to the name of Onesimus.—ἀνάπαυσον, *refresh*) by receiving Onesimus.

21. Ποιήσεις, *thou wilt do*) towards Onesimus.

22. Ξενίαν, *a lodging*) where others may come to visit me. See the power of hope. Paul, a prisoner, makes this arrangement (appointment) at so great a distance.

23. Συναιχμάλωτος, *my fellow-prisoner*) On this very account Epaphras is placed before the others.

24. Λουκᾶς, *Luke*) He, who was most closely connected with Paul, is named after the others. There is a note in two Greek copies, in the possession of Mill and Kuster, intimating, that the blessed Onesimus died a martyr at Rome, having suffered the punishment of breaking the legs.

ON THE

EPISTLE TO THE HEBREWS.

MANY anonymous writers, though unknown, endeavour to be useful to their readers; but the writer of this Divine Epistle shows, that he was known to those to whom he writes: xiii. 19. And the Apostle *Paul* is said to be the writer of the epistle, with the general consent of antiquity. Above all, Peter, writing to the elect strangers scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia, praises the letters of Paul, which he wrote to them also. But the other epistles of Paul were sent to Gentile converts; this one alone to the *Hebrews*, although he himself does not call them *Hebrews;* and in the title, no doubt old, but not prefixed by the hand of Paul, they are with less propriety called *Hebrews*, instead of *Judaico-Hellenistic Christians*, to whom we have observed below that he wrote, ch. vi. 10. Moreover the method and style of Paul may be easily recognised: for he puts the proposition and division before the discussion, ch. ii. 17. He distinctly and separately subjoins the practical to the doctrinal part: he puts the practical part at greater length at the end of the epistle. He quotes the same words of the Old Testament which he does elsewhere, ch. ii. 8, x. 30, 38; also, i. 6: he uses the same ideas and expressions. See note on ch. i. 3, 6; ii. 2, 5, 8, 9, 10, 14, 15; iii. 1, 6, 12, 16; iv. 9, 16; v. 6, 11, etc.; vi. 1, 9, 10, 11, 12; vii. 2,

5, 18, 19, 22, 25, 26, 28; viii. 1, 6, 11, 13; ix. 1, 10, 11, 15, 28; x. 5, 39; xi. 7, 11, 13, 19, 35, 37; xii. 1, 4, 10, 12, 22, 23, 27; xiii. 1, 5, 9, 10, 14, 18, 20, 21, 23, 25. In former times, some thought that *Barnabas*, or *Luke*, or *Clemens Romanus* was the author: in fact, because every one of them had this epistle without the author's name in his hands, each of them was considered as the author himself. But why did not Paul prefix to this one epistle his name, which, from ch. xiii. 19, was evidently dear to those to whom he was writing? He did not prefix it, because he did not use an inscription; for men in former times did not always use it in accordance with primitive simplicity. Comp. 2 Kings v. 6, x. 2, 6, where the word לאמר, placed before them, scarcely permits us to believe that excerpts are given rather than the epistles themselves. And also the ardour of spirit in this epistle, alike as in the First Epistle of John, bursting forth at once into the subject, the more effectively strikes the hearers: but he compensates at the conclusion of the epistle for the absence of salutation and thanksgiving, which were usually placed by Paul at the beginning of the other epistles. This epistle of Paul, and the two of Peter (to which may be added those of James and Jude, which are very similar), were written to the same believing Israelites, scattered abroad in Pontus, Galatia, Cappadocia, Asia, and Bithynia, and much about the same time. Three years before the destruction of Jerusalem, Paul and Peter were put to death at Rome; therefore this epistle was also written to them when the temple was standing, ch. viii. 5. Peter wrote both of his epistles a little before his martyrdom; and in the second, praises the epistles of Paul—this one by name (expressly), which was then new (recently sent), many of the first *hearers* of the Lord being by this time dead; Heb. ii. 3.

As Peter, James, Jude, wrote in Greek, not in Hebrew, so Paul did the same here; for he quotes the *Greek* translation of Moses and the Psalms, where the reading is different from that of the Hebrew, ch. i. 6, x. 5. He comprehends in one *Greek* word, κατάπαυσις, the meaning of the two Hebrew words, שבת and מנוחה, ch. iv. 4, 5. He translates the Hebrew words into *Greek*, ch. vii. 2; and insists upon the proper idea attached to the *Greek* word διαθήκη, ch. ix. 16.

The whole application of the discourse is, *to confirm* the *faith* of the brethren in Jesus Christ, ch. xiii. 8, 9. Moreover, he confirms it, by demonstrating His *glory*. He calls this the *sum* (the principal point), ch. viii. 1. Hence all the divisions of the epistle, abounding in the sharpest admonitions, and the most powerful incitements, are set forth in one and the same form of discourse; and doctrine and practice are everywhere connected by the word, *therefore*.

This is the SUM :—

The glory of Jesus Christ shines forth—

I. From a PREVIOUS comparison with the PROPHETS and ANGELS, i. 1–14;

THEREFORE we ought to give heed to what He says, ii. 1–4.

II. [His glory shines forth] PRINCIPALLY from a comparison of His SUFFERING and His CONSUMMATION. We must here observe—

1. The proposition and sum from Ps. viii., 5–9.
2. The discussion: We have the Author of salvation and glory PERFECTED [*consummated*]; who SUFFERED first for OUR sakes, that He might become (1) a MERCIFUL, and (2) FAITHFUL (3) HIGH PRIEST, 10–18. These three things are one by one explained, being most suitably from time to time interwoven with His PASSION and His CONSUMMATION.

A. He has the virtues of the priesthood :—

I. He is FAITHFUL :

THEREFORE be ye not UNFAITHFUL, iii. 1, 2, 7–iv. 13.

II. He is MERCIFUL :

THEREFORE let us draw near with CONFIDENCE, 14; v. 3.

B. He IS called of God a PRIEST. Here—

I. The SUM (of His priesthood) is set forth from Ps. ii. and cx., and from His actual performance of the duties of the office, 4–10;

And hence the hearers are SUMMARILY ROUSED TO ACTION, ii.–vi. 20.

II. The fact itself is copiously

(1.) Explained. He is to us

α. A GREAT HIGH PRIEST,

I. Such as Psalm cx. describes;

1. According to the order of MELCHISEDEK, vii. 1–19:

2. With AN OATH, 20–22:

3. FOR EVER, 23, 24, 26–28.

II. And therefore peculiarly excellent;

1. A HEAVENLY Priest, viii. 1–6:

2. And that of the NEW Covenant or Testament, 7–13.

β. The ENTRANCE INTO THE SANCTUARY, ix. 1–x. 18.

(2.) It is turned to a practical exhortation. THEREFORE

I. Evince your faith, hope, love, x. 19–39.

These three things are urged more at large:—

α. FAITH with persevering endurance, which is to be exercised according to the example of the OLD saints, xi. 1–40; xii. 1:

And of JESUS Himself, 2, 3;

And it ought to be exercised, 4–11—

CHEERFULLY, PEACEFULLY, HOLILY, 12–17.

β. HOPE, 18–29.

γ. LOVE, xiii. 1–6.

II. For improvement in these graces, call to remembrance your former MINISTERS, 7–16:

And make use of the watchfulness of your present MINISTERS, 17–19.

The PRAYER, the DOXOLOGY, and the calm CONCLUSION are suitable to this paragraph, and to the whole epistle, 20–25.

The *addresses* to those to whom he writes—for example, *Brethren*—are not inconsiderately used, but indicate either a new division of the epistle, or an outburst of affection. Therefore the apostle for the first time addresses them in ch. iii. 1, 12: and says, *holy brethren, partakers of the heavenly calling,*

and simply, *brethren:* and so again not until ch. x. 19. For two principal and special exhortations begin at these passages. Besides, he calls them *brethren* at the Conclusion, ch. xiii. 22; and *beloved*, after that sharp admonition, ch. vi. 9. He who will weigh well, in this Synopsis of the epistle, these addresses, and the *Divisions* marked by them, ch. ii. 17, x. 19–21—the one of which is followed immediately by its own discussion in the text, whilst the other is preceded by it,—and also the particle *therefore*, will readily perceive that this very Synopsis is not a thing of our invention, but is drawn from the epistle itself; and he will derive profit from it.

In the same Synopsis we have noticed some *comparisons;* but the epistle itself has many more, which, however, may be generally referred to two heads. I. There are great prophets, angels, Moses, Joshua, Aaron, etc.; but Jesus infinitely greater. The opinion of the old Hebrews is,—*King Messias is greater than Abraham and the patriarchs, than Moses and the ministering angels.* This opinion is quoted in this connection by Schoettgenius, whose 'Horæ' on this epistle is an especially profitable work. II. The condition of the ancient believers was good, but the condition of *Christians* is better; and this second fact is chiefly treated of in ch. xi. But everywhere bad and wretched examples also are interspersed among those that are good and blessed. We find, then, in this epistle the recapitulation of the whole of the Old Testament, and at the same time the setting aside of Judaism as obsolete, and the promulgation of the New Testament carried to its ἀκμὴ and utmost height, at the very boundary of the fourth and fifth thousandth year. See Ord. temp., p. 288. [Ed. ii., p. 247, 248.]

CHAPTER I.

1. Πολυμερῶς καὶ πολυτρόπως) GOD spoke πολυμερῶς, *in many portions.* The creation was revealed in the time of Adam; the last judgment in the time of Enoch; and so from time to time knowledge was given more fully unfolded. He also spoke πολυτρόπως, *in divers modes* of revelation, in dreams and visions.

Therefore πολυμερῶς refers to the matter, πολυτρόπως to the form. In both there is an antithesis to one total and most perfect communication of GOD to us in Jesus Christ. The very *multitude* of prophets shows, that they "prophesied *in part*;" therefore, says he, you ought not to be frightened at the novelty of Christianity.—πάλαι, *in time past*) For a very considerable space of time there had arisen no prophets, in order that the Son might be the more an object of expectation. [*Malachi, the last of the prophets of the Old Testament, prophesied at the interval of some ages before the birth of Christ.*—V. g.]—ὁ Θεὸς, *God*) The apostle treats of GOD in this passage; of *Christ*, ch. ii. 3; of the Holy Ghost, ch. iii. 7.—λαλήσας, *having spoken*) A Synecdoche[1] for every sort of communication, as Ps. ii. 5. So דבר ῥῆμα, *a word*, is used in a wide sense.—ἐν, *in*) [Not as Engl. Vers. *by*] Therefore God Himself was *in the prophets*, as also especially *in the Son*. A mortal king speaks *by* his ambassador, not, however, *in* his ambassador. If the apostle had not used the ἐν, *in*, with a view to what follows, in order that it might apply to the *Son*, he would doubtless have put διὰ τῶν προφητῶν, *by the prophets*. For this reason it is not inconsistent to urge the use of the ἐν, *in*.—ἐν τοῖς προφήταις, *in the prophets*) Artemonius, Part I., cap. 43, contends that Luke wrote ἐν τοῖς ἀγγέλοις; for he is of opinion, that Luke wrote this epistle, p. 98; and this opinion is not inconsistent with Clem. Alex. adumbr. on 1 Pet. v. 13, where *Luke is said to have translated the Epistle of Paul to the Hebrews*, although we have proved above that it was written in Greek by Paul himself. All the copies[2] have ἐν τοῖς προφήταις; and the epistle, showing the excellence of Christ by using so many comparisons, certainly prefers Him to the *prophets* also, and to them all: Matt. xi. 13, xii. 41; John viii. 53. But it prefers Him to the prophets, if not in this passage, then nowhere else; and here, indeed, it touches upon it, as it were by the way, at the very beginning, as this comparison is immediately after swallowed up by others more illustrious. In the mean time, this mention of *the prophets* summarily, made at the very

[1] A part for the whole. See Append.

[2] The original word, *monumenta*, does not only refer to the MS. copies of this Epistle, but to any writing in after times, in which this passage may be quoted.—TR.

beginning of the epistle, admirably anticipates objections, and presents a conciliatory argument; so that the apostle hereby declares, that he embraces the whole *scripture of the Old Testament*, and asserts nothing contrary to it. Wolfius has more on this passage.

Moses occupies the first place among the prophets, of whom Paul afterwards speaks separately. The antithesis of *the prophets* and *the Son* is the same as in Matt. xxi. 34, 37, and the very appellation, *Son*, indicates His excellence above the prophets: and whatever is presently said of the angels [as to their inferiority to the Son] is intended to be understood as holding good much more of the prophets.—ἐπ' ἐσχάτου τῶν ἡμέρων τούτων, *in the last of these days*) There is a similar expression in Num. xxiv. 14, באחרית הימים, LXX., ἐπ' ἐσχάτου τῶν ἡμερῶν; in like manner, 1 Pet. i. 5, 20, and in a different sense 2 Tim. iii. 1, note. The antithesis is πάλαι, *in time past*. The apostle intimates, that no further speaking was afterwards to be expected. This whole epistle, concerning which comp. 2 Pet. iii. 15, sets before us the end of all things as at hand: ch. ii. 8, ix. 26, 28, x. 13, 25, 37, xi. 40, xii. 23, xiii. 4.—ἐλάλησεν, *hath spoken*) all things, in one most perfect way [as contrasted with the *many* ways of revealing Himself formerly].—ἡμῖν, *to us*) The antithesis is τοῖς πατράσιν, *unto the fathers*.—ἐν Υἱῷ, *in the Son*) Ἐν often denotes *by*, but here it has a higher meaning; comp. John xiv. 10. How great a *prophet* is the very *Son* of God! The name, *Son*, is put here by Antonomasia,[1] as equivalent to a proper name; but a proper name in Hebrew is without the article; and so in the present case the article is omitted. It is also omitted in ver. 5, iii. 6, v. 8, vii. 28. So בר, Ps. ii. 12. God hath spoken to us *in* the Son alone. The apostles were also spoken to; who themselves also are considered in the light of persons to whom the word was spoken, before that they could speak the word to others: they were ὑπηρέται τοῦ λόγου, *ministers of the word;* but the apostles taught nothing new after Christ, and as the Father spoke in the Son, so the Son spoke in the apostles. The Son also spoke by the prophets in the Old Testament: but in a different manner. The majesty of this Son is SET FORTH,

[1] See Append.

I. *Absolutely*,—α) by the very name of *Son*, ver. 1; β) by three glorious predicates, expressed by as many finite verbs along with the pronoun *who: Whom He has appointed, by Whom He made, Who sat down;* and in this way His course, as it were, is described from the beginning of all things till He reached the goal, ver. 2, 3. II. *In comparison* with the angels, ver. 4. The CONFIRMATION presently after corresponds to this proposition, and the very name of *Son* is presently proved at ver. 5; as also *the inheritance*, at ver. 6–9; *the making of the worlds*, ver. 10–12; the *sitting on the right hand*, at ver. 13, 14. Let us consider them one by one.

2. Ὃν ἔθηκε κληρονόμον πάντων, *whom He appointed heir of all things*) Immediately following the name of Son, mention is appropriately made of the *inheritance* or *heirship;* and God really appointed Him heir, before that He made the worlds, Eph. iii. 11; Prov. viii. 22, 23; hence in the text the making of the worlds follows after the heirship. As the Son, He is the first-begotten: as the Heir, He is the heir of the whole universe, ver. 6.—δι' οὗ καὶ ἐποίησε τοὺς αἰῶνας) This is the ancient order of the words: *by whom also He made the worlds.* The emphasis of the particle καὶ, *also*, falls on the verb *made* in this sense: He not only appointed the Son heir of all things before creation, but *also made* the worlds by Him.[1] The particle διὰ, *by*, takes away nothing from the majesty of the Son. On the fact, see ver. 10; and on the particle, comp. ch. ii. 10. By the Son He made *the worlds*, and all things that are therein; ch. xi. 3. Therefore the Son was before all worlds; and His glory is evident, looking backwards to anterior times, although it is not until these last days that God has spoken to us in Him. Indeed in this way He has conferred on these last days complete salvation.

3. Ὅς—ὑψηλοῖς, *who—on high*) This is the third of those glorious predicates, *He sat down on the right hand of the Majesty on high.* Again, three points of importance are introduced into

[1] Therefore in the Germ. Vers., which has put the word *gemacht* last, we must compensate by pronunciation for what the author has here conceded to convenience of arrangement.—E. B.

ABD(Λ) corrected, *f* Vulg. Memph. Syr. read the order as Bengel does. But Rec. Text, without any very old authority, save Orig. 4, 60c, and later Syr., read τοὺς αἰῶνας ἐποίησεν.—ED.

this predicate, by the three participles. Paul mentions these points in the same order, Col. i. 15, 17, 20. The first participle and likewise the second, from the finite verb ἐκάθισεν, *sat down*, being the aorist, have the meaning of an imperfect tense, and may be resolved into *because*, ὤν, φέρων τε, *because* (inasmuch as) *He was*, *because* (inasmuch as) *He was upholding* (comp. ὤν, ch. v. 8); but the third, as being without the particle τὲ, *and*, cohering more closely with the same finite verb, is to be resolved into *after that*: ποιησάμενος, *after that He made*.—ὢν—φέρων τε, *because* [inasmuch as] *He was—and upheld*) That glory, on which the Son entered when He was exalted to the right hand of the Father, no angel was capable of taking, but the Son took it; for He also had it formerly in respect of God, whose *glory shines refulgently* in Him, and in respect of *all things*, which He *upholds*; John vi. 62; Rev. i. 18.—ἀπαύγασμα, *the brightness*) Wisd. vii. 25, 26: *For she* (*wisdom*) *is the breath of the power of God, and a pure influence flowing from the* GLORY (ΔΟΞΗΣ) *of the Almighty: therefore no defiled thing falls into her. For she is the* BRIGHTNESS (ΑΠΑΥΓΑΣΜΑ) *of the everlasting light, and the unspotted mirror of the power of God, and the image of His goodness.* Ἀπὸ has in this compound word an intensive power—as in ἀποστίλβω, ἀποκυέω, ἀποτίκτω, ἀπέχω,—not the power of diminishing. It does not imply less or greater, but propagation [extension of the Father's glory].—τῆς δόξης, *of the glory*) *Glory* denotes the nature of God revealed in His brightness, the same as *His eternal power and Godhead*, Rom. i. 20.—χαρακτὴρ, *the impress, the express image*) Whatever the *hypostasis* (personal essence) of the Father has, that is represented in the *Son*, as *His express image*.—ὑποστάσεως, *of His hypostasis*) [of His personal essence]. If we gather from the LXX. the meaning of this word, variously used by them—never however concerning GOD—it denotes here the immoveable everlastingness of the Divine life and power; comp. ver. 11. Therefore the parallels are δόξα, *the glory*, always undefiled ['incorruptible'], Rom. i. 23, and ὑπόστασις, the *hypostasis* or *personal essence*, which always holds as it were the same place. It was with this feeling that the old Rabbins, as it would seem, called God מקום, *Place*, or rather *State*.—τὰ πάντα, *all things*) [*the universe*]. The article is to be referred to πάντων, *of all things*, ver. 2.

τῷ ῥήματι, *by the word*) The Son of GOD is a person; for He has the word.—αὐτοῦ) The same as ἑαυτοῦ in the next clause.—δι' ἑαυτοῦ) *by Himself, i.e.* without the external Levitical instrumentality or covenant. This power of His shines forth from the titles already given.—καθαρισμὸν, *purification*) There lies hidden here an anticipation.[1] When Christ lived in the flesh, it did not appear that so majestic things should be predicated of Him; but the apostle replies, that His sojourn in the weakness of the flesh was only for a time, for the purging of our sins. In this chapter he describes the glory of Christ, in that light chiefly, as He is the Son of GOD; then subsequently he describes the glory of Christ as man, ch. ii. 6. He mentions the actual glory of the Son of GOD before His humiliation in a summary manner; but His glory after His exaltation, most fully; for it was from this exaltation in particular, and not before, that the glory which He had from eternity began to be most clearly seen. And *the purging of our sins*, and subsequent *sitting on the right hand of the Majesty*, are most fully treated of in ch. vii., etc.—ἐκάθισεν, *He sat down*) by the will of the Father; comp. ἔθηκε, *He appointed*, ver. 2. On this sitting, see ver. 13, 14. The ministering priests *stood;* the *sitting* therefore denotes the accomplishment of the sacrifice, and the glorious kingdom begun. By this finite verb, *sat down*, after the participles, is implied the scope, subject, *sum* of the epistle; comp. viii. 1.—τῆς μεγαλωσύνης) *of the Majesty, i.e.* of GOD.—ἐν ὑψηλοῖς, *on high*) in the heavens, viii. 1.

4. Τοσούτῳ, *so much*) This verse has two clauses, of which, by Chiasmus, the second is discussed in ver. 5, but the first in ver. 13; and the Interrogation gives a point to both. The Chiasmus,[2] σχῆμα χιαστὸν, *oratio decussata*, is so frequent in this epistle, that the observation of this figure alone contributes very much to the explanation of the epistle. See ver 9, ch. ii. 9, 12, 17, iii. 1, 8, iv. 14, 15, 16, v. 7, vi. 7, vii. 6, viii. 4, 10, ix. 1, x. 20, 23, 33, 38, xi. 1, 33, xii. 22, 23, 24, xiii. 10, with the annott. It may be asked, *Why, in this one epistle, does that figure occur in every chapter? Ans.* It is shown, at some of those passages which I

[1] 'Occupatio.' An anticipation of an objection that might be raised, and which is therefore answered beforehand. See Append.—ED.

[2] See Appendix.

have just now quoted, that *Paul* uses the Chiasmus even elsewhere, but more frequently to the *Jews;* and Surenhusius shows, in the *βίβλος καταλλαγῆς*, p. 78, etc., 607, 608, that their teachers greatly delight in this figure of speech in their writings. Therefore the apostle, who became all things to all men, has adapted his style to the Hebrews; and these men, who were guided by the Spirit, had quite ready at their command all the forms of discourse, in a greater degree than the most practised rhetoricians.—*κρείττων γενόμενος, being made better*) by His exaltation, ver. 3, 13. The antithesis is *ἠλαττωμένον, made lower* or *less*, ch. ii. 9. This may be compared with Mark x. 18, note, [where Jesus, in His voluntary humiliation, saith, "Why callest thou Me good?" etc.] *κρείττων, better*, more excellent, more powerful: *οἱ κρείττονες*, the gods, among the ancient heathens.—*τῶν ἀγγέλων, than the angels*) whose excellence is elsewhere spoken of as great.—*παρ' αὐτοὺς*) *παρὰ* denotes great pre-eminence above [as compared with] others. Comp. *παρὰ*, ver. 9, ch. iii. 3. Angels are excluded in part explicitly, ver. 5, 13, and in part by implication; for while none of them has taken this name, *the Son of* GOD, from that very circumstance they are not the *heirs* of this *name*, and therefore not *the heirs of all things;* but they are a portion, no doubt a distinguished one, of the inheritance of the Son, whom they *worship* as Lord, ver. 6: nor were the *worlds* created by them, but rather they themselves were created, ver. 7.—*κεκληρονόμηκεν ὄνομα, He hath inherited a name*) The name of Son is proper for the Son, because He is the Son; and in this name principally the *inheritance* consists. *All things* are an addition to the inheritance, ver. 2. *The inheritance of the name* is more ancient than the worlds themselves. *The inheritance of all things* is as old as all things themselves.

5. Τίνι γὰρ, *for to which* [whom]) A frequent argument in this epistle is derived from the silence of Scripture: ver. 13, ch. ii. 16, vii. 3, 14.—*τῶν ἀγγέλων, of the angels*) For none of them took [was capable of taking] this glory.—*Υἱὸς, the Son*) Acts xiii. 33.—*ἐγὼ—Υἱὸν*) So the LXX., 2 Sam. vii. 14. That promise, *I will be to Him a Father, and He shall be to Me a Son*, had regard to Solomon, but much more, considering how august the promise is, to the Messiah; otherwise Solomon also

would be greater than the angels. *The seed of David*, or the *Son of David*, is one name, under which, according to the nature (relation) of the predicate, sometimes Solomon, sometimes Christ—sometimes Solomon, and at the same time, in a higher sense, Christ—is intended; an ambiguity well suited to the times of expectation, Ps. lxxxix. 27, 28. The apostles are the true interpreters of the Divine words, even though we should not have arrived at such an idea (such a mode of interpretation) as this without them [had it not been for their interpreting Scripture so].

6. Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, *and again, when He brings His First-begotten into the world*) Comp. with ὅταν, *when*, ὅταν in James i. 2, joined with the 2d Aor. subj. The particle δὲ, *but*, intimates that something more important is to follow. Not only is the Son greater than angels, but He is worshipped by angels. ἡ οἰκουμένη, is the world subject to Christ, ch. ii. 5, as the First-begotten; see the psalm last quoted, and presently about to be quoted. This introduction implies something more than a *mission*, or mere *sending*. Both, however, take for granted τὴν προϋπαρξιν, *the pre-existence* of the Son of GOD; and His entrance into the world corresponds to that pre-existence: ch. x. 5. He entered, by the will of GOD, when He presented Himself to do the will of GOD, ch. x. 5; with which comp. ch. ix. 11; when *He came into the world*, as He is everywhere said to have done. Πάλιν, *again*, is brought in, corresponding to the common word, *likewise*, where scripture upon scripture is quoted, ver. 5, ch. ii. 13, x. 30; but the meaning of this particle is more clearly seen when it is enclosed in a parenthesis, the verb, *I say*, or some other of that kind, being supplied, in this manner: *But when* (I shall *again* state what GOD says concerning His Son) *He brings in His First-begotten.* So John xii. 39, *They could not believe, because* (I shall *again* quote Isaiah) *the same prophet says, He has blinded*, etc. Matt. v. 33, *Ye have heard* (I shall *again* bring forward an example) *that it was said to the ancients.* For the forms of quotation are somewhat freely introduced into a speech; ch. viii. 5, ὅρα γὰρ φησι, instead of *For, He says, See.*

The appellation, *First-begotten*, includes the appellation, *Son*, and further shows the force of its signification. For it involves

the rights of *primogeniture*, which the Only-begotten most eminently possesses. *Paul* also uses similar language, Rom. viii. 29; Col. i. 15, 18. In this passage, the appellation, *First-begotten*, includes the description of the subject of Whom the Psalm is treating, with the Ætiology[1] or reason given for the predicate, viz. *He is brought in, for He is the First-begotten.*—λέγει, *He says*) An abbreviated mode of expression. When the bringing in was predicted, the word was given; when the bringing in was accomplished, the same word was fulfilled. *He says*, viz. GOD; comp ver. 5. Therefore the word αὐτῷ, *Him*, presently after, refers to the Son.—καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ, *and let all the angels of* GOD *worship Him*) LXX., Deut. xxxii., before ver. 43, has these words: εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ, which are wanting in the Hebrew text and in the Chaldee Paraphrase. Mill is of opinion that the omission was occasioned long ago by the recurrence of the verb הרנינו. Then [after the words in the LXX. at the beginning of ver. 43] there follows in Moses, εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, הרנינו גוים עמו (where ב after מ is wanting), which *Paul*, Rom. xv. 10, also refers to the times of the Messiah. Moses, especially in the Song, wrote of Christ. Nevertheless, Ps. xcvii. 7 has, προσκυνήσατε αὐτῷ πάντες οἱ ἄγγελοι αὐτοῦ; and Paul refers to this psalm, for *the bringing in of the First-begotten into the world*, in this passage, corresponds to the inscription of the psalm in the LXX, τῷ Δαβίδ, ὅτε ἡ γῆ αὐτοῦ καθίσταται, that is, *of David, when the land is brought under his authority*, as Oederus has observed.

7. Πρὸς, *unto*) [Engl. Vers. *of, i.e. in reference to*] "He saith *to the angels*," by an indirect speech; comp πρὸς, *to*, xi. 18, note, ["*In reference to* whom it was said, In Isaac shall thy seed be called."] The apostle seems also to have had in his mind ver. 20 of 103d Psalm, which immediately precedes the passage, Ps. civ. 4.—λέγει, *He saith*) viz. GOD, by the prophet.—ὁ ποιῶν—φλόγα) LXX., in exactly as many letters, Ps. civ. 4. Πνεύματα, *spirits*, and πυρὸς φλόγα, *a flame of fire*, signify not only the office of angels, but their very nature, which is no doubt of surpassing excellence, as the metaphor is taken from things the most effica-

[1] Ætiologia. See Append.

cious and the most subtile, but yet very far inferior to the majesty of the Son. Therefore the expression, ποιῶν, *who maketh*, intimates that the angels are creatures, made by His command; but the Son is eternal, ver. 8, and the Creator, ver. 10. The subject, viz. ἄγγελοι, *angels*, and λειτουργοὶ, *ministers*, as is proved by their being put with the article,[1] has its antithesis in ver. 8, 9. Moreover, the antithesis of *Who makes*, intimating the creation of the angels, is found in ver. 10, 11. I consider it to be the predicate of the Father; comp. ver. 8.

8. Πρὸς τὸν Υἱὸν *to the Son*) by a direct speech. Comp. πρὸς, *to*, ver. 7.—ὁ θρόνος—μετόχους σου) So again, the LXX. say distinctly, Ps. xlv. 7, 8, *Thy throne, O* GOD, *is for ever and ever: the sceptre* (rod) *of thy kingdom is a sceptre* (rod) *of righteousness. Thou hast loved righteousness, and hast hated iniquity; therefore* GOD, *even thy* GOD, *has anointed thee with the oil of gladness above thy fellows.* Concerning the *Throne*, comp. Lam. v. 19. [*Government over all is indicated.*—V. g.]—ὁ Θεὸς, *O God*) The vocative case with the article is in the highest degree emphatic. They clearly do violence to the text, who hold the opinion, that it is the nominative case in this passage, as Artemonius does, Part. ii. c. 2. The *Throne* and the *Sceptre* are joined; nor did God say, *I will be thy throne*, but, *I will establish the throne of the son of David;* Ps. lxxxix. 5, 30, 37.—αἰῶνα· εὐθύτητος, *for ever: of righteousness*) *Eternity* and *righteousness* are attributes very closely connected, Ps. lxxxix. 15, where the words מכון and יקדמו should be well considered. See also ver. 3 of this Ps. xlv., where לעולם may be taken into consideration.

9. Διὰ τοῦτο, *therefore*) From the love of righteousness, in which Christ excels, there is deduced here not so much His anointing, as the duration of the office for which He was anointed. This discourse has four parts: *the throne—the sceptre—thou lovest—therefore.* Of these the first and fourth, the second and third, are parallel by Chiasmus; for the former describe the supreme happiness of the King; the latter, His virtue. —ὁ Θεὸς, ὁ Θεός σου) It may be resolved thus: *God, who is thy God.* Comp. Ps. xliii. 4, lxvii. 7: but the Son Himself is called

[1] The article always distinguishes the subject from the predicate: therefore we cannot translate, "Who maketh winds His angels, or messengers, and a flame of fire His ministers."—ED.

GOD, as in the preceding verse.—ἔλαιον ἀγαλλιάσεως) *the oil of gladness*, and everlasting joy, is the Holy Spirit.—παρὰ τοὺς μετόχους σου, *above* [as compared with] *thy fellows*) These fellows may seem to some the angels; for even the angels have the name of *gods, sons of God, morning stars*, although in a far lower signification; and the name of *Angel* is wont to be given to the Son of GOD, although with a more majestic meaning. And indeed the Son of God has the angels as His companions, Gen. xviii. 2; Job xxxiii. 23; Ps. lxviii. 18; 1 Tim. iii. 16; Matt. xxv. 31: and it might have seemed proper that He should rather assume [take to Himself as associates] angels than the seed of Abraham, if a different economy [dispensation] had not demanded something different, ch. ii. 16; and that very humiliation, of which Ibid., ver. 7, takes for granted intercourse with them. In short, the 45th Psalm itself addresses Christ as *God* in this very verse, and a little before as גבור, *brave, strong*, ver. 4; a term applied to the angels, Ps. ciii. 20. Therefore the angels may appear to be called the fellows of Christ, especially since Paul refers all the sayings here quoted to the superiority of Christ above the angels. Nevertheless the peculiar relationship of Christ to men leads us to conclude, that *men* are here meant by "His fellows," ch. ii. 11, etc. For the Bridegroom has His companions, as the Bride has hers, Ps. xlv. 14: and there is the same comparison, ibid. ver. 2, *Thou art fairer than the sons of* MEN.

10. Καὶ, *and*) This particle connects the testimonies.—σὺ κατ' ἀρχὰς—οὐκ ἐκλείψουσι) Ps. cii. 26–28; LXX. κατ' ἀρχὰς σὺ, Κύριε, τὴν γῆν, etc., the remainder in the same words. The time of the creation is intimated, to which the end of the world is opposed; and by this very fact, Dissertation iii. of Artemonius is done away with.—σὺ, *Thou*) The same to whom the discourse is directed in the preceding ver.—Κύριε, *O Lord*) The LXX. have repeated that from ver. 23 of the same psalm. Christ is preached (proclaimed) even in those passages, where many might contend that the writer was principally speaking of the Father.—γῆν, *the earth*: οὐρανοὶ, *the heavens*) A gradation. There is no reason why the angels may not be included in the word *heavens*, as the creation of man is included under the word *earth*, which passes away.

11. Αὐτοὶ, *they*) the earth and heaven.—ἀπολοῦνται, *shall*

perish) There is the same word at Luke v. 37; James i. 11; 1 Pet. i. 7; 2 Pet. iii. 6.

12. Ἀλλάξεις, *Thou shalt change.*—ἀλλαγήσονται, *they shall be changed*) Many read for ἀλλάξεις, ἐλίξεις: but there is the one verb חלף twice in the Hebrew, which the LXX. often translate ἀλλάσσω, never by ἐλίσσω.[1]—ὁ αὐτὸς) הוּא, *the same*, never another (anything different), without old age and change. See Hiller, Onom., p. 71, 262. So 1 Sam. ii. 10 יהוה, LXX. Αὐτός.

13. Δὲ, *but*) An Epitasis. [See Append.]

14. Πάντες, *all*) although distinguished into various orders by various names, implying even some *dominion:* Eph. i. 21.—λειτουργικὰ—ἀποστελλόμενα, *who minister—who are sent*) *They minister* before God [*are employed in praises.*—V. g.]; *are sent*, viz. abroad, to men [*in order that they may execute the commandments of* GOD *concerning other created things.*—V. g.] Both are opposed to *sitting at the right hand.* Comp. Luke i. 19.—τοὺς μέλλοντας κληρονομεῖν, *those who shall receive the inheritance of*) *i.e.* the elect, and them who believe or who are about to believe. A sweet periphrasis.—σωτηρίαν, *salvation*) from so many and so great dangers.

CHAPTER II.

1. Δεῖ) Elsewhere he uses the verb ὀφείλειν, *to owe;* here δεῖ, *it behoves.* The former implies *obligation;* the latter *urgent danger*, ver. 3. Now the discourse is verging towards exhortation, point by point corresponding to the preceding chapter,

[1] It must be observed, however, that the marg. of the 2d Ed., differing from the larger Ed., does not assign a greater value to the reading ἀλλάξεις than to ἐλίξεις. Umwenden, which is read in the Germ. Vers., accords with this. Therefore the latter views of Bengel are not refuted but confirmed by the decision which Ernesti gives, Bibl. th., T. vi., p. 6. But the same learned man, T. v., p. 216, reminds us that ἀλλάξεις and ἐλίξεις, in the idiom found in Hebraizing Greek, are the same as, *Thou shalt abolish, shalt reduce to nothing.* Let them so consider who can.—E. B

ΑΒ and the oldest MS. of Vulg. Amiat. have ἐλίξεις. D(Λ) corrected, *f*, and Victor's Vulg., have ἀλλάξεις.—ED.

concerning Christ the prophet, the king, the priest: concerning Him as *the prophet*, for it is said, *He hath spoken*, ver. 2: concerning Him as *king*, for it is said, *Thy throne*, ver. 8: concerning Him as *priest*, for it is said, *He hath made purification*, ver. 3. And so ch. ii., concerning Him as *prophet*, presently in ver. 1, etc.: concerning Him as *king*, *Thou hast crowned*, ver. 7: concerning Him as *priest*, everywhere. The exhortation begins in the first person; then becomes stronger in the second, ch. iii. 1. —περισσοτέρως, *the more abundantly*) The comparative in the strict sense; comp. the following verses: it is construed with δεῖ, *it behoves*.—προσέχειν, *to attend, to give heed*) by obedience; comp. ver. 2, note.—τοῖς ἀκουσθεῖσι, *to the things which we have heard*) The reference is to ch. i. 1, at the end: and comp. below ver. 3, ch. v. 11. The part (office) of speaking and hearing is, therefore, superior to that of writing and reading.—μήποτε παραῤῥυῶμεν) 2d Aorist pass. with an act. signification, from ῥεύω, *I flow*, and *I pour out: lest at any time*, he says, *we should* [*let them slip*, Engl. Vers.] *flow past* (them); *i.e. allow them to flow away* with extreme levity of mind; comp. Gen. xlix. 4. The apostle had respect to the LXX., Prov. iii. 21, υἱέ, μὴ παραῤῥυῇς, *do not flow* or *slip by* them, *my son, let them not depart* from thine eyes; where also, ver. 20, we read, νέφη ἐῤῥύη δρόσῳ, *the clouds dropped with dew*, in an active sense; and so everywhere. Zosimus, l. 2: ἡ Ῥωμαίων ἀρχὴ ὑπεῤῥύη κατὰ βραχύ, *the empire of the Romans gradually failed*. Greg.: ἵνα μὴ ἐξίτηλα τῷ χρόνῳ γένηται τὰ καλὰ καὶ μὴ παραῤῥυῇ, *that what is beautiful should not be effaced by time and should not slip away*. This word frequently occurs in a metaphorical sense. Hesychius: παραῤῥυῶμεν, ἐξολισθῶμεν. The punishment of the slothful is expressed by a similar word, ἐτάκησαν, *they wasted away*, or *were consumed*, Wisd. i. 16. The word stands: the slothful man slips away.

2. Δι' ἀγγέλων, *by angels*) Διά, *by*, is taken in the strict sense, as in the following verse, comparing the words of *Paul*, Gal. iii. 19. Otherwise the apostle's argument from angels to the Lord would not hold good, ver. 5. GOD therefore spoke by angels, Ex. xx. 1, [*in such a way, however, as that it was the very sound of* GOD'S *voice*, xii. 26.—V. g.] In the New Testament God spoke by the Lord.—ἐγένετο βέβαιος, *was made stedfast*) its authority being established by the penalties incurred

on the part of those who were guilty of its violation.—πᾶσα, *every*) without respect of persons.—παράβασις καὶ παρακοὴ) παράβασις, *transgression*, by doing evil: παρακοή, *disobedience*, by neglecting to do good. The Metonymy of the abstract for the concrete, viz. for the transgressor and disobedient, who properly *receive the recompense of reward*. The antithesis in the concrete is, *we neglecting* [if we neglect], ver. 3; the antithesis to which in the abstract is, ver. 1, προσέχειν τοῖς ἀκουσθεῖσι, *to give heed to those things which have been heard*. Δεῖ has the accusative with the infinitive. Thence the sentiment: *We* (the subject) *ought to give heed to those things which are heard* (the predicate). This predicate has the antithesis in the abstract.—ἔλαβεν, *received*) not only in the sanction, but in the execution.

3. Πῶς ἡμεῖς ἐκφευξόμεθα) *how shall we escape* the just and severe retribution? So xii. 25, *They did not escape;* (therefore) *we shall not escape*.—σωτηρίας) *salvation*, in *the world to come*, joined with *glory*, ver. 5, 10, notes. The term *salvation*, which is repeated in the tenth verse, is akin to the name *Jesus*, which resounds in the gospel of *salvation*.—ἀρχήν, *beginning*) Formerly there had not been preached so great a salvation, and by so august an interpreter [exponent or mediator of it].—λαλεῖσθαι, *to be spoken*) from His baptism up to His ascension, Acts i. 2. —διὰ τοῦ Κυρίου, *by the Lord*) A majestic appellation; comp. ch. iii. 4, and the following verses; Ps. cx. 1. He does not say here, *by our Lord;* for he intimates that He is also *Lord of the angels*, whom the angels themselves call *Lord:* Luke ii. 11; Matt. xxviii. 6. [*Whatever is mentioned*, ch. i., *and afterwards*, ver. 7–10, *is included in this appellation*.—V. g.] The antithesis is, *by angels*, ver. 2. Comp. ver. 5, and the following. —ὑπὸ τῶν ἀκουσάντων) *by those who had heard* it face to face from the Lord Himself. They also had been *eye-witnesses* and ministers, Luke i. 2: but the apostle mentions their having *heard* Him here, agreeably to what he began with, ver. 1, 2. The apostle has regard not only to the evangelical history in general, but even to particular heads of it, for example, that concerning the supplication in the garden, etc., ch. v. 7, note. Paul, writing to the churches of the Gentiles generally, speaks much of his calling, and of the fruits of his labour; but here, when he writes to the brethren of the circumcision, he most

especially appeals to the apostles who had been long with the Lord; comp. Acts i. 21, x. 41, xiii. 31, note; and he only appeals to the testimony of those apostles in a general way, in order that he may bring the Hebrews to the Lord alone.—εἰς ἡμᾶς, *to us*) This denotes that age then present.—ἐβεβαιώθη, *has been confirmed*) not by penalties, but by spiritual gifts. This word corresponds to βέβαιος, *firm, stedfast*, ver. 2.

4. Συνεπιμαρτυροῦντος) A double compound. It is the office of Christ to *testify*, it belongs to God *to superadd testimony:* and He did so, both when Christ was walking upon the earth, *by signs* and *wonders*, and when He was taken up into heaven, by *divers miracles*, Acts ii. 22, 33. The whole of that testimony refers to the *Lord* Jesus Christ, Acts ii. 36, x. 36, 42; Rom. xiv. 10; 1 Cor. xii. 3; Phil. ii. 11. If any one should be inclined to refer the *divers miracles* also to Christ, whilst He was still upon the earth, I have no objection. The parallelism mentioned in the following note, if I am not mistaken, has led me [to refer the *divers miracles* to the apostles after the ascension].—ποικίλαις, *by various* or *divers*) The parallel is μερισμοῖς, *divisions, distributions* [Engl. Vers., *gifts*]; comp. 1 Cor. xii. 11.—κατὰ τὴν αὐτοῦ θέλησιν, *according to His will*) most freely, most abundantly, most mercifully, not according to the *will* (caprice) of them who receive them. Whence it is evident that the gift is quite supernatural, αὐτοῦ, of God *Himself*. רצון, LXX., θέλησις.

5. Οὐ γὰρ ἀγγέλοις, *for not to angels*) The Ætiology [assigning of a reason; Append.], referring to ver. 3, where the terms *salvation* and *Lord* are skilfully introduced, serves the purpose of beginning a new paragraph. The greater the *salvation*, and the more glorious the *Lord*, that are despised, the more aggravated is the offence of them who despise them. God subjected both angels and all things, not to the angels, of whom nothing was written to that effect [implying any such intention], but to man, or the Son of Man, Jesus Christ. The angels had more to do in the Old Testament; but in the New Testament, when human nature was exalted by Christ, the angels are our fellow-servants. I ventured to say, *more to do;* and it may be also supposed from the antithesis, that greater reverence was due to the angels in the Old Testament than in the New Testa-

ment, where they are now our *fellow-servants*. And from this very circumstance, that they are *our fellow-servants*, we understand that they are not inactive under the New Testament, but merely that they act under a different relation from that under which they acted under the Old Testament. As in this passage angels are opposed to the *Lord*, so ver. 16, they are opposed to the *brethren* [ver. 11, 12]. The apostle couples believers alone with Christ alone.—ὑπέταξε, *subjected*) This verb is now brought forward at once from the eighth verse. God *subjected;* for the language refers to ch. i. 1.—τὴν οἰκουμένην τὴν μέλλουσαν, *the world to come*) There is but one *earth*, οἰκουμένη, belonging to all times, ch. i. 6. Therefore the expression, *the world to come*, is used as we say *to-morrow's sun*, although there is but the one sun of all days. הבא in Hebrew is expressed by μέλλουσα in Greek. *The world* is one (and the same world), under grace and under glory; the epithet, *to come*, is added to it, not because it is not already existing, but because it was formerly predicted. The newness which was introduced by Christ in the New Testament is considered of so much importance in Scripture, that there arises from it a twofold division (dichotomia), viz. between the times of the Old and those of the New Testament, with one and the same eternity depending upon them. These latter taken together are called ἡ οἰκουμένη ἡ μέλλουσα, *the world to come*. They are ever and anon μέλλοντα, *about to come*, when regarded from the Old Testament point of view, which prophetically looks forward to the New Testament; but in the New Testament they are present Good things, obtained by Christ; which commence while the world to come is in the course of being subjected to Him, at the time when first He was crowned with glory and honour. Concerning this expression of Paul, comp. note at Rom. iii. 30. Although, even in reference to the time of this epistle, *it is to come*, μέλλουσα, in its own way, viz. at the time when all things shall be made subject to Christ, even including death, 1 Cor. xv. 24, 25. Consider the *not yet*, ver. 8, and the actual description of "the world to come," ch. xii. 26, etc. The noun, *world*, is of very wide meaning. See the psalm which is presently quoted. Πατὴρ τοῦ ΜΕΛΛΟΝΤΟΣ αἰῶνος, Pater futuri seculi, Is. ix. 6, in the Greek and Latin versions; *the Father of the world to come;*

in our translation, "the everlasting Father."—περὶ ἧς λαλοῦμεν, *of which we speak*) *We speak*, we teachers, ch. v. 11, note. By this clause the force of a proposition is obtained for [is imparted to] this short verse. And the proposition is, *all things shall be subjected to Jesus Christ.*

6. Διεμαρτύρατο δέ που τις, *but one in a certain place testified*) *one*, viz. *a witness.* David did not here speak of himself; wherefore it was not necessary to introduce his name. Nor should we stop short with the intermediate messengers, but should look to the word of GOD, when it has *testified* once for all. David testified in Ps. viii., to which this chapter often refers, even from the tenth verse, as we shall see. Δὲ, *but*, forms an antithesis between the *angels* and *Him* to whom the psalm testifies that all things are subjected.—τί ἐστιν—ποδῶν αὐτοῦ) So altogether the LXX., Ps. viii. 5–7. That clause, *and Thou hast set Him over the works of Thy hands*, the apostle does not assume, at least in his reasoning, but deduces the "all things" from what goes before and follows in the psalm. There are mentioned in that clause *the works of* GOD'S *hands, i.e.* heaven, the moon and stars. (The *sun* is wanting, either because, as the slavery and deliverance of his seed was shown to Abraham in *the night time*, Gen. xv. 12; so the humiliation and exaltation of the Messiah were shown to David and sung by him *during the night;* as also the word of the Lord seems to have come to Job by night, Job xxxviii. 7, 31, 32; or because Messiah, when forsaken on the cross, *saw the moon and stars* after that the *sun* was darkened.) But the authority of Christ continues beyond the duration of these.—τί ἐστιν ἄνθρωπος) *what is man* with respect to the works of GOD, the heaven, etc.; but what is man with respect to God Himself? The expression is thus more humble than if he had said: Who am I? *A man*, ἄνθρωπος, without the article, as one of many. אנוש, *a man*, παθητὸς, *subject to sufferings and death.*—ὅτι μιμνήσκῃ αὐτοῦ, *that Thou art mindful of him*) Such is the description of the Messiah's condition, in which He might seem to have passed away from the remembrance and care of God. Whence, with wonderful humilty, He is astonished Himself at this very thing, the *remembrance* of Him: how much more at so great glory prepared for Him? It could not be *otherwise*, Acts ii. 24; but He prays

as if it could scarcely be *so*.—ἢ, *or*) בן אדם, *the son of man*, in this passage, conveys the notion of something more insignificant than אדם, *man*.—υἱὸς ἀνθρώπου) בן אדם, comp. Ps. xlix. 3.[1] Again without the article.—ἐπισκέπτῃ αὐτὸν, *takest account of him, visitest him*) An increase in the force of the expression; for *remembrance* refers even to the absent; ἐπισκέπτεσθαι, *to visit* or *look after*, denotes the care of one present.

7. Βραχύ τι, *a very short* time) The same word occurs at Luke xxii. 58.—παρ' ἀγγέλους) In Ps. viii. 6, the Hebrew ותחסרהו מעט מאלהים has this meaning: *Thou hast made the Son of Man to be a little less than God*, that is, than Himself. The beautiful paraphrase of Christopher Corner is as follows: *Christ having become man, humbled Himself under the cross, and abased Himself* BELOW GOD, *when the Divine nature remaining quiescent, and not exerting its power, God Himself and the Lord of Glory was crucified and put to death*.—Expos. Psalm, p. 24. This is the force of Mem prefixed, 2 Chron. xv. 16; Is. lii. 14. See Nold. Concord. on this particle, § 21. Mem following מחסר itself, Eccl. iv. 8. This mode of expression we find in another of Paul's phrases: μὴ ὢν ἴσα Θεῷ and κενώσας ἑαυτὸν; Phil. ii. 6, 7, note. But Paul retains the interpretation of the LXX interpreters as suited to his purpose; for the homonymy[2] of the Hebrew word אלהים signifies an invisible nature, and therefore, whether angelic or divine, superior to the human nature; and He, who was made lower than the angels, was certainly made lower than GOD: but He as it were anew supplies the appellation, GOD, in ch. iii. 4. For so the apostle is accustomed to use appropriately to his purpose the words of the LXX interpreters, and to bring before the reader anew the force of the Hebrew words, when they are more to his purpose; ch. x. 8, xii. 6, notes.

[3]8. Πάντα ὑπέταξας) See 1 Cor. xv. 27, and what goes before with the annot.—γὰρ, *for*) The apostle shows the reason *why he quoted* this passage, namely, because we are taught in it that it was *Jesus* to whom all things were subjected, and therefore

[1] See the Hebrew בְּנֵי אָדָם. Also Ps. cxliv. 3.—ED.

[2] Things differing in nature called by one name by analogy. Append. —ED.

[3] Τὰ ἔργα τῶν χειρῶν σου, *the works of Thy hands*) The sun, moon, stars, etc., Ps. viii. 4.—V. g.

the world to come, ver. 5. Often γὰρ, *for*, is useful for the Ætiology of [*assigning a reason for*] *what* is *said;* ch. vii. 14, ix. 24; and so Paul, Rom. iii. 28.—αὐτῷ, αὐτῷ) *under Him, under Him*, the man of whom he is speaking, the Son of Man. This is explained in the middle of ver. 9, concerning *Jesus*, the application to Him having been most suitably put off till that place.—τὰ πάντα) τὰ in the second and third place has the force of a relative to the πάντα, *all things*, which precedes. The same force of the article may be found at John xix. 5, 7; Gal. v. 13, vi. 14.—οὐδὲν, *nothing*) not even angels; ver. 5, ch. i. 6.—ἀφῆκεν, *left*) in the language of the psalm, to which the events partly correspond, partly will correspond.—νῦν δὲ οὔπω, *but now not yet*) Νῦν, *now*, serves the purpose of an Anthypophora;[1] for *the time* is denoted in οὔπω, *not yet*, and the latter is construed with ὁρῶμεν, *we see*, in antithesis to the *present* βλέπομεν, *we perceive*.[2] More things are already subjected to Christ than we see; and all things will be entirely subjected to Him at the proper time, and we shall behold it; Eph. i. 22; 1 Cor. xv. 27, 28. But why *not yet all things?* Because both His body, the Church, is in distress, and He Himself is not acknowledged, at least is not seen. The verb βλέπω, *I look, I perceive*, denotes something more definite; ὁράω, *I see*, something more extensive and more august.

9. Δὲ, *but*) The antithesis is between that in the psalm, which we *do not yet see*, and that which we already *perceive* fulfilled in Jesus. But what do we perceive? We perceive, as regards Jesus, *who* was made a little lower than the angels, *that* He, on account of the suffering of death, has been crowned with glory and honour. In this paragraph, ἠλαττωμένον (διὰ—ἐστεφανωμένον) ὅπως, κ.τ.λ., is a Chiasmus, such as Paul has, Gal. iv. 4, 5: and in the present clause, διὰ, κ.τ.λ. (which clause requires no point before δόξῃ), that *for (on account of)* which Jesus was crowned, namely, the *suffering of death*, is mentioned according to the natural order of the subject, and not without emphasis, before

[1] Part of a refutation of an objection that might be made by anticipation. Append.

[2] Βλέπειν, *to look*, to use the eyes, whether seeing something or not. Ὁρᾶν, to see something; and is never used absolutely. Thus the Greeks never used ὁρᾶν, but always βλέπειν, of the situation of a region. Tittm. Syn.—Ed.

the actual crowning. The apostle takes away from the Jews the offensive scandal (stumbling-block) of the cross: and so refutes the argument, which might be drawn from the sufferings of Christ against His glory, and that glory the source of glory to us also, as that he even inverts it [turns it into an argument *for*, instead of *against* Christ]. He shows that the suffering of death is so far from obstructing the glory and honour of the Messiah, that it rather confirms them to us. Whence he infers, that the fact of Jesus being "made lower than the angels," which was only for a little, did not refer to the circumstance that He should continue under the power of death, but that, after He had once suffered death to the utmost, He should have *everything* made subject to Him. It is Jesus to whom the humbling and crowning, as described in the psalm, apply. It is therefore the same Person, to whom also the power over *all* appropriately belongs, which (power) follows close after, in the gradation of the psalm. —βραχύ τι, *for some little time* [*a little*]) Some hours on the cross, days of suffering, years of toils, how little are they all, when compared with eternity!—παρ' ἀγγέλους, *than the angels*) who are incapable of suffering and dying.—ἠλαττωμένον) *made lower*, less, a worm: comp. Luke xxii. 43. The *participle* implies, that Jesus of Himself, and for His own sake, might have entered upon glory without suffering; but the good of His brethren was likewise to be regarded.—βλέπομεν, *we perceive*) The act of *looking*, saith he, *speaks* (of itself). The same word occurs, ch. iii. 19, x. 25. The fact and the issue agree with the faith of the previous testimony; ver. 6, at the beginning.—τὸ πάθημα τοῦ θανάτου, *the suffering of death*) The suffering *of death* is the main feature [in His sufferings, and so is put for all the rest]: ch. v. 7. —δόξῃ καὶ τιμῇ, *with glory and honour*) becoming the Son of God. [Glory *presupposes death*; honour, *suffering*.—V. g.]—ἐστεφανωμένον, *crowned*) after *death*.—ὅπως, *that*) This ought to be connected with *being made lower*, and therefore denotes the end (the final cause).—χάριτι Θεοῦ, *by the grace of God*) Some formerly read χωρὶς[1] Θεοῦ, *except God*. Both readings give a good sense; let us look at each. The clause with χωρὶς, *except*, stands thus:

[1] ABCD(Λ)*f* Vulg. read χάριτι. Orig. 4,41*c*, 392*b*, 393*c*, 450*b*, reads χωρὶς: but in the two first places quoted he mentions the reading χάριτι, but evidently not as the generally received one.—Ed.

Christ tasted death for every one except God. This sentence is to be explained by its members. I.) Πάντος, as the πάντα, occurring five times in ver. 8, 10, is neuter, which is acknowledged by *Orig. Theod. Ambros.*, quoted in Estius; for in the masculine it is wont to be plural, ὑπὲρ πάντων, 2 Cor. v. 15; 1 Tim. ii. 6: and the plural, πάντων and πᾶσι, is generally masc., sometimes neuter; but παντὸς, παντὶ, put without a substantive or a participle, are always neut. [but Engl. Vers. "for every *man*"]. See above, at 2 Cor. xi. 6; Mark ix. 49. The apostle shows the glory of Christ from the eighth Psalm, and especially from the clause, *Thou hast put* כל, *everything, under His feet;* and he supplies the emphasis of the *singular* number *(He put everything)*, which is contained in that significant syllable כל, and was omitted by the LXX. transl., when he says, and only in this place, which is the leading strength (sinew) of his argument, παντός. For παντὸς, neut., without the article, is good Greek, since it is used by Hesiod, πλέον ἥμισυ παντος, *the half* (obtained by fair means) *is more than the whole* (obtained unfairly). This πᾶν, this *all*, to which οὐδὲν, *nothing*, likewise in the neuter, is opposed, ver. 8, and in which *all*, in the masc., are included, John iii. 35, 36, chiefly comprehends *angels*, than whom Christ had been made a little (or *for a little*) lower; and thus the Protasis and Apodosis correspond to each other, *We do not yet see all things subject to Him, but yet that for which He tasted death is* ALL (πᾶν), 'Omne.' II.) *To taste death*, implies the reality, and yet in this place also the shortness, of death; as *Chrysostom, Sedulius, Haymo, Flacius*, on this passage, acknowledge. III.) Hence we at length gather the meaning of ὑπὲρ, *for all* (παντὸς, omni); Germ. *um alles*, not *für alle:* ὑπὲρ denotes here the thing to be obtained, as in John xi. 4; 2 Cor. i. 6, xii. 8, 19; 2 Thess. i. 5. *He tasted death for all* (omni), that He might claim *all* ('omne') for Himself, that He might obtain power over all things: or in other words, *for* this, that what was written might be fulfilled to Him, *Thou hast put* ALL (OMNE) *under His feet.* IV.) That All has a very manifest and proper exception. Paul, 1 Cor. xv. 27, treating of the same psalm, the same verse, and the same word, כל, *all*, adds, *it is manifest that He is excepted, who put all things under Him.* The same exception therefore is made in this place, χωρὶς Θεοῦ ὑπὲρ παντός,

all, but God, is subject to Christ: χωρὶς is used to express an exception. So Epiphanius, διὰ παντὸς, χωρὶς πεντηκοστῆς, *at all times except Pentecost:* hæres. lxxv. Thomas Magister writes, τὸ πλὴν καὶ τὸ ἐκτὸς, τὸ χωρίς δηλοῦσι; χωρὶς *is explained by* πλὴν *and* ἐκτὸς, *except.* Theodoritus acknowledges that χωρὶς in this passage expresses an exception; and the parallelism of the psalm shows us what the exception is. And the exception itself very significantly, and yet, lest the discourse should be interrupted, very briefly, points out the vast extent of the things subject to Christ, which are *absolutely all but God;* and the exception is properly put before the subject, from which the exception is made. The same clause, if χάριτι, *by grace,* be retained, will be thus explained: *that by the grace of* GOD *He might taste death for everything. By the grace of* GOD in regard to us, Gal. ii. 21; Rom. v. 8, and to Jesus Himself. His enemies thought that Jesus suffered and died in consequence of the wrath of GOD, Ps. xxii. 8, 9, lxix. 27; Isa. liii. 4; John xix. 7. But it was altogether by the grace of God, that He suffered and died, of which grace the gift is honour and glory: Phil. ii. 9, ἐχαρίσατο, "God hath *given* Him," etc.; Luke ii. 40, 52; Rom. v. 15. And this noun, χάριτι, expresses the same idea as the verbs, μιμνήσκῃ, ἐπισκέπτῃ, *rememberest* ("art mindful"), *visitest,* ver. 6, from that eighth Psalm. In this interpretation, ὑπὲρ παντὸς might be equivalent to *for all* (men), Germ. *für alle,* so far as the preposition is concerned, but the neuter, παντός, is an objection [therefore it must be *for everything:* in order that everything may be subject to Him]. We now inquire which reading is genuine. I am not ignorant that χάριτι is more favourably received than χωρὶς, and I would be disposed, without any trouble, to dismiss the latter and adopt the former. But when the question concerns the word of GOD, even one little word of GOD, we ought to settle nothing merely to gain time. The over-officiousness of the transcribers, which seeks after all things plain, more easily changed χωρὶς into χάριτι, than χάριτι into χωρὶς; and yet χωρὶς remains in ancient, numerous, and important documents. The list is given in App. Crit. To them may be added the book of the Abbot Anastasius against the Jews, who flourished in Palestine in the eighth century, directly exhibiting this reading. Nor will any one, I hope, call in question

this reading, nor the interpretation which has been here proposed by us; yet it is open to the reader to consider the matter more fully. La Croze, lib. iii., de Christianismo Indico, c. 3, § 64, shows the consistency (unanimous agreement) of the Syriac copies in joining both readings.—γεύσηται, *might taste*) The *reality* of death is implied in this phrase, as everywhere else; and here, as we have said, at the same time *the shortness* (τὸ βραχὺ) of its duration, for denoting which the gen. θανάτου is well fitted; comp. ch. vi. 4, note. To taste a part of death is one thing; a part or the shortness of the time, in which the whole of death is tasted, is another.[1] Matt. xvi. 28 does not present any objection to the signification of shortness of duration; for there the expression is negative, as in Luke xiv. 24. Moreover, Ps. xxxiv. (8) 9, gives weight to this view, γεύσασθε καὶ ἴδετε, *i.e. Only taste and you will see;* otherwise *taste* would not be put before *sight.*

10. Ἔπρεπε, *it became*) So Ps. viii. 2 (1), הוֹדְךָ, LXX., ἡ μεγαλοπρέπειά σου, "Thy *becoming*—magnificence (to which *it became* here alludes) is set above the heavens." Moreover (for the rest) in the whole of this verse 10, the proposition, which in verses 8, 9, was clothed in the words of the same psalm, is now set forth in words more nearly accommodated to the purpose of the apostle; but with this difference, that ver. 8, 9, treat more expressly of *glory*, (taken) from what goes before, ver. 7; whereas ver. 10 treats more expressly of His *sufferings*, thereby preparing us for the transition to what follows. The predicate of the proposition is, *It became Him, on account of whom all things, and by whom all things* exist: The subject follows, *to make perfect*, or *consummate, through sufferings the Captain of their salvation, who thereby brings many sons to glory.*[2] Ἀγαγόντα might be resolved into ἵνα ἀγαγὼν τελειώσῃ. But this is the construction, ἀγαγόντα τὸν ἀρχηγὸν, that *the first Leader* or *Captain of salvation* may be also the One *bringing unto glory.* Ἀρχηγὸς is

[1] It is the latter, not the former, that is true of Jesus; for He tasted the whole of death, though its duration was short.—ED.

[2] Or, perhaps, Beng. takes τελειῶσαι thus: *that the Captain of their salvation, in bringing* (ἀγαγόντα) *many sons to glory, should make consummation* (viz. of His own work and glory, and so of theirs) *through His sufferings.* Heb. xii. 2 favours this.—ED.

compounded of ἀρχὴ and ἄγω; and ἀρχὴ looks forward in the text to τελειῶσαι (comp. ch. xii. 2), but ἄγω looks back to ἀγαγόντα. Therefore the proposition comprehends a number of important sentiments, which may thus be unfolded:—

1. Jesus is the Captain of *salvation.*
2. It was necessary to procure salvation by suffering.
3. He was *perfected* (consummated) by suffering.
4. The *glory* of the sons was united with that consummation.
5. The sons are *many.*
6. This whole plan was highly *becoming* God, though unbelief considers it a *disgrace.*
7. It became God, that Jesus should suffer and save the sons; because *for Him are all things.*
8. It became God, that Jesus should be made perfect (consummated), and sons brought to glory; for *by Him* are *all things.*

We set down four of these points, marked by as many letters, at the same time observing the order of the text:—

A.	B.
The glory of the sons:	The Captain suffering.
C.	D.
The salvation of the sons:	The consummation of the Captain.

These points are referred to God, *for whom and by whom all things* exist, *i.e.* to whom are to be attributed the beginnings and ends of all things. B and C refer to the beginnings of things, D and A to the ends of things. But the same four points are transposed in the text by Chiasmus, so that the discourse proceeds in most beautiful order from the end, A, to those intermediate, which are included in B C D.—αὐτῷ) *Him*, God the Father, who is mentioned in ver. 9, and is to be understood in ver. 5.—δι' ὃν· δι' οὗ, *for whom: by whom*) Paul generally accumulates prepositions by a nice and elegant discrimination.—πολλοὺς, *many*) as many as possible, whence ἐκκλησία, *the general assembly*, in ver. 12.—υἱοὺς, *sons*) In the style of writing usual in the Old Testament, they are called παιδία, *children;* comp. ver. 13, 14, note: in the style of the New Testament they are υἱοὶ, *sons*, whose condition is opposed to *slavery* or *bondage*, ver. 15; as with *Paul*, Rom. viii. 15; Gal. iv. 6. Jesus Himself is the Son; He makes us *sons* of God, He con-

siders us as His own *offspring*: ילדים, παιδία (soboles), *offspring*, are synonymous. Comp. Ps. xxii. 31; Is. liii. 10.—εἰς δόξαν, *unto glory*) This glory consists in this very circumstance, that they are sons, and are treated as sons; Rom. viii. 21. Examine John xvii. 10, 22, and that whole prayer; and comp. ver. 7 of this second chapter. *Glory* and *holiness*, *bringing unto glory* and *sanctification*, have a very closely connected meaning; ver. 11.—τῆς σωτηρίας αὐτῶν, *of their salvation*) This word presupposes *destruction;* and that we might be delivered from it, Christ must *suffer*. Δόξα, *glory*, follows *salvation*, in the style of *Paul*,[1] 2 Tim. ii. 10, note.—τελειῶσαι, *to make perfect, to consummate*) Bringing to the end of troubles, and to the goal full of glory, ch. v. 9, is included in this word. A metaphor derived from the contests in the public games. For τελειοῦσθαι, τέλειος, τελειότης, τελείωσις, τελειωτὴς, regarding Christ and Christians, are frequent in this epistle. This *perfecting by sufferings* includes two points: I. *The glory* of Christ, inasmuch as *all things are subjected to Him, now that He has been made perfect.* II. His previous sufferings. He presently afterwards treats directly *of His sufferings*, ver. 11–18, although he has slightly referred to them in the preceding part of the chapter. He has put the discussion concerning *Glory* in this very passage first, for the purpose of sharpening (giving the more point to) his exhortation, and meeting beforehand the scandal attached to His suffering and death. But he has interwoven a fuller consideration of both points with the following discussion respecting the Priesthood, which is brought forward at ver. 17. And indeed, as regards His *Sufferings*, the fact is evident (*openly* stated): but he describes the *Glory* (by *implication*), while he mentions, at convenient places, that Jesus *was consummated* or *made perfect*, that *He is in heaven, that He is made higher than the heavens, that He sits at the right hand of God, that He will be seen a second time, that His enemies will be made His footstool:* in this verse, and ch. iv. 14, v. 9, vii. 26, 28, viii. 1, 2, ix. 24, 28, x. 12, 13, xii. 2.

11. Γὰρ, *for*) The closest relationship was the reason why it was becoming that Jesus should not be *made perfect* (consum-

[1] Note once for all—the frequent Italicising of *Paul's* name in such cases, is to show that *his* style accords with that of the writer of this Epistle: a proof that *Paul* was the writer.—Ed.

mated) without us.—*ὁ ἁγιάζων*, *He that sanctifieth*) Christ, ch. xiii. 12. Christ is called *He that sanctifieth*, on account of that whole benefit, viz. that He by Himself makes us *holy*, *i.e. divine* [belonging to God].—*οἱ ἁγιαζόμενοι*, *they who are sanctified*) the people, ch. x. 10, 14, 29. *To sanctify, to bring to God, to be sanctified, to be brought to* GOD, *to draw near, to have access*, are synonymous. *He who sanctifies* was begotten by the Father, and appointed the Sanctifier; *they who are sanctified*, are those created by God and appointed to receive sanctification; comp. *ἔδωκεν*, "The children whom God *hath given* me," ver. 13. This is the origin of His brotherhood (with us), and of His communion with flesh and blood (ver. 14).—*ἐξ ἑνὸς*, *of one*) that *εἷς*, *one*, is Abraham, as Mal. ii. 15; Is. li. 2; Ezek. xxxiii. 24. All men are of one, Adam; all the descendants of Abraham are of one, Abraham. In this whole passage, Paul, writing to the descendants of Abraham, accommodates his discourse to them apart, ver. 16, 17, ch. xiii. 12; as also in Ps. xxii., which is here quoted, ver. 12, the writer is speaking of Israel, ver. 22, etc., but of the Gentiles, ver. 25–31; and the whole of the subsequent discussion respecting the priesthood and sacrifices is chiefly suited to the comprehension of the Hebrews. Wherefore, this epistle will at some time contribute much to the salvation of Israel. If this *one* meant God, the angels should be included, who are put away at ver. 16.—*πάντες*, *all*) This is construed with *ἁγιαζομένοι*, *who are sanctified;* for he says *πάντες*, *all;* he would have said *both*, if he intended to include *Him that sanctifies* in the *πάντες*, *all.*—*οὐκ ἐπαισχύνεται*) *He is not ashamed*, whereas, but for this *cause* (that they are of *Abraham*, who is considered not as a sinner, as in need of salvation, but as the common ancestor, as he who had received the promise), there might have been many things for which he might be ashamed [to call them brethren]; for, far from being holy, we had been exceedingly guilty, ver. 14, 15: yet He is not ashamed; nay, He accounts it a glorious thing to Himself, because of the holiness and glory unto which He has brought us. *It becomes* God to have such *sons* restored to Him. Christ *is not ashamed of* such *brethren;* comp. "*God is not ashamed*," ch. xi. 16, note.—*καλεῖν*) *to call, to declare by calling.*

12. *Λέγων*, *saying*) Here three things are quoted from the

Old Testament, by which the preceding discourse of the apostle is admirably confirmed, by Chiasmus, in retrograde order. For

the apostle mentions	Christ says, in the words of the Old Testament,
Ver. 10, *Sons.*	Ver. 13, at the end, *I and the children.*
Ibid., *The perfecting, or consummation by sufferings.*	Ver. 13, at the beginning, *I will put My trust.*
Ver. 11, The *relationship* of Him who sanctifies, and of those who are sanctified.	Ver. 12, *Unto My brethren.*

And again, ver. 14–17, in inverted order, the *children*, and the *successful* work of Christ, and *brethren*, are mentioned. The two chains of quotations, ch. i. on the Glory of Christ, ch. ii. on Redemption, most sweetly correspond to one another.—ἀπαγγελῶ—ὑμνήσω σε) Ps. xxii. 23, LXX., διηγήσομαι: as to the rest, the words are the same. Messiah declares the *name* of the good Lord, which was unknown to His brethren, that the brethren may also praise Him. Ps. already quoted, ver. 24.—ὑμνήσω, *I will sing*) as the leader of the choir: comp. Ps. viii. 3.

13. Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ, *I will put my trust in Him*) LXX. καὶ πεποιθὼς ἔσομαι ἐπ' αὐτῷ, in Isaiah immediately before the place from ch. viii., which will be afterwards quoted: πεποιθὼς ἔσομαι ἐπ' αὐτῷ, 2 Sam. xxii. 3, which the Church imitates, Is. xii. 2. The filial confidence of the Messiah is indicated, fleeing from *His sufferings* to the Father [and *by no means disappointed:* comp. ver. 10, at the end.—V. g.], ch. v. 7: comp. 2 Sam. xxii. 4, etc. A small portion is quoted; the whole passage is intended by the apostle. Our Theologians rightly blame the Schoolmen, who are of opinion, that the atonement of Christ was not simply and in itself condign or meritorious. See Calov. Matæol. pass. in Dedic. But yet the most fragrant part of this atonement is the exceedingly pure confidence by which *solely He was supported* in His approach to the Father; Ps. xxii. 10; Matt. xxvii. 43. For He did not show His merits, but rather confessed the sins that were laid upon Him, Ps. lxix. 6. As He therefore by Himself confidently (by faith) trusted in the Father,

so we confidently (by faith) put our trust in Christ, and through Christ in the Father. The argument is very important against the merit of men's works. But Christ exhibited this confidence not for Himself, for He and the Father are one, but for His own people, ver. 16. Every instance of present assistance gave *assurance* of assistance for the future (comp. Phil. i. 6), until He obtained a complete victory over death and the devil.—*ἰδοὺ—ὁ Θεός*) Is. viii. 18, LXX., in the same words. He calls them *παιδία* ילדים, *children, sons*, using an expression well becoming the *First-begotten*, who intimates that the same are both His *brethren and* His *inferiors* (juniors); and *He presents* all these, *to be glorified* alike with Himself, before God, who *has given* them to Him *to be saved*.

14. *Ἐπεὶ οὖν τὰ παιδία, forasmuch then as the children*) The children here, *τὰ παιδία*, is not a noun denoting a natural age, but is brought down from ver. 13. The Messiah here could not be suitably placed in the company of the children according to the flesh; He is speaking of His spiritual sons; *οὖν, therefore*, is an inference from ver. 10, etc.—*κεκοινώνηκεν αἵματος καὶ σαρκὸς, were partakers of flesh and blood*) The past, in respect of the greater part, who had already lived at the time of the testimony given in the psalm. He mentions *brethren* in the psalm, *children* in Isaiah: in relation to that time in which David and Isaiah prophesied, many of the *brethren* and *children* were then living, and had lived, whom He was to reconcile unto God. These are not excluded but included. *Κοινωνέω*, with the genitive, Prov. i. 11, where also, ver. 18, *μετέχω* is used with the same meaning: *κοινωνήσας ὁδοῦ*, Job. xxxiv. 8. In this passage, however, the change of the words is elegant; so that *μετέσχε* may express the likeness of one to the rest [here, of Jesus to those whose nature He took part of]; *κοινωνεῖν*, to the likeness of many among one another. *Σὰρξ καὶ αἷμα* are sometimes used by metonymy for man, Gal. i. 16; but here they are more properly taken in the abstract, as in 1 Cor. xv. 50: although in that passage of Paul to the Corinthians *σὰρξ καὶ αἷμα* include the notion of the oldness of the corrupt nature. Elsewhere, as we have just now seen, *σὰρξ καὶ αἷμα* is the expression used (is the order of the words), the principal part, viz. *flesh*, being put first, which is also sometimes written alone: here *αἷμα καὶ σὰρξ* (although some have

transposed the words) is the order of the words, just as in Eph. vi. 12, *πρὸς αἷμα καὶ σάρκα*. Whether the expressions are used indiscriminately, or *αἷμα* is put first sometimes for a certain definite reason (which may be sought for in this passage from those who write on Physics), I dare not determine. Although my commentary does not descend to such things, yet it with difficulty avoids the stigma of too curious refinement, in the estimation of those who generously weigh heavenly words.—*αὐτὸς*) Close after this, there sweetly follows *τῶν αὐτῶν*.—*παραπλησίως, in like manner*) *παρὰ* in *παραπλήσιος* sometimes, like the Latin *sub*, diminishes the signification of the compound, just as in *πάρεγγυς*; but here it is almost the same as presently *κατὰ πάντα, in all things*, ver. 17 : ch. iv. 15. Therefore *παραπλησίως, in like manner*, serves the purpose of the apostle, as he enters upon this discussion, in the way of reverent caution (*εὐλάβειαν*), that he may gradually speak what he thinks; comp. Phil. ii. 27, note : and the particle that is less significant[1] is the more convenient on this account, that the expression, *without sin*, is not yet added in this place. Therefore the *reality of the participation* remains, which is asserted by Raphelius in his annot. on Herodotus.—*τῶν αὐτῶν*) This is not a mere relative, as the article shows : *τὰ αὐτὰ, the same things*, which happen to the brethren labouring under flesh and blood, without even excepting *death*.—*ἵνα, that*) Here the subject is briefly noticed: it is more fully explained, ch. v. 7, 8, 9. It will be of advantage to compare both passages together, ch. v. and ii., and seriously meditate upon them, till it be perceived how both terminate in a eulogium on the great *High Priest*.—*διὰ τοῦ θανάτου, through death*) A paradox. Jesus suffered and overcame death; the devil, wielding death in his hand, succumbed. Jesus in turn imparts to us life through His flesh and blood; John vi. He assumed our nature, that His body might be delivered up, and His blood poured out. Therefore the delivering up of the body and the pouring out of the blood are the facts which are chiefly had regard to : John vi. 51.—*καταργήσῃ, might destroy*) This is an inference from the verb *ὑπέταξας, thou hast subjected*, ver. 8 :

[1] *Παραπλησίως*, expressing that He took part of flesh and blood in a *somewhat* similar manner as the children partake of flesh and blood—not in an *altogether* similar manner · for He was without sin.—Ed.

comp. 1 Cor. xv. 27 with the preceding, where *Paul* uses the same synonyms, καταργεῖν, ὑποτάσσειν. So Ps. viii. 3, להשבות τοῦ καταλῦσαι, *that thou mightest still the enemy and the avenger.*—τὸ κράτος, *power*) great indeed, Matt. xii. 26, 29.—ἔχοντα) *having* [who had] by a certain law [right], namely, in so far as no injury was thereby done to the captives: comp. צדיק, Is. xlix. 24, where the devil does not seem to be called *just*, morally, but a *mighty* tyrant, who had ἐξουσίαν, *authority*, over the captives; Col. i. 13; 2 Pet. ii. 19, at the end: although here it is called *power* in a restricted sense, not *authority*. Death was the executioner and minister of the devil as a cruel master, delivering up men to him whom he led away in sin: but Jesus dying made them dying His own, Rom. xiv. 9.—τοῦ θανάτου, *of death*) by sin.—τουτέστι, *that is*) His *power* was manifest: who it was that lurked beneath this power as wielding it, escaped the notice of mortal men.

15. Ἀπαλλάξῃ) *might deliver* from the devil, who had the power of death.—τούτους, *these*) A demonstrative with relation to what precedes.—φόβῳ, *through fear*) even before they experienced the power itself, for that followed; concerning *fear*, comp. ch. xii. 19, 20; Ex. xix. 21, 22; 2 Sam. vi. 9.—θανάτου, *of death*) Sudden deaths were inflicted, in the time of Moses and afterwards, even on unwary transgressors.—διὰ παντὸς, *through all*) This is an antithesis to *for a little*, ver. 9. There are many ages, and these coming one after another, of the *brethren*.—τοῦ ζῆν, *life*) That kind of life was not life.—δουλείας, *to bondage*) The antithesis is, *sons unto glory*. *Paul* brings out the same antithesis, Rom. viii. 15, 16. Politicians define *liberty* to be τὸ ζῆν ὡς βούλεταί τις, *living as we choose; slavery* to be τὸ ζῆν μὴ ὡς βούλεται, *to live not as we choose.*

16. Δήπου) [you will grant, we may suppose]. A particle expressive of courtesy, and implying some degree of *conjecture*, στοχασμὸν; but by the οὐκ being added, promoting βεβαίωσιν, *confirmation* [ver. 3, assurance]. The whole verse has a wonderful power of explanation; comp. πρόδηλον, ch. vii. 14. Not angels, therefore *us;* there is no third party.—ἀγγέλων, *of angels*) without the article. That is, they are not angels without flesh and blood, of whom He lays hold.—ἐπιλαμβάνεται) Christ *lays hold of*, or *takes*, in the words quoted; about to bring assistance, about to deliver, ver. 15, 10, 11. The same word occurs, ch. viii. 9;

Matt. xiv. 31. If the apostle were speaking of the very incarnation of the Son of GOD, there would be in the antithesis the singular number ἀγγέλου, an *angel*, or the angelic nature; as it is, since ἀγγέλων occurs in the plural, σπέρματος, *seed*, is taken as a collective noun.[1]—σπέρματος Ἀβραάμ, *seed of Abraham*) So he calls the whole human race, but by Synecdoche, because the reference is to Genesis; and there the promise is found which was given to Abraham, and which belonged especially to his descendants: and Christ was born of the race of Abraham. It is to be added to these observations, that the apostle is writing here to the descendants of Abraham, and it was not suitable to say, σπέρματος Ἀδάμ, *of the seed of Adam*, because the first and second Adam are opposed. And yet the Gentiles are not excluded; for "the seed of Abraham" is not opposed to them, but to "the angels;" and all believers are the seed of Abraham. [See ver. 12, respecting "the great congregation;" comp. Ps. xxii. 23, 26, 28.—V. g.] I think the omission of the article before σπέρματος corresponds to the construct state of the Hebrew. The omission of the article would not so much include the Gentiles, as exclude the carnal Jews.

17. Ὅθεν) The particle ὅθεν occurs six times in this epistle, but never in the epistles to which the apostle has affixed his name; and yet it occurs in Paul's speech, Acts xxvi. 19.—ὤφειλε, *it behoved Him*) A grand expression, ch. v. 3. *It behoved Him* from the relationship of consanguinity, and because He had undertaken it in the Old Testament, ver. 12, 13. He now exhibits greater confidence in the tone of his speaking; comp. ver. 11, *He is not ashamed*.—κατὰ πάντα, *in all things*) in all sufferings and temptations.—τοῖς ἀδελφοῖς, *to His brethren*) ver. 11.—ὁμοιωθῆναι, *to be made like*) This is a recapitulation of those things which precede. The sum of those which follow is immediately added.—ἵνα, *that*) The apostle thrice glances at the High Priesthood, till he comes to its full discussion, ch. vii. He touches upon it in three successive steps. I. He ought to be made like to His brethren, THAT *He might* BECOME *a merciful*

[1] Σπέρματος, as a collective noun, expresses not the *seed* or nature which He assumed, but the whole race which He, as it were, *takes by the hand* to help. Thus σπέρματος, collective, is a just antithesis to the plural, ἀγγέλων. —ED.

and faithful *High Priest*, in the passage before us. II. He WAS CALLED *a High Priest* at the time when He was made perfect; ch. v. 10. III. He was MADE High Priest when He entered into that which is within the veil; ch. vi. 20; and when this entrance was made once for all, He always, as a Priest for us, presents Himself before the face of God; ch. ix. 24.—ἐλεήμων, *merciful*) This word, as well as πιστὸς, *faithful*, is construed with ἀρχιερεὺς, *high priest;* ch. iv. 15, v. 2. He was made *merciful* to the *people* labouring under sins: πιστὸς, *faithful*, so far as GOD is concerned. There is a Chiasmus here.[1] We have the *Priest* and the *High Priest*, who has the right of drawing near and of bringing men to GOD. The word *faithful* is treated of, ch. iii. 2, with the addition of the practical application: the word ἐλεήμων, *merciful*, ch. iv. 14, etc., with the practical application also added: the word ἀρχιερεὺς, *High Priest*, is treated of, ch. v. 4, 5, vii. 1, 2, with the practical application added, ch. x. 19. The proposition or statement of many things at Rom. i. 16 (where see the note), very much resembles this. Of these three points, one, ἐλεήμων, *merciful*, is put before γένηται, that *He might become*, because it is deduced from what was previously said. The other two are properly connected together, because they come to be treated of afterwards along with the first. But the word *merciful*, and, conjointly with it, *faithful High Priest*, elegantly have in this proposition a rather absolute signification, because again (in turn) the subsequent discussion contemplates *faithfulness* without *the priesthood* in the case of Moses, and *mercy* with the *priesthood* in the case of Aaron. First, Jesus is *merciful*. No one can suppose that Jesus had more mercy before He suffered, and that now He has more severity. Only let us now flee (escape) from the wrath of the Lamb, which is even yet to come.—Ἀρχιερεὺς) *High Priest*. The Latin *Pontifex* was so called from the fact, that he *built a bridge* at Rome, or *sacrificed* on a *bridge;* and the *pontifex*, ἱερεὺς, was either alone or with others; but the ἀρχιερεὺς, *high priest* (*pontifex maximus*), was exalted above the others, over whom he presided. In the Evangelists and Acts, where the Jewish *high priests* are frequently men-

[1] Ἐλεήμων (1) referring to λαοῦ (4): and πιστὸς (2) to Θεόν (3).—ED.

tioned, the term *pontiff* (*pontifex*), used by the Vulgate and other translations, will not, I think, offend any one; but in this epistle, in which Christ is the principal subject, I do not know whether that term may be as well suited to the style of Paul as to the institutions of Numa. At least Seb. Schmidius uses it with reluctance, and occasionally substitutes for it *chief priest* (*princeps sacerdos*); but a single word is better, especially when other epithets are added, as here *merciful* and *faithful;* for we cannot conveniently say, ch. iv. 14, *a great chief* (greatest) *pontiff* (*pontificem maximum magnum*). *High priest* (*archisacerdos*) is the most convenient term which the learned have long used, and which sounds as well as *archigubernus*, in the writings of Jabolenus, *archiflamen*, *archipræsul*, *archipontifex*, and various other terms, which Vossius stigmatizes in his work, De vitiis Latini Sermonis, p. 371, and some other writers. With respect to the subject now before us, this glorious title of *High Priest* occurs presently again, ch. iii. 1. But nowhere, except in the 110th Psalm, and Zech. vi. 13, and in this epistle, is Christ expressly called a *Priest;* and it is only in this epistle that the priesthood of Christ is professedly discussed. Whence it is evident, how extraordinary in its character, and how necessary, is this book of the New Testament. However, in all these passages, which are even of the Old Testament, there is added the mention of the *kingdom*, which is oftener spoken of elsewhere without the priesthood. Nay, on the Cross, on which this Priest offered His sacrifice, He had the title (inscription) of *King*. The priesthood, as well as the kingdom, is appropriate (belongs fittingly) to this First-begotten.—*τὰ πρὸς τὸν Θεὸν*, *towards God*) So ch. v. 1.—*εἰς τὸ ἱλάσκεσθαι*) *to make atonement* or *reconciliation*.—*τὰς ἁμαρτίας*, *the sins*) which bring death and the fear of it.—*τοῦ λαοῦ*, *of the people*) *the people*, whom he called the *seed of Abraham*, ver. 16. He Himself knew no sin. He made atonement for the sins of the *people*, Isa. liii. 8.

18. Ἐν ᾧ, *in that*) This is like an adverb; Rom. ii. 1.—*δύναται*, *He is able*) This ability of mind (viz. His power to sympathize) is treated of, ch. iv. 15, v. 2.—*βοηθῆσαι*, *to succour*) Hence Paul infers the *βοήθειαν*, *help*, ch. iv. 16.

CHAPTER III.

1. Ὅθεν, *whence*) An urgent particle. From those very things which have been said in ch. ii., *consideration* ought to flow.—ἀδελφοὶ, *brethren*) He now for the first time addresses those to whom he is writing. And the title, *brethren*, from ch. ii. 11, has in it the idea of *sanctity*.—ἅγιοι, *holy*) There is a Chiasmus in this verse.—κλήσεως ἐπουρανίου, *of the heavenly calling*) made by the Lord from heaven, and bringing them on to that place, whence it was made, ch. xii. 25, *of the calling of God from above* (τῆς ἄνω κλήσεως), as *Paul* says, Phil. iii. 14. The correlative of calling is ὁμολογία, *confession*; concerning which the writer treats presently: so Paul in 1 Tim. vi. 12.—μέτοχοι, *partakers*) There is the same word, ver. 14, ch. vi. 4, i. 9, xii. 8.—τὸν ἀπόστολον, *the apostle*) the Ambassador of God the Father; Him who pleads the cause of God with us. Thence we are said to be *partakers of the heavenly calling*.—καὶ ἀρχιερέα, *and High Priest*) who pleads our cause with GOD. On this account we are called *holy*. This *Apostleship* and *High Priesthood* are included in the one term *Mediator*. He compares Jesus as *an apostle* to Moses, and as a *priest* (and this appellation is taken up again, iv. 14) to Aaron, and at the same time prefers Him to both; He alone holds both dignities united, and in a more eminent degree, which those two brothers [the duumvirate of brothers] held apart. Here He is called in a relative sense πιστὸς, *faithful*, as ἀληθὴς, *true*, John v. 31, *unverwerflich*, a testimony which cannot be refused.—τῆς ὁμολογίας, *of our confession* or *profession*) *The confession* or *profession* is intended, not that which is made to men, but that which is made to GOD. This word admirably expresses the nature of faith, which is borne with a ready response towards (in respect to) the promise: GOD, who *sent* His Son and gave Him as *a priest* to us, λέγει, *speaks*: man ὁμολογεῖ, *declares his agreement*, assents, subscribes. So ch. iv. 14, x. 23. They did that most solemnly in baptism. The opposite is ἀντιλογία, *contradiction*, ch. xii. 3.

2. Πιστὸν ὄντα, *who is faithful*) Num. xii. 7, at the end, עבדי משה בכל ביתי נאמן הוא, LXX., ὁ θεράπων μου (comp. presently afterwards, ver. 5) Μωϋσῆς ἐν ὅλῳ τῷ οἴκῳ μου πιστός ἐστι. He calls him *faithful*, who is both himself so, and is acknowledged to be so by GOD, and is praised on that account. From this flows faithfulness in office, and the faith of the hearers without exception, for this very reason that Moses is נאמן; comp. Num. same chap., ver. 8, likewise at the end.—τῷ ποιήσαντι αὐτὸν, *to Him that appointed Him*) His heavenly Father *made* or *appointed* Jesus *Christ* to be both His *Apostle* and *High Priest*, ch. v. 5; where τὸ γενηθῆναι, *to be made*, viz. by the word of the Lord, corresponds to τῷ ποιήσαντι. Add Acts ii. 36. And this rouses us to the exercise of *faith*. There is an expression which very much resembles this in 1 Sam. xii. 6, 8: "It is *the Lord who made* [Engl. Vers., *advanced*] (LXX., ὁ ποιήσας) and sent *Moses* and *Aaron*."—ὡς καὶ Μωϋσῆς, *as also Moses*) So Deut. xviii. 15. He praises Moses, and thus conciliates the Jews, before that he prefers Christ to him; although he has prepared their minds for hearing it, by his preferring the same Jesus even to angels. —οἴκῳ, *in His house*) A rare appellation in the time of Moses.—αὐτοῦ, *His, of Him*) of GOD, ver. 6, note.

3. Πλείονος, *of more*) Christ, a prophet as Moses, Acts iii. 22, note (whereas the other prophets only explained Moses); and yet He was different from Moses, ch. viii. 9; John i. 17. He is greater than Moses according to this passage.—γὰρ, *for*) The reason assigned (Ætiology) has relation to κατανοήσατε, *consider*.—δόξης, *glory*) Presently afterwards, τιμὴν, *honour*: τιμὴ here rather denotes something internal; δόξα follows it.—τοῦ οἴκου) The genitive is governed by πλείονα, the comparative; for it is an Enthymeme [a covert syllogism, wherein one or other premiss needs to be supplied], as follows: Christ is greater than the house (for the house is being prepared ['built,' κατασκευάζεται]; Christ hath prepared ['built'] the house and all things, and so Christ is God): therefore Christ is greater than Moses. The reason is: for Moses is less than the house, as a minister and as in some measure a portion of the house; comp. Matt. xii. 6, note.

4. Ὁ δὲ, *but He*) Christ. The article points out the subject, and also possesses in this passage a relative meaning, as in ch.

vii. 6. Θεὸς, GOD, is the predicate.—Θεὸς, GOD) absolutely. Moses was a 'god' to Aaron, but he was not GOD absolutely.

5. Καὶ, *and*) Another reason for the superiority of Christ to Moses.—θεραπων, *servant*) So the LXX., Num. xii. 7. This intimates the excellence of Moses in comparison with all other prophets; but again it speaks of Moses as inferior to Christ the Lord.—εἰς, *for*) He was a servant, in order that testimony should be given by him.—τῶν λαλησομένων, *of those things which were to be spoken*) which Moses was to speak (ch. ix. 19), chiefly of Christ: and subsequently Christ Himself was about to speak. In ch. ix. 19, there is a verbal parallelism, which however at the same time infers a like reason, viz. what Moses, in accordance with the time, Num. xii., both had spoken and was about to speak. Miriam did not assail the authority of Moses respecting the past: but she wished to claim just as much for herself for the future, on account of certain past specimens (of God speaking by her and Aaron).

6. Χριστὸς δὲ, *but Christ*) Moses yields to Him. An ambassador, in the absence of the king, is very highly distinguished —in the presence of the king, he falls back among the multitude. Here also supply πιστὸς ἐστι, *is faithful*. The Son shows His faithfulness in all that belongs to His Father and in all that is His own.—ἐπὶ, *over*) This ἐπὶ, עַל, *over*, shows His surpassing power: ἐν, *in*, is applied to Moses, ver. 5.—αὐτοῦ, *His, of Him*) of GOD, ch. x. 21.—ὅς) This reading is very old.[1] Some read οὗ, from its alliteration with αὐτοῦ. In this case Paul should have written οὗ ὁ οἶκος, as Erasmus showed at the beginning. For we say, οὗ τὸ πτύον, ἧς ὁ ἀδελφὸς, ὧν τὸ στόμα, ὧν τὰ ὑπόμματα, οὗ ἡ πλησὴ, ὧν τὰ κῶλα, οὗ ἡ φωνὴ, οὗ ἡ οἰκία. The question here is not, *Whose house is it?* for that very point is just now denoted by the αὐτοῦ, *His:* but, *What is the house?* as distinguished from that of which Moses was a portion.—ἐὰν, *if*) The same sentiment is found at ver. 14. An abbreviated expression: *the house are we*, since we have confidence: *the house we shall be*,

[1] The Gnomon here agrees with the 2d Ed. and the Germ. Vers., having changed the decision of the older Ed., which had given the preference to the reading οὗ.—E. B.

Οὗ is the reading of ABC and Rec. Text; ὅς of D(A) corrected, *f* Vulg. Lucif.—ED.

if we retain our confidence. There is an expression of Paul's very similar, Col. i. 23, note.—*τὴν παῤῥησίαν*) A word of frequent occurrence in this epistle: *παῤῥησία*, ch. iv. 16, x. 19, 35; and *ἐλπὶς*, ch. vi. 11, 18, vii. 19, x. 23, in like manner *πληροφορία*, *ὑπόστασις*, *παῤῥήσιαν*, *confidence*, viz. towards GOD: *καύχημα*, *glorying*, with respect to enemies.—*κατάσχωμεν*, *if we hold fast*) So ver. 14; ch. x. 23. So *κρατεῖν*, iv. 14, vi. 18.

7. *Διὸ*, *wherefore*) A choice inference, and the strength of this whole passage. Jesus is *πιστὸς*, *faithful:* be not ye *ἄπιστοι*, *unfaithful*, ver. 2, 12.—[1] *λέγει τὸ Πνεῦμα τὸ Ἅγιον*, *the Holy Ghost saith*) So ch. ix. 8, x. 15.—*σήμερον—τεσσαράκοντα ἔτη· διὸ προσώχθισα —καὶ εἶπα, ἀεί*) Ps. xcv. 7, at the end; LXX., *σήμερον—τεσσαράκοντα ἔτη προσώχθισα*. The word *σήμερον*, *to-day*, is an expression of David's, and is opposed *to that day*, which was in the time of Moses, ver. 8.—*ἐὰν*, *if*) *If you will obediently hear His voice.* Under this hearing, there is included any sort of hearing whatever, ver. 16, ch. iv. 2. The force of this clause (hemistich) is joined in the Hebrew with what goes before, and thence it redounds upon what follows.—*φωνῆς*, *voice*) which is full of grace, in these words of the prophet, to be heard on that very account.

8. *Παραπικρασμῷ—πειρασμοῦ*, *in the provocation—in the temptation*) By Chiasmus, in ver. 9, as compared with ver. 8, *temptation* is first treated, then *provocation; ὕστερον πρότερον ἐβραιδὸν*, as Franc. Junius says, when he observed the same figure occurring several times in this epistle. Both refer to the History, Ex. xvii. 7, as the first offence; comp. below ver. 16, *they that came* (went) *out.* The first offence ought to be guarded against; for more very easily spring up from it, and the first is wont to be most severely reproved.—*κατὰ*, *according to*) that is, *as in the day.* So the Hebrew text.—*ἐν τῇ ἐρήμῳ*, *in the wilderness*) the theatre of very great events.

9. *Οὗ*) viz. *πειρασμοῦ*, Attic for *ᾧ*.—*ἐπείρασάν με*, they *tempted Me*) [to try] whether I was able or willing.—*οἱ πατέρες ὑμῶν*, *your fathers*) whose hardness of heart is very often mentioned. Therefore the authority of the *ancients* is not conclusive.—*ἐδοκίμασαν*, *proved*) *i.e. searched out, put Me to the test;* not *approved.* Weigh well what follows.—*εἶδον*, *they saw*) evidently,

[1] *Καθὼς*, *even as*) The Apodosis is at ver. 12.—*Not. Crit.*

but without improvement.—*τὰ ἔργα μου, my works*) most glorious in affording help, partly also in executing vengeance.—*τεσσαράκοντα ἔτη, forty years*) This is joined with *προσώχθισα* in the LXX. and in the Hebrew, and below ver. 17. At the same time the people both saw the פעל, work of GOD, and offended GOD, until they filled up the full measure of their guilt. Here it is joined with *εἶδον, they saw;* and therefore the hard heart of the people is implied.

10. Διὸ, *wherefore*) This particle is not in the Hebrew, nor in the LXX.—*προσώχθισα*) A word of very frequent occurrence in the LXX., but scarcely to be met with anywhere else. Eustathius has ὄχθος (or ὄχθη, in general a *high place;* in particular, *a bank*): *παρὰ τὸ ἔχειν, i.e. ἐξέχειν, to be high, to be prominent.* It denotes *τοπικὸν ἐπανάστημα, a local eminence:* thence ὀχθέω and ὀχθίζω, applied to the mind, signifies *I am roused,*—*προσώχθισα, I was displeased* with them, so that they should not enter into the land, when they wished too late to do so. The phrase, *to walk contrary*, Lev. xxvi. 24, 28, is closely connected with it.—*τῇ γενεᾷ ἐκείνῃ*) *ἐκείνῃ, with that*, has the meaning of removal and alienation;[1] Heb. בְּדוֹר absolutely, with the same meaning.—*καὶ εἶπα, and I said*) I declared with my *lips the displeasure of* my *soul.* Observe the subsequent gradation: first *displeasure* with those who *sinned* made Him *say;* then *anger*, more severe than that displeasure, viz. towards those who did not *believe*, made him *swear;* comp. ver. 17, 18. The first temptation, Ex. xvii., was presently the cause why God *was grieved* or *displeased.* The complaint regarding the erring of their heart, then anger (wrath) and the oath followed. So the *displeasure* and *anger*, the *complaint* and *the oath*, respectively, are the better distinguished.—*αὐτοὶ, they*) הם in Heb. is repeated with great force. The accents [in the Hebrew] here begin the hemistich of this clause. Therefore it is not included under *εἶπον, I said*, but this is the meaning: they perceived that I was displeased with them; *αὐτοὶ δὲ, and yet they, the same persons*, did not a whit the more wish to know My ways. There is a similar antithesis, *they* and *I*, ch. viii. 9;

[1] The margin of both Ed. prefers the reading *ταύτῃ*, and the Germ. Vers. follows it. Therefore the explanation of the pronoun *ἐκείνῃ* is at least hypothetical.—E. B.

Ἐκείνῃ is the reading of C. and Rec. Text. But *ταύτῃ* is read by ABD(Λ) corrected and Vulg.—ED.

comp. ver. 10. So *but they*, Ps. cvi. 43; comp. also Luke vii. 5; Is. liii. 7, in the Hebrew.—οὐκ ἔγνωσαν, *they have not known*) This is the ἀπείθεια, *not to believe;* the ἁμαρτία, *sin*, is described, ver. 9, ἐπείρασαν, *they tempted*. Concerning both, again, ver. 12, 13, and ver. 17, 18.—τὰς ὁδούς μου, *My ways*) in which I wished to lead them as My flock into a place of rest.

11. Ὡς ὤμοσα, *as* [so] *I sware*) The oath preceded the forty years.—εἰ, *if*) The Apodosis omits something for the sake of euphemism, which has the force of the oath itself: εἰ here is negative, as ἦ μὴν is affirmative, ch. vi. 14.—εἰσελεύσονται, *they shall enter*) by My ways.—εἰς τὴν κατάπαυσίν μου, *into My rest*) in the promised land. The people, the sheep; Ps. xcv. 7. מנוחה, *rest*, is their benefit [their peculiar privilege], Ps. xxiii. 2.

12. Βλέπετε) This word depends on διὸ, *wherefore*, ver. 7: the Apodosis here to ver. 7 [where see the note] not incorrectly also brings in the word *brethren;* 1 Thess. iii. 7. The same word is found at ch. xii. 25. We must not trust to the *heart;* Jer. xvii. 9.—μή ποτε—ἀπιστίας, *lest—of unbelief*) Observe the connection. Christ is πιστὸς, *faithful*, ver. 2; therefore we ought to be πιστοὶ, *faithful* to Him, not *unfaithful* (unbelievers), as our fathers were in regard to Moses; ver. 18, 19, ch. iv. 2, 3, vi. 12. In like manner *Paul* places in opposition the faithfulness of God and the *faithlessness* of men, Rom. iii. 2, 3; 2 Tim. ii. 13.—ἔσται, lest there *should be*) Care must also be extended to the future on account of the greatness of the danger. He uses the fut. indic. in preference to the pres. subj.—πονηρὰ, *evil*) An ἄπιστος, *unbelieving* people; רע an *evil* nation and unhappy; comp. κακοὺς κακῶς, Matth. xxi. 41.—ἐν τῷ ἀποστῆναι, *in departing*) The antithesis is προσερχώμεθα, *let us come unto*, ch. iv. 16, and ὑποστασεώς, *substance* [*i.e.* solid confidence], presently at ver. 14; comp. Jer. vi. 8, μὴ ἀποστῇ ἡ ψυχή μου ἀπὸ σοῦ, *let not my soul depart from thee*. This whole passage of the apostle agrees with Jer. xvii. 5, 6: ΕΠΙΚΑΤΑΡΑΤΟΣ ὁ ἄνθρωπος, ὃς τὴν ΕΛΠΙΔΑ ἔχει ἐπ' ἄνθρωπον—καὶ ΑΠΟ ΚΥΡΙΟΥ ΑΠΟΣΤΗ ἡ καρδία αὐτοῦ—οὐκ ὄψεται ὅταν ἔλθῃ τὰ ΑΓΑΘΑ. CURSED *is the man who* TRUSTETH *in man, and whose heart* DEPARTETH *from the* LORD: *he shall not see when* GOOD *cometh.*—ἀπὸ Θεοῦ ζῶντος, *from the living God*) *The life of* GOD most powerfully and effectually animates our *faith*. *The living God* is also praised, ch. ix. 14, x. 31, xii. 22.

He who revolts from Christ, revolts from GOD; ch. iii. 12–19. Chiasmus.

13. Ἑαυτοὺς, *yourselves*) Let every one exhort himself and another; so far ought you to be from instigating and provoking one another [to unbelief].—ἡμέραν, σήμερον, *daily, to-day*) Conjugates; ch. iv. 7.—ἄχρις οὗ, *whilst*) as long as. This *to-day* will not continue for ever.—τὸ) the relative.—καλεῖται, *is called*) while that psalm is heard and read.—ἵνα μὴ σκληρυνθῇ τις, *that no one be hardened*) This is repeated from ver. 8.—ἀπάτῃ, *through the deceitfulness*) This corresponds to πλανῶνται, *they err*, ver. 10.—τῆς ἁμαρτίας, *of sin*) ἀπιστία, ἁμαρτία, *unbelief* and *sin*, which are much the same thing, John xvi. 9; Neh. vi. 13: where ἀπιστία and ἁμαρτία are mentioned together, they differ as species and genus; and *unbelief*, as the principal species of *sin*, has in its nature something more sad and destructive. But if *sin* be put by itself, the genus ἁμαρτία is contracted into this particular species, namely, *unbelief:* as ἁμαρτία is properly, when the main aim is missed, which is a result produced in the greatest degree through *unbelief*, ἀπιστίαν, in consequence of the grace of God having been neglected.

14. Μέτοχοι Χριστοῦ, *partakers of Christ*) ver. 1, 6. So μέτοχοι, "*partakers* of the Holy Ghost," ch. vi. 4.—ἀρχὴν—μέχρι τέλους, *the beginning—to the end*) comp. ch. vi. 11, xii. 2. A Christian, so long as he is not *made perfect*, considers himself as a *beginner*.—τῆς ὑποστάσεως, *of our solid confidence*) [lit. *substance*], xi. 1; 2 Cor. ix. 4, note.—βεβαίαν, *stedfast*) A word of frequent occurrence in this epistle, with its synonyms, ἀκλινὴς, ἀμετάθετος, ἀσφαλὴς, ἰσχυρός.

15. Ἐν τῷ λέγεσθαι, *while it is said*) The connection is with ver. 13, in reference to παρακαλεῖτε. Even in the psalm the Divine exhortation (paraclesis) precedes, viz. O *come ye*. Comp. היום, Ps. xcv. 7, taking into consideration the preceding Athnach, which is a subdistinctive of the latter hemistich [in the Hebrew]; *i.e.* it entirely depends on you that this may not only be a mere invitation and offer, in the first instance, but

also [the source of] real enjoyment, in the second. So ἐν τῷ λέγειν, *in that He saith*, ch. viii. 13.—ὡς ἐν τῷ παραπικρασμῷ, *as in the Provocation*) כמריבה; it is taken as a proper name, with its signification.

16. Τίνες, *who*) Many write τινὲς, *some;* but the argument of the apostle is thus rendered somewhat feeble: τινὲς, ἀλλ' οὐ πάντες, *some, but not all*, is rather a general expression concerning the Provocation, ch. iv. 6; Ex. xvii. 2. Τίνες is plainly interrogative, as ch. i. 5, 13, and at the same time a very weighty Anaphora,[1] τίνες, τίσι, τίσι, ver. 16, 17, 18; and there are brought under our notice in these three verses, 1. The beginning of the Provocation, soon after the departure *from Egypt;* 2. The forty troublesome years in the *wilderness;* 3. The refusal of the entrance *into the land of rest.* Ἀλλ' οὐ is used, ver. 16, as εἰ μὴ, ver. 18; for neither is properly interrogative, but both stand under the interrogative word, τίνες. That the power of the particle may be more clearly seen, suppose some one to say, ἦσαν ἄνθρωποι παραπικραίνοντες, ἀλλ' οὐχ οὗτοι οἱ ἐξελθόντες, *There were men who provoked, but not those that went out.* The apostle denies that, and therefore says, τίνες ἦσαν, ἀλλ' οὐχ οὗτοι; *who were they, but these?—i.e. these were the very persons.* There are similar particles in Luke, τίς, ἀλλ' οὐχὶ, xvii. 7, 8; and in *Paul*, τίς, ἢ οὐχὶ καὶ, κ.τ.λ., 1 Thess. ii. 19. Πάντες, in this passage, is *none else but, merely those*, a meaning of the word πᾶς which Raphelius, at James i. 17, beautifully explains, ex Ariano. Germ.: *Diejenige, die eine Erbitterung angerichtet haben, wer waren sie? es warenlauter solche Leute, die von Egypten ausgegangen waren durch Mosen.* These are not in this passage said to have been *led out*, but to have *come out.* They had already the pledge of Divine assistance, and had followed the Divine guidance; but their future progress did not correspond to that excellent beginning (comp. ver. 14). Chrysostom evidently reads τίνες: τίνων μέμνηταί φησι σκληρυνθέντων; *who, says he, have been mentioned as being hardened;* where σκληρυνθέντες (comp. ver. 15) are the same as παραπικράναντες.—ἀκούσαντες, after *having heard*) ver. 15.—παρεπίκραναν, *provoked*) the Lord, namely, by chiding with Moses, Ex. xvii. 2.—διὰ Μωϋσέως, *by Moses*) whose words, when they heard them, they should have obeyed.

[1] The frequent repetition of the same word in beginnings.—Ed.

17. Ὧν, *whose*) The event proves the fact. So also ver. 19. —ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ) Num. xiv. 29, LXX., ἐν τῇ ἐρήμῳ ταύτῃ πεσεῖται τὰ κῶλα ὑμῶν. This appellation, פגרים, κῶλα, *carcases, mere bodies, subject to decay*, always indicates indignation. Κῶλα, limbs, properly feet, according to Eustathius. If the forty years be resolved into days, and the average number of those that died daily be computed, every day had forty deaths of men. A great cause for writing the 90th Psalm !

19. Οὐκ ἠδυνήθησαν, *they were not able*) though they afterwards had wished it.

CHAPTER IV.

1. Φοβηθῶμεν, *let us fear*) Since many have fallen, there is cause for fear.—καταλειπομένης ἐπαγγελίας) *Since a promise has been left and reserved for us*, after the others have neglected it. The same word is found, in the same sense, Rom. xi. 4. A kindred verb is ἀπολείπεται, *is left, remains*, ver. 6, 9, ch. x. 26. This expression, interwoven with the exhortation, is a proposition which is proved, ver. 3. The verb ἐπαγγέλλομαι, I *promise*, is very often found in this epistle, as well as the noun, ἐπαγγελία, a *promise*. In this chapter the apostle is speaking of the rest of eternal life ; for *to-day* still continues, when (since) there remains the danger of falling, if we give way to hardness of heart. *To-day*, well improved, terminates in *rest*. *Rest* is that which, once obtained, is not again lost. We now (comp. ch. ii. 5, note) are urged to look still further. Foretaste in this life is not denied : full rest is. All foretastes of *rest* are evidently small, when compared with things above.—δοκῇ τις, *any one should seem*) Euphemism. Every man should so run, that it may be said of him, without any appearance of the contrary, *This man runs*. Δοκεῖν, in this passage, ὑπόδειγμα, *an example*, ver. 11, and ἐνδείκνυσθαι, *to show*, ch. vi. 11, are conjugates : δείκω, pret. mid. δέδοκα, thence δοκέω, and the ideas agree ; for he who *shows* a desire does not *seem* to remain ; he who *seems* to remain is an *example* of obstinacy.—ὑστερηκέναι, *to have failed*) *to have come short*.

The same word occurs, xii. 15. The examples, xii. 17; Num. xiv. 40; Luke xiii. 25: ὑστερεῖν ποιῆσαι τὸ πάσχα, *to fail to keep the passover*, Num. ix. 13. Ὑστερεῖν, with Plato, at the beginning of the Gorgias, is *to come after the festival is ended.*

2. Γὰρ, *for*) This refers to φοβηθῶμεν, *let us fear.*—εὐηγγελισμένοι, *to us was the Gospel preached* [we have had the Gospel preached to us]) We should think that this expression is spoken especially to us, who are called *Evangelical:* ver. 6.—κἀκεῖνοι [as well as they], *as well as to them*) The promise of the land of Canaan had been proclaimed to *those men* of old, ver. 6.—οὐκ ὠφέλησεν, *did not profit*) There is less said here than is intended (Meiosis). On the contrary [so far was it from profiting them], the unbelievers incurred the greatest guilt and punishment. Supply, nor will it be profitable to us without faith.—μὴ συγκεκραμένος, *not being mixed with*) The word is entirely mixed with and insinuated into the believing soul; and when it is thus mingled, it makes its way wonderfully, as a health-giving draught, and something more powerful even than that, ver. 12, 13.—τῇ πίστει) *with faith*, the dative.—τοῖς ἀκούσασιν) So far as concerns *them that heard it.* Comp. Rom. iv. 12, note. To these are opposed οἱ πιστεύσαντες, *those who believed*, in the following verse.

3. Γὰρ) This word refers to the expression, *a promise being left*, ver. 1.—καθὼς, *as*) *Unbelief* alone acts as a hinderance.—καίτοι, *although*) The Protasis is, *although the works were finished from the beginning of the world.* The Apodosis is, *yet He said, I have sworn.* But because the Apodosis in the text comes first, *yet* is omitted. The proposition is, a rest remains to us. This proposition, ver. 3–11, is proved thus. Rest is mentioned in the psalm; and yet there *it* does not signify, I. the rest of God from creation; for this was long before the times of Moses. Therefore another rest was to be expected in the times of Moses, of which those during the same period, who had heard, evidently came short. Nor yet, II., does that rest which they obtained by Joshua, support the title to this rest; for it was not until afterwards that the Psalmist sung of it. Therefore, III., he sung of a rest more recent than all these kinds of rest, viz. a rest which would be enjoyed in heaven.—τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων) The genitive absolute, *i.e. although the works* of the Creator *were finished* and perfected *from the foundation of the world.*

4. Εἴρηκε, *He said*) viz. GOD, who also speaks in ver. 5, 7.—ἑβδόμης) viz. ἡμέρας.—καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ, κ.τ.λ.) Gen. ii. 2, LXX., καὶ κατέπαυσε τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἐποιησε, *He rested*, He withdrew Himself, so to speak, to His eternal tranquillity. It is remarkable that Moses has mentioned the end of the former days, but not of the seventh: Heb. *from His work*. It was one work, comprehending many works. The single term κατέπαυσεν corresponds to the Heb. מנוחה and שבת, by most suitably connecting the two passages Ps. xcv. and Gen. ii.

5. Ἐν τούτῳ) *in this*, viz. saying of the psalm. So ἐν ἑτέρῳ, *in another*, ch. v. 6.

6. Ἐπεὶ οὖν, *seeing therefore*) GOD does not wish that His rest should be empty (not filled with guests): Luke xiv. 23.—πρότερον, *first*) in the time of Moses.—εὐαγγελισθέντες) A rare use of the word applied to the men of old. He is no doubt speaking of the promise of the land of Canaan, but with a view *to the Gospel-preaching* of eternal life.

7. Πάλιν, *again*) Who would have thought that there is a sermon so important and so solemn in the 95th Psalm? Let us highly value the words of GOD; comp. ch. x. 8, note.—ὁρίζει, *He limits*) viz. GOD.—ἡμέραν, *a day*) This is deduced from the quotation, σήμερον, *to-day*, which is presently brought forward. See how beautifully he lays stress on the word, יום, *a day*, and single words in the same manner often, ch. ii. 8, 11, 12, vii. 11, 21, viii. 13, x. 9, xii. 5, 27: *the day*, viz. that of striving for the heavenly rest: ver. 8.—ἐν, *in*) So ch. i. 1.—τοσοῦτον χρόνον) *so long a time*, more than four hundred years from Moses and Joshua to David, who sung this psalm.—καθὼς προείρηται, *as it was before said*) The apostle refers his hearers to the whole text, as repeated above from the psalm.

8. Ἰησοῦς) *Joshua*.—οὐκ ἂν) There is a similar mode of reasoning, ch. vii. 11, viii. 4, 7, xi. 15.—περὶ ἄλλης ἡμέρας, *of another day*) By observing which an access would be opened also to another rest.

9. Ἄρα, *therefore*) For this reason, because He speaks of another day.—σαββατισμὸς, *sabbatism*, *rest*) The word is changed for κατάπαυσις, *rest*; comp. the following verse. In time there are many sabbaths; but then, there will be a *sabbatism*, the

enjoyment of rest, one, perfect, eternal. The verbal noun is extremely emphatic: it is not met with in the LXX. There will be no elementary sabbath in heaven; because earthly labour shall have passed away: but the rest will be perpetual, which, however, itself will again have its own various modes (ways, divisions), according to the different state of the priests and of the rest of the blessed in their resurrection bodies (carnis beatæ), and according to the intervals of the heavenly times to which the new moons and Jewish Sabbath corresponded: Isa. lxvi. 21, 23.—τῷ λαῷ τοῦ Θεοῦ, *to the people of* GOD) He had said absolutely, *of the people*, ch. ii. 17, when he was treating of reconciliation: but now, when he is treating of eternal rest, he says, *to the people* of God, that is, *to the Israel of God*, as *Paul* speaks, Gal. vi. 16. He therefore specially intends the Israelites (inasmuch as he is writing to the *Hebrews*), and them, too, believers.

10. Γὰρ, *for*) Verse 9 is proved thus: He who has entered into the rest of God, rests from his labours; but the people of GOD do not yet rest: therefore they have not yet entered in. It remains, that they enter in.—ἀπὸ τῶν ἔργων αὐτοῦ) *from his works*, even from those that were good and suitable to the time of doing work. Labour precedes rest; and that would have doubtless been the case, even in paradise, Gen. ii. 15.—ὥσπερ, *as*) The work and rest of GOD are that archetype to which we ought to be conformed.

11. Ἐκείνην, *that*) future, great.—ἐν τῷ αὐτῷ) *in*, or *after the same*, as those men of former times.—ὑποδείγματι, *example*) The same word is found at viii. 5, ix. 23. He who falls through *unbelief*, is an example to others, who then say, Behold, ὁ δεῖνα, *that man*, has in like manner fallen.—πέσῃ) *fall*, with the soul, not merely with the body: ch. iii. 17. Moses speaks without reference to the ruin of souls, when he recounts the destruction of the people in the wilderness.

12. Ζῶν γὰρ, *for quick, lively*) The efficacy of the word of GOD and the omniscience of GOD Himself is described as saving to those in the case of whom the word of GOD is mixed with faith on their part [ver. 2], but as terrible to those who are obstinate: comp. 2 Cor. ii. 15.—ὁ λόγος τοῦ Θεοῦ) *the word of* GOD that is preached, ver. 2, and which is the Gospel-

word, ib., and is joined with threatening, ver. 3. For Christ, the hypostatic Word, is not said to be a *sword*, but to have a *sword* (comp. Jos. v. 13, to which passage this passage, relating to Joshua, ver. 8, seems also to refer); nor is He called κριτικὸς, *judicial*, but κριτὴς, *the Judge*. The appellation of *Sword*, given to God, Deut. xxxiii. 29, is suitable to the song, not to the ordinary style of epistolary writing.—τομώτερος) *more cutting, sharper*.—διικνούμενος ἄχρι μερισμοῦ, *piercing even to the dividing*) Its parallel presently, κριτικὸς, *judicial, judging, discerning*.—ψυχῆς τε καὶ πνεύματος, *of soul and spirit*) Hence it is evident that soul and spirit are not synonymous, but the spirit is in the soul. Man, contemplated according to his nature, consists of soul and body, Matt. x. 28: but when he has in him the working of GOD'S word, he consists of spirit, soul, and body. The inmost parts, and the recesses in the spirit, soul, and body of man, are called by Synecdoche[1] ἁρμοὶ καὶ μυελοὶ, *joints and marrow* (marrows). Moses forms the soul, Christ the spirit, 2 Cor. iii. 6. The soul attracts (draws with it) the body, the spirit both, 1 Thess. v. 23. The spirit is divided from the soul by the efficacy of the word of GOD, when the former is claimed for GOD; the latter is left to itself, in so far as it either does not attain to, or does not follow the spirit. And as the *joints* are not only divided from the *marrow*, but the *joints and marrow* respectively are divided into their own parts: nor are the *intentions* only distinguished from the *thoughts*, but the *intentions* themselves, as well as the *thoughts* themselves, are discerned [decided upon]: so, not only is the *soul* divided from the *spirit*, but as it were a part of the *spirit* is divided from part of the spirit, a part of the soul from part of the soul: Luke ii. 35. *Flesh* and *spirit* are also separated: 1 Pet. iv. 6, note.—ἐνθυμήσεων καὶ ἐννοιῶν, *of the intentions and thoughts*) He comes from the greater parts as *soul and spirit*, and from the less as *joints and marrow*, to the faculties of the mind. Ἐνθύμησις, *intention*, involves feeling; there follows by gradation ἔννοια, *thought*, which expresses something simpler, previously existing and internal. Both nourish and foster either good or evil. Θυμὸς from θύω, ὁρμῶ· νόος from νέω, κινοῦμαι.

[1] A part for the whole. Append.—ED.

13. Κτίσις, *a creature*) A word quite general: presently afterwards we find πάντα, *all things*.—ἐνώπιον αὐτοῦ, *in His sight*) *His*, GOD'S, ver. 12. The analysis of the statement will be easy, if both of its parts are put in the nominative case: It is GOD, whose word is quick or living: it is GOD, before whom there is no creature that is not manifest. So, in ch. xi. 23, the nominative case is to be understood: By faith the *parents* of Moses concealed Moses. Ibid., ver. 30: By faith the *Israelites* went round the walls of Jericho, that they might fall down. The omniscience of GOD is laid open to men by the word; and those who have not the word still feel that omniscient power in their consciences. A remarkable argument for the truth of religion from its efficacy.—τετραχηλισμένα) τραχηλίζω, *I throw one on his back*, is used in Greek and Latin for *I lay open*. Bodies which lie on the belly are scarcely considered naked, for they cover themselves: those *lying on their back* are laid open to the view in all their noblest and most distinguishing parts. Show, O man, *shame* and *fear* towards thy GOD; for no veil, no twisting, bending, colouring, or disguise, can cover *faithlessness*.—αὐτοῦ, *of Him*) This again is to be referred to GOD.—πρὸς ὃν ἡμῖν ὁ λόγος, *with whom we have to do*) We have to do *with Him, with God*, with such a one as is described, ver. 12, 13, [*whose face and judgment we cannot escape*.—V. g.] We have therefore need of *earnestness* [ver. 11, σπουδάσωμεν]. The relative ὅν, *whom*, has the power of the demonstrative pronoun: λόγος, דבר, *concern, business*. So the LXX., Judg. xviii. 28, λόγος οὐκ ἔστιν αὐτοῖς μετὰ ἀνθρώπου, *they had no business with any man*; 2 Kings ix. 5, λόγος μοι πρός σε; comp. Acts xix. 38. There is the same expression in Chrysostom, περὶ ἱερωσ., p. 336, αἱ θυγατέρες τῶν ἱερέων, αἷς οὐδεὶς πρὸς τὴν ἱερωσύνην λόγος, *the daughters of the priests, who have nothing to do with the priesthood*.

14. Ἔχοντες, *having*) The exhortation begins in the same way, ch. x. 19, xii. 1.—οὖν, *therefore*) He resumes the proposition which he had laid down, ch. ii. 17.—μέγαν, *great*) for He is the *Son of* GOD, higher than the heavens. He is called absolutely in Hebrew phraseology, *a High Priest*, ch. x. 21: but here *the Great High Priest*, greater than the Levitical *high priest*.—διεληλυθότα) *who has passed into*, not merely has entered the heavens: ch. vii. 26.—κρατῶμεν, *let us hold fast*) From. ch. iii. 1

to ch. v. 3, there are four points explained by Chiasmus, inasmuch as they contain the doctrine and practical application, the practical application and the doctrine. Look back again, I request, at the summary view (Synopsis) of the epistle.

15. Οὐ, *not*) The apostle institutes, by Chiasmus, a comparison between the Levitical high priest and Christ, 1) So far as qualities are concerned: 2) So far as calling is concerned. In the first there are an Apodosis and a Protasis; in the second, a Protasis and an Apodosis: ch. iv. 15, 16, v. 1, 2, 4, 5.—συμπαθῆσαι, *to be touched with a fellow-feeling*) *He is touched with a fellow-feeling*, as having suffered the same things, Is. l. 6, 4: *mercy* is a cognate noun, ver. 16. The reference is to ch. ii. 17.—ταῖς ἀσθενείαις, *with our infirmities*) A suitable expression: ch. v. 2. The idea of sin, in respect of us, is included; in respect of Christ, is excluded. The words, *without sin*, presently after follow.—καθ' ὁμοιότητα, *in the likeness*) Inasmuch as He was made like us; ch. ii. 17.—χωρὶς ἁμαρτίας, *without sin*) So ch. ix. 28: but how can one, tempted *without sin*, be capable of sympathising with those who are tempted *with sin?* With respect to the understanding, the mind of the Saviour much more acutely perceived the forms of temptation than we who are weak; with respect to the will, He as quickly repressed their assault as the fire represses a drop of water cast into it. He therefore experienced what power was necessary to overcome temptations. He is capable of sympathising, for He was both tempted without sin, and yet He was truly tempted.

16. Προσερχώμεθα, *let us draw near*) The same word occurs, ch. vii. 25, x. 1, 22, xi. 6, xii. 18, 22: in like manner, ἐγγίζειν, ch. vii. 19: εἰσέρχεσθαι, ch. vi. 19: εἴσοδος, ch. x. 19. So *Paul* also, Rom. v. 2, προσαγωγήν.—τῷ θρόνῳ, *to the throne*) ch. viii. 1, xii. 2; Is. xvi. 5.—τῆς χάριτος, *of grace*) This word is also of frequent occurrence in this epistle.—λάβωμεν, κ.τ.λ.) The mercy of Christ being shown, *is obtained* (is taken, λάβωμεν): and further, the grace of God *is found* (εὕρωμεν). The appropriate verb is put before the one noun, and put after the other: Chiasmus.[1]—ἔλεον, *mercy*) This refers to *touched with a fellow-feeling*.—χάριν, *grace*) This refers to *of grace*.—εὔκαιρον, *in the needful time, seasonable*) Believers do not feel at once the pre-

[1] See Append.

parations of grace made for a long time to come;[1] but when the time comes, they find it present with them; and this seasonableness especially falls on the times of the New Testament, Rom. iii. 26, v. 6, and under it on the times of persecution (the cross).—*βοήθειαν, help*) ch. ii. 18.

CHAPTER V.

1. Πᾶς) *Every* priest of the house of Levi. An antithesis to Christ; for the apostle is speaking of the Levitical priesthood, ver. 1–3: and the Apodosis is not added, because it is included (contained virtually) in the *antecedent observations*. But in ver. 4, there is a Protasis in a new part of the comparison with the Apodosis *subsequently following it*. This is the sum. Whatever is excellent in the Levitical priests, that is in Christ, and indeed in a more eminent degree; whatever is defective in them, that however is also in Christ.—*ἐξ ἀνθρώπων λαμβανόμενος, taken from among men*) A part of the predicate. Before they were taken, they were evidently of the same condition.—*ὑπὲρ, for*) *from among men, for men*, an elegant (neat) expression.—*καθίσταται, is ordained*) The present; *is usually ordained*.—*τὰ πρὸς τὸν Θεὸν, in things pertaining to God*) So the LXX., Deut. xxxi. 27.—*δῶρα, gifts*) *referring to things without life*.—*θυσίας ὑπὲρ ἁμαρτιῶν, sacrifices for sin*) consisting of animals.

2. Μετριοπαθεῖν, *To have a feeling of moderation* [*have compassion*]) Hesychius, *μετριοπαθὴς, μικρὰ πάσχων ἢ συγγινώσκων ἐπιεικῶς. Τὸ μέτρον, moderation* is opposed to severity and rigour, which are shown towards none but the obstinate; ch. x. 28.—*δυνάμενος, who is able*) who does not please Himself; comp. Rom. xv. 3.—*ἀγνοοῦσι καὶ πλανωμένοις, to the ignorant and them that are out of the way* [in error]) those that sin through ignorance and error: שגה, LXX., *ἀγνοεῖν, to be ignorant*. Simple *ignorance* is merely want of attention and memory; but *error* (being out of

[1] A supply of grace is in store for believers against all future needs: but believers are not permitted to know and feel it all at once, but only according as the need arises.—ED.

the way) interchanges [confounds] good and evil, truth and falsehood.—ἀσθενείαν, *infirmity*) which is sinful and to be expiated by sacrifices.

3. Διὰ ταύτην, *on account of this*) Supply *infirmity:* or ταύτην, *this*, is put for the neuter, as in Matt. xxi. 42.

4. Καὶ, *and*) The apostle here commences a discussion on the actual (very) priesthood of Christ.—τὶς, *any*) Levitical priest.—τὴν τιμὴν, *honour*) The priesthood is an honour. Its synonym is δόξα, *glory*, ver. 5.—Ἀαρὼν, *Aaron*) received it by being called.

5. Ἀρχιερέα, *High Priest*) So Christ is often called; and yet at the same time often, and presently at ver. 6, He is termed a *priest* (simply). He is a *priest* absolutely, because He stands alone in that character without an equal. He is *High Priest* in respect of the Aaronic type, and in respect of us, whom He has made priests by His access to God and guidance of us.—ὁ λαλήσας πρὸς αὐτον, *He who spoke to Him*) יְהוָה אָמַר אֵלַי, Ps. ii. 7. —υἱός μου, *my Son*) The apostle does not mean that the Father conferred the honour of the priesthood on the Son *at the time, when* the Father said, *Thou art my Son;* for the *generation* of the Son is certainly prior to His *priesthood:* but declares, that the Son, who can do nothing of Himself, and who is always under the authority of the Father and does only what the Father wills, and receives only what the Father gives, has also received from the Father the *honour of the priesthood*, of which none but the Son Himself was capable. Hence the connection, καθὼς, *as*, in the following verse. In this manner David had (treated) his *sons* (as) *priests* [Engl. Vers., *chief rulers*], *i.e.* admitted to terms of closest intimacy. 2 Sam. viii. 18, with the Scholia of Michaelis: and the name of *Son* and *Priest*, quoted from the Psalms in ver. 5, 6, is presently afterwards repeated ver. 8, and ch. vii. 3, 28.

6. Ἐν ἑτέρῳ, *in another*) So *Paul* also, Acts xiii. 35.—λέγει, *He says*) God.—σὺ) Ps. cx. 4, where the LXX. have it in as many words.—Μελχισεδὲκ, *Melchisedec*) It is of no importance to know in other respects who Melchisedec was, beyond what is mentioned of him; nay, the very silence respecting the other parts of his history contains mysteries. He was certainly a king and priest at that time, and of the human race.

7. Ὅς, *who*) namely *Christ, the Son of God, the Priest. This* is not said, but *who*, with great significancy in the relative pronoun; for the subsequent discourse corresponds to the names given in ver. 5, 6. A summary of those things, which are to be discussed in ch. vii. and the following chapters, is contained in ver. 7–10, and introduced with a remarkable anticipatory caution[1] and preparation, ver. 11, 12. And there is most exquisitely comprehended in this summary the onward progress of His passion, with its most secret (inmost) causes, from Gethsemane even to Golgotha, and the expressions used here are the same as those used by the evangelists: comp. also Ps. xxii. 3, 20, etc., 25, lxix. 4, 11, cix. 22.—ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, *in the days of His flesh*) *in* those *days*, the two especially, during which He suffered those things, and in order to suffer them, He assumed *flesh* like to that, which was sinful and mortal: ch. ii. 14, x. 20; Matt. xxvi. 41, at the end: when by reason of weakness He seemed to be a mere man, John xix. 5.—δεήσεις τε καὶ ἱκετηρίας, *both prayers and also supplications*) plural; for in Gethsemane He prayed thrice. The particle τε, *both*, indicates that the words are not mere synonyms in this passage: *prayers* refer to the mind; *supplications*, also to the body, as the origin of the word, ἱκετεύω, *I supplicate* shows, in Eustathius. Regarding both see Matt. xxvi. 39.—πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου, *to Him that was able to save Him from death*) *Abba Father*, says *He, all things are* POSSIBLE *to Thee; let this cup pass from Me.* Mark xiv. 36: comp. John xii. 27. This *possibility* of all things to God is opposed to the weakness of Christ's flesh.—σώζειν, *to save*) σώζειν, and presently σωτηρίας, are conjugates, *to save, salvation.*—ἐκ) Presently; afterwards ἀπὸ. The two words, in other respects, equivalent, agree here with the difference of the subject: out *of death, from terror.* He, however, in obedience to the will of the Father underwent the death, *out of* (ἐκ) which the Father might have delivered Him, so that He should not have died: He was altogether delivered *from* (ἀπὸ) its horror, in that He was heard.—μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων, *with strong crying and tears*) On the cross, He is said to have *cried*, not to have *shed tears.* Both of these particulars, as

[1] See Append. on προθεραπεία.

the series of the events shows, refer to Gethsemane. κράζειν and κραυγή, in the LXX. correspond to the verbs זעק, and צעק, and שוע, and denote a cry from the depths of the soul, or vehement desire; ἐκτενέστερον, *more earnestly*, Luke xxii. 44; *with a most willing spirit*, Matt. xxvi. 41, whatever may be the words uttered; these occur very often in the Psalms, as אמר, *to speak*, *to say*, signifies also thought. Indeed, the cry of the mind, while the lips are closed, is more suitable to tears and sorrow; and yet there is no doubt, that Jesus added to His *prayers* in Gethsemane an incitement by uttering at intervals short *cries*, as well as to His *supplications* by *tears* (observe the *Chiasmus*) which were drawn forth not only from the eyes, but from the whole face and body, during that extreme *heat* [*agony*]. See Luke as quoted above: comp. with Rev vii. 17, 16. καῦμα, δάκρυον, *heat*, *tears*. The *sweat* and *blood* of Christ were poured out like *water*. During the whole of His passion He alternately cried and was silent. Matt. xxvi. 37, etc.; Ps. xxii. 2, 3, 15, lxix. 2, etc., cix. 21, etc., where *silence* is an intimation of a *wounded heart*.—καὶ εἰσακουσθείς, *and being heard*) הושיע LXX. εἰσακούειν, Ps. lv. 17; עזר in like manner, 2 Chron. xviii. 31: therefore in this passage σώζειν and εἰσακούειν, *to save*, and *to hearken to*, are very nearly the same. The agony and its issue are here referred to, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν, *He began to be sorrowful and very heavy*.—ἕως θανάτου, *unto death*, Matt. xxvi. 37, 38.—ἐκθαμβεῖσθαι, Mark xiv. 33: Luke xxii. 44 mentions the *agony* and *sweat*. When the cup was presented, there was also presented to the soul of the Saviour the horrible image of death, which was joined with sorrow, ignominy, and cursing, and was of a lingering nature, and He was moved to pray for the removal of the cup. But the purity of filial affection in the Saviour with the exercise of holy reason and moderation instantly softened that horror, and subsequently absorbed it completely, as the serenity of His mind returned. And *He was heard*, not that He should not drink the cup, but that He should now drink it without any horror; whence also He was strengthened by an angel. The fear was a something more horrible than death itself; when the feeling of horror was taken away before the coming of His enemies, He lays it down as a fixed principle, that the cup which he had wished conditionally not to drink, now cannot but be drunk.

John xviii. 11.—ἀπὸ) An abbreviated expression, εἰσακουσθεὶς ἀπὸ, as ἐῤῥαντισμένοι ἀπὸ, ch. x. 22. So Ps. cxviii. (cxvii.) 5, אנני במרחב ἐπήκουσέ μου εἰς πλατυσμόν.—ἀπὸ τῆς εὐλαβείας [not as Eng. Ver. *in that He feared*] *from horror*). The Greek word here has singular elegance and denotes something wore subtle than if one were to say *fear*. No Latin word more suitable than *horror* occurs to us. Comp. εὐλαβηθεὶς, ch. xi. 7. He had lately used θανάτου, without the article; now he has τῆς εὐλαβείας with the article, of which the relative power indicates that the signification of εὐλαβείας is included in the mention made of *death*, which was *horrible* in its assault.

8. Καίπερ ὢν υἱὸς, *though He was a Son*) This paragraph, *in the days*, etc. has two parts. The first is, *in the days—obedience by the things which He suffered;* the second, *and being made perfect—of eternal*. The first part speaks of things very humble; *for death* and *to be in horror*, and, although the horror of it be removed, *to die*, and *to learn obedience* from such suffering, may appear somewhat *servile:* wherefore, by this clause, *although He was a Son*, precaution is taken, that nothing said in that part, before and after, should be a stumbling-block to any. The second part is altogether joyful and glorious, and he insinuates (implies) that we must repeat from ver. 5, *because He was the Son:* comp. ch. vii. 28, at the end. In His agony in Gethsemane He so sweetly, so frequently, appealed to the *Father*, Matt. xxvi. 39, etc.: and from this fact we have the clearest confirmation of the truth that Jesus was not the Son of God merely because He rose from the dead, and not previously.—ἔμαθεν, *He learned*) The word *learning* put before the word *suffering*, elegantly points to Christ *learning* with the utmost readiness and willingness. *He learned* obedience whilst He began to suffer, whilst He set Himself to drink the cup. The word *to learn* implies a kind of *beginning*, and the *making perfect* corresponds to this *beginning*, of which we shall afterwards speak. There is a pleasant paronomasia[1] in ἔμαθεν ἀφ' ὧν ἔπαθε. He also had experience of the adage, παθήματα μαθήματα [sufferings, the means of learning]. Christ alone fortified [secured] the path of obedience in a way consonant to the will of the Father. *Obe-*

[1] See Append.

dience may be performed without *prayers*.[1]—ἀφ' ὧν) So μαθεῖν ἀπὸ, Matt. xxiv. 32.—τὴν ὑπακοὴν, *obedience*) That kind of humble obedience which is shown in suffering and dying. Phil. ii. 8, note. He says to the Father, *as Thou wilt*.—εἰσακουσθεὶς, and ὑπακοήν, are conjugates. The Father *hearkened* to the Son, and the Son to the Father. In like manner Christ *obeyed* the Father;[2] we *obey* Christ; see the following verse.

9. Καὶ τελειωθεὶς, *and being made perfect*) by sufferings, ch. ii. 10.—τοῖς ὑπακούουσιν αὐτῷ, *to them that obey Him*) 2 Cor. x. 5. We must obey likewise through sufferings and death [*as Christ obeyed the Father*.—V. g.] and chiefly by faith, ch. xi. 8.—πᾶσιν, *to all*) Great *power*, ch. ii. 10, 11, 15.—αἴτιος σωτηρίας αἰωνίου, *the author of eternal salvation*) *Dessen habe der liebe Herr Jesu Dank von uns in Ewigkeit.* "For which the beloved Lord Jesus may have thanks from us in eternity." E. Schmidius, piously. Moreover αἴτιος is a word extremely worthy of Him and (comp. 1 Sam. xxii. 22, αἴτιος ψυχῶν) one by which it is intimated, that Christ, being made perfect, pleads the cause of the brethren, from this circumstance, because it now evidently belongs to Him to *accomplish* [to make good] their salvation; for He is able: comp. δυνάμενον, *who was able*, ver. 7, ch. vii. 25: and *ought* (it behoved Him) to do so, comp. ὤφειλε, *He ought*, ch. ii. 17. [Der *für Etwas stehet, an der man* sich halten kann. He stands for something to which one can cling.—V. g.] We must also observe the epithet, *eternal* salvation, which is opposed to the shortness of the days of Jesus' flesh, and flows (is derived) from ver. 6, *for ever*. Concerning this *salvation*, look back to ch. ii. 10, 14, etc. The *eternity of salvation* is mentioned, Is. xlv. 17. Ἰσραὴλ σώζεται ὑπὸ Κυρίου σωτηρίαν αἰώνιον, *Israel is saved by the Lord with an eternal salvation.*

10. Προσαγορευθεὶς) *called*. His name was the *Son of God;* His surname, His appellation was *Priest:* προσηγορία, *His being called* a priest, not only followed the perfecting of Jesus, but also preceded His passion at the period mentioned in Ps. cx. 4. The same word occurs 2 Macc. xiv. 37, where it is said that Razis was *called* (προσαγορευόμενος) the father of the Jews.

[1] But Christ joined both *prayers* and *obedience*: and this is the Father's will.—Ed.

[2] Equivalent to hearkened to, so as to obey, *obedio*, Th. *ob audio*.—Ed.

11. Περὶ οὗ, *of whom*) οὗ, masc., comp. ὅς, *who*, ver. 7. He now enters upon that very long anticipatory or precautionary[1] preface or preparation, which consists of rebuke, admonition, exhortation, and consolation. The Rhetoricians call it the *securing* (Captatio) of the kindly feeling of the reader or hearer. The preparation of the heart [of the hearer by the teacher], to which the doctrine is committed, often requires greater exertion than the teaching of the doctrine itself.—πολὺς) רב, *much*, *i.e.* too much:[2] comp. ch. xiii. 22.—ἡμῖν, *to us*) *Paul* includes, as usual, Timothy or others: comp. ch. vi. 1, 3, 9, 11, ii. 5, xiii. 18.—δυσερμήνευτος, *hard to interpret*) not from any fault in the writer, but in yourselves.—λέγειν) a correlative to ἀκοαῖς. Λέγειν is not redundant, *speaking* is opposed to *writing*, as ch. xiii. 22. Hard to be uttered, harder to be written, and yet the more necessary to be written on that account.—νωθροί) ch. vi. 12. The root implies στέρησιν τοῦ θεῖν, *the negation of running*[3]) *verlegen* "*to loiter*" on the road.—γεγόνατε, *ye have become*) The state of the Jews needed to be noticed, as well in so far as it was good, as also in so far as it was bad, v. 12, vi. 10, x. 25, 32, 33, xii. 4, 5, 12.

12. Διδάσκαλοι, *teachers*) A term not of office, but of ability in this passage. The antithesis is τοῦ διδάσκειν ὑμᾶς, *that one should teach you*.—διὰ τὸν χρόνον) by reason of *the length of time*. So Arist. l. 7, Polit. c. 9, uses this phrase. The antithesis is διὰ τὴν ἕξιν, *by reason of the matured faculty* [*habitual use*], ver. 14. *Time* or *age* is used here either in the abstract for years; or in the concrete for strength. Age either brings vigour with time, or is impeded by it.—πάλιν χρείαν ἔχετε, *ye again have need*) Γεγόνατε χρείαν ἔχοντες, *ye have need*, follows. The former has respect to the doctrinal articles of the Old Testament, the latter to those of New Testament.—τίνα) You must not only be taught the very *elements*, but also (τίνα) *what* they are. They are therefore enumerated, ch. vi. 1, 2.—στοιχεῖα) *elements*. A word used by *Paul*, Gal. iv. 9. And this passage to the end of the chapter plainly abounds in expressions peculiar to *Paul*. Letters, *Buchstaben*, *elements*, first (primary), simple. The

[1] See Append. on προθεραπεία.—Ed.

[2] More than it would be expedient now to say.—Ed.

[3] An improbable derivation. Rather akin to νωθὴς and νόθος.—Ed.

articles of the Old Testament are to the perfection of the doctrines of the New Testament, as letters are to further learning. But yet *letters*, *Buchstaben*, denote by a trope the principles of learning, which are called rudiments. So every kind of learning has its own *elements*, and the title *elements* is often given to a system by no means subtle. Comp. the end of the note on 2 Pet. iii. 10.—*τῆς ἀρχῆς*, *of the beginning*) *first principles*, ch. iii. 14, where the one phrase illustrates the other: although the one refers to theory, the other to practice. The antithesis, by the introduction of a resemblance from meats, is explained at the beginning of ch. vi., where the same word again occurs.—*τῶν λογίων τοῦ Θεοῦ*, *of the oracles of God*) Rom. iii. 2.—*γάλακτος*, *of milk*) *Milk* is here the doctrine brought from the Old Testament; 1 Cor. iii. 2.—*καὶ*) *and so*. To this refer *γὰρ*, *for*, in the following verse.

13. Ὁ *μετέχων*, *he that partakes*) Even strong men feed on milk, but not on milk chiefly, much less on milk alone. Therefore they are intended in this passage, who, in short, either take or seek nothing but milk.—*ἄπειρος*, *unskilful*) not expert, without strength and practice.—*λόγου δικαιοσύνης*, *in the word of righteousness*) Δίκαιον from *δίχα*: comp. *διάκρισιν*, *discernment*, in the following verse. For *δικαιοσύνη*, *righteousness*, is such *perfection* (תמים Jos. xxiv. 14, LXX.) as after having put away *evil* from it, attains to the *just* (proper) degree of *good*: *γεγυμνασμένα* (ver. 14), *exercised*, is in consonance with it; comp. xii. 11, where in like manner *exercise* and *righteousness* are joined. Such *a word of righteousness* is the doctrine of Christ in the New Testament. *Righteousness* of faith and of life is understood, and each on either side, according as circumstances have arisen.—*νήπιος*, *a babe*) The antithesis is *τελείων*, *of them that are perfect*: comp. Eph. iv. 13, 14.

14. Τελείων, *of them that are perfect*) *τελειότητα*, *perfection*, ch. vi. 1, is the conjugate term. Τέλειοι *καὶ μανθάνοντες* are opposed to each other, 1 Chron. xxv. 8, מבין עם־תלמיד.—*ἔστιν*, *is* [belongeth to]) They who are perfect both desire and take solid meat.—*διὰ*) *by reason of*.—*τὴν ἕξιν*, *habitual strength of understanding*[1] ['*use*']) The LXX. use this word, Judg. xiv. 9; 1 Sam. xvi. 7; Dan. vii.

[1] Latin *habitum*, Th. *hàbeo*: as *ἕξις* from *ἔχω*.—ED.

15; and also Wisd. xxx. 14. It is said of a whole, in which the parts *have* themselves and are *had* in turn, hold and are held in turn; and here it denotes the *strength of the faculty of perception* (discernment) *arising from the maturity of the spiritual age:* not *habit* acquired by *practice*, διὰ τὴν ἕξιν, *because they are possessed of more habitual strength of understanding. Exercise* follows *habit* (habitual faculty); and *strength* makes a man put his faculty in *exercise* with alacrity, dexterity, profit, without affectation or the perverse imitation of others.—τὰ αἰσθητήρια) properly *the organs of the senses*, for example, the tongue, the organ of tasting: comp. αἰσθήσει, in *perception, sense*, Phil. i. 9, note.

CHAPTER VI.

1. Διὸ, *wherefore*) It might be thought that we should say δὲ, *but:* but the particle διὸ, *wherefore*, is better fitted to rouse. So Paul also, Rom. ii. 1, note.[1]—ἀφέντες, *leaving*) in this discussion. In other respects these heads of doctrine are not thrown away, but are taken for granted. The apostle speaks, in his own name and in the name of the other teachers, in the *plural* number.—τὸν λόγον, *the doctrine, the word*) ch. v. 11 [ὁ λόγος].—τῆς ἀρχῆς τοῦ Χριστοῦ, *of the principles of Christ*) Three pairs of particulars (heads), which are enumerated in this and the following verse, were of that kind, that a Jew, well instructed among his countrymen out of the Old Testament, ought to have applied them for the most part to *Christianity*. Regarding *repentance, the resurrection*, and *the judgment*, the point is clear; for inasmuch as *eternal life* is only mentioned by implication among these, and expressly in the antithesis, ver. 5, it also agrees with the system of both testaments: as also the apostle speaks of *faith* toward GOD, not toward the *Lord Jesus;* comp. Acts xi. 21, note. He speaks of *baptisms* in the plural, of which the Jews had various kinds for the purpose of initiation; and the *imposition of hands*

[1] The illative particle, as being the stronger, absorbs the transitive particle.—ED.

(Num. xxvii. 18, 23) was very much practised among them. Whosoever was well acquainted with these two, quickly comprehended the doctrine of Christian *baptism* and of the *imposition of hands* by the apostles; and this is the very reason why these two particulars are interwoven with other points more fundamental; namely, because the gift of the *Holy Spirit* corresponds to these in the antithesis, of which each refers to perfection, not to initiation. Therefore these six particulars were the *principles of the oracles of God*, ch. v. 12; likewise the ἡ ἀρχὴ τοῦ Χριστοῦ, *principles of the doctrine of Christ*, viz. among those learning Christ; for *Christ* is often used by *Paul*, by Metonymy of the concrete for the abstract, for *Christianity:* Gal. iv. 19; Phil. i. 21, "*my life*, or abiding in the flesh, *is Christ*," that is, *is the work of Christ.* Add Col. iii. 11, note. These particulars had been, if we may say so, *the Christian Catechism* of the Old Testament; and such Jews, who had begun to recognise Jesus as the Christ immediately upon the new light being brought to bear (being shed) on these *fundamental* heads, were accounted as having the *principle of the doctrine of Christ. Perfection—i.e.* the perfect doctrine concerning Christ Himself—is opposed to this *beginning principle* (ἡ ἀρχὴ) [ver. 4, 5].—φερώμεθα, *let us go on*, or *be carried forward*) A word implying active exertion. He properly puts this subjunctive before the indicative, ποιήσομεν, *we will do*, ver. 3.—πάλιν, *again*) *Again*, ver. 6, accords with this.—θεμέλιον, *foundation*) A synonym of ἀρχῆς, *of the beginning principle.*—καταβαλλόμενοι, *laying*) An architectural term.—μετανοίας, κ.τ.λ., *of repentance*, etc.) He might have said, *concerning* God *and faith in Him, concerning sin and repentance*; or at least, *concerning repentance from dead works, concerning faith in* God; but he forthwith says, *the foundation of repentance, etc.* Therefore we ought not to delay in the consideration of sin, but to begin with active *repentance.* Therefore we ought to connect *faith* with the first mention of God. Therefore Theology is practical.—ἀπὸ νεκρῶν ἔργων, *from dead works*) So ch. ix. 14. This term implies a loathing of sin.

2. Βαπτισμῶν διδαχῆς) Καὶ is not put before βαπτισμῶν; for three pairs of chief particulars (heads) are enumerated, and the second particular (head) in every pair has the conjunction; but only the third pair is similarly connected: from which it is also

evident, that *βαπτισμῶν* and *διδαχῆς* must not be separated. Βαπτισμοὶ διδαχῆς[1] were *baptisms* which were received by those who devoted themselves to the sacred *doctrine* of the Jews; therefore, by the addition of *διδαχῆς*, they are distinguished from the other Levitical washings; ch. ix. 10.—*κρίματος αἰωνίου*) *of eternal judgment.* See Mark iii. 29, note.

3. Τοῦτο, *this*) The reference is to *φερώμεθα*, *let us go on.*—*ἐάν περ*, *if indeed*) *For*, in the following verse, refers to this. Without the Divine blessing, the cultivation of the ground does not succeed; ver. 7.

4. Ἀδύνατον) *it is impossible* for men, however qualified.—*ἅπαξ*, *once for all*) The adverb does not extenuate the matter, but renders the expression precise.—*φωτισθέντας*, *enlightened*) Christianity is the Whole, into which men get an entrance through the Gospel received by faith, and through baptism. There follow here the three parts in respect of the three principal benefits in the New Testament, proceeding *from the Son of God*, *from the Holy Spirit*, *from* God. So, *enlightened* (illuminated), ch. x. 32. Whence the use of this word is very frequent in the writings of the Fathers concerning baptism. *Life* and *light* are often mentioned conjointly; the one is often observed to be included in the notion of the other. Therefore, as *regeneration* is said to take place in baptism, so also *enlightening*. And this phrase is particularly suited to the Israelites, who had not been without *life* by faith, according to the Old Testament, when they abstained from *dead* works, ver. 1; but yet afterwards they were *bathed* in the new *light* of the New Testament.—*γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου*, *who have tasted the heavenly gift*) The enjoyment of *light* is in vision: now to *vision* is added *taste*, by which believers, being allured, ought to be always retained. Ἡ *δωρεὰ ἡ ἐπουράνιος*, *the heavenly gift*, is the *Son of* God, as it is expressed, ver. 6,—*Christ*, who is tasted by faith, and also in His own sacred Supper; 1 Pet. ii. 3; and this taste involves more than *repentance from dead works*, *and faith toward* God. The participle, *γευσαμένους*, although the genitive [ver. 4] and accusative [ver. 5] are often used promiscuously, seems, however, in this passage to carry with it a difference in the

[1] Bengel evidently understands these words, *baptisms of* or *into doctrine*, not as Engl. Vers., the *doctrine of baptisms*.—Ed.

cases. The one (Genitive) denotes a *part;* for we do not exhaust the tasting [enjoy the *whole* fulness, but only a *part*] of Christ, *the heavenly gift*, in this life: the other (Accusative) expresses more, inasmuch as the *whole* tasting of the *Word of* GOD preached belongs to this life, although the powers of the world to come are joined to this Word.—*μετόχους, partakers*) This *partaking*, as we have observed at ver. 1, involves more than the *doctrines of baptism* and *the imposition of hands*. In this clause the word *taste* is not used, because the Holy Spirit here is considered as rather producing the taste, than as its object.—*Πνεύματος Ἁγίου, of the Holy Ghost*) He is often mentioned in connection with Christ; Acts ii. 38.

5. *Γευσαμένους, who have tasted*) A new taste, likewise involving more than the knowledge of the *resurrection of the dead and of eternal judgment.*—*καλὸν ῥῆμα, the good word*) Jer. xxxiii. 14, את הדבר הטוב, the Gospel.—*δυνάμεις, powers*) *of the most exquisite taste.* The plural is highly significant. The same word occurs, ch. ii. 4; comp. xi. 34. Both passages show the emphasis of the word, *δυνάμεις.*—*μέλλοντος αἰῶνος, of the world to come*) Eternal glory is principally intended; comp. ver. 2, at the end; as *the city to come* is spoken of, ch. xiii. 14; but the present time is not excluded under the New Testament, for in this sense *things to come* are also mentioned, ch. ix. 11, x. 1, ii. 5, note.

6. *Καὶ παραπεσόντας, and who have fallen away*) A word of weighty import, suddenly occurring, strikes us with just terror. It is thus the LXX. translate the Hebrew מעל. He does not merely speak of those *relapsing* into their former condition, but of those *falling away* (præterlapsos, *lapsing aside*) *from that entire state of highest glory, and at the same time from faith, hope, and love*, into a new species of ruin, ver. 10, etc.; and that, too, of their own accord; ch. x. 26. A fall such as this may be separated from the blasphemy against the Holy Ghost, but yet the bitter state of their soul is nearly the same; comp. ch. x. 29, note. The apostle does not say, that they to whom he is writing are such as these, but he hints that they may become so. The egg which held and lost the stamina of the chicken is not even fit to be eaten: the man who has lost his faith is in a more deplorable condition than he who never believed.—

πάλιν ἀνακαινίζειν, *to form anew* [*renew*] *again*) A renewal (*a forming anew*) had been already made; therefore πάλιν, *again*, is added, and it corresponds to the ἅπαξ, *once*, ver. 4. But we must particularly observe, that ἀνακαινίζειν, to *make anew* or *renew*, is used in the active voice; it is *impossible* for men, not for GOD. Therefore the apostle undertook the doing of this which he is doing, on this very condition, *if* GOD *permit*; ver. 3, note; Matt. xix. 26. [*There is a similar admonition*, x. 26.—V. g.] Men, ministers, have already done for such persons what they could; Tit. iii. 11. Ministers have a certain measure, and those obstinate persons have gone beyond it in their opposition: it remains for ministers to leave them to GOD, and (whether they in the meantime admonish them more or less, and entertain hopes concerning them) to wait what GOD will give, 2 Tim. ii. 25, by means of special afflictions and operations. The Græco-Latin copy, *Claromontanus*, has in this place ἀδύνατον, '*difficile*.'[1]—εἰς μετανοίαν, *unto repentance*) He appropriately mentions that, which is first in the foundation, ver. 1. But the other things are left to be supplied, considered either by themselves or in their effect.—ἀναστανροῦντας, *since they crucify afresh*) He has described the subject by former participles: he now subjoins the reason (Ætiology, Append.) of that *impossibility*. The preposition in ἀνασταυροῦντας signifies *upwards* in Herodian, but in this passage *again*, for it is the echo of ἀνὰ in ἀνακαινίζειν. Ἑαυτοῖς, *to themselves*, which is added, makes an antithesis to παραδειγματίζοντας, *making an open showing*, viz. to *others*: see σταυρόω with the same case, Gal. vi. 14. From which it is manifest, that he is speaking of those who scoff at Christ from hatred and bitterness of spirit, for the sake of indulging their humour (deliberately and intentionally): truly, if these men had it in their power, they would do to Christ what the *Jews* did under Pontius Pilate. Those who deny the efficacy of the cross of Christ, which has been already endured, or think that He was justly crucified by the Jews, do the same as if they were to say, that He must still be crucified; Rom. x. 6, 7.

7. Γῆ, *the earth*) This is figurative.—πιοῦσα, *drinking*) not merely on the surface.—ἐπ' αὐτῆς, *upon it*) This is more signi-

[1] Vulg. has "impossibile."—ED.

ficant than if it had been ἐπ' αὐτὴν, *over it;* for it denotes the *unceasing* (continuous) bounty of heaven.—πολλάκις, *often*) Hence the ἅπαξ, *once*, is softened, ver. 4.—ἐρχόμενον, *coming*) spontaneously.—τίκτουσα, *which bringeth forth*) by the regular mode of generating. The antithesis is ἐκφέρουσα, *that which beareth*, without law and order, in the following verse. The LXX. transl. also use ἐκφέρω in a good sense; but here the force of the particle δὲ, *but*, falls upon ἐκφέρουσα, *that which beareth.*—εὔθετον, *meet*) The antithesis is ἀδόκιμος, *rejected.*—δι' οὓς) *for the sake of whom.*—καὶ, *also*) This particle gives an intensive power to the present tense of the verb γεωργεῖται, *is* constantly *dressed: cultivation, blessing; cursing, burning*, are opposed by Chiasmus (*i.e.* the first to the fourth, the second to the third).—μεταλαμβάνει, *is partaker of*) The antithesis is, *nigh.* The Divine blessing on good land is lasting: the Divine curse follows bad land. Concerning both, comp. Jer. xvii. 5, 7.—ἀπὸ τοῦ Θεοῦ, *from God*) It is not merely cultivated by men.

8. Ἐκφέρουσα, *bearing*) This also coheres with πιοῦσα, *drinking.*—ἀκάνθας καὶ τριβόλους, *thorns and briars*) entirely, or at least chiefly.—ἀδόκιμος, *rejected*) so that it may be left uncultivated.—κατάρας ἐγγὺς, *nigh to cursing*) so that it may be overwhelmed with all evil.—ἧς) viz. γῆς, *of which land.*—εἰς καῦσιν, *for burning*) These words in this passage are expressive of great ἀποτομία, *severity.* Supply βλέπει or ἔρχεται; comp. LXX., Prov. xiv. 12, 13, xvi. 25; or ἐστὶ, comp. LXX., Isa. xliv. 15, ἵνα ᾖ ἀνθρώπος εἰς καῦσιν. The same ellipse is found at ver. 16, πέρας εἰς βεβαίωσιν. *Fire* is the punishment *of the Jews*, Matt. xxii. 7, and of their *land.* A prophetical stricture a very few years before that the city Jerusalem was *burnt.* Those of the Jews were the most desperate, who resisted the faith in the city and around it.

9. Πεπείσμεθα—ἀγαπητοὶ, *we are persuaded—beloved*) 1 Cor. xiii. 7. In this one place he calls them *beloved*, namely, for the sake of exhortation. For *Paul* often gives exhortations without this title, but he never uses it except for the purpose of exhortation. So in the epistle to the Romans, in like manner once, viz. ch. xii. 19, but oftener to the Corinthians and Philippians.—δὲ, *but*) A remarkable Epitherapia[1] and softening of what

[1] See App. An *after mitigation* of what has been said.

might have appeared harsh.—*περὶ ὑμῶν, of you*) An antithesis, in the hypothesis, to those, who are stigmatized in the thesis, ver. 6, 7, 8.—*τὰ κρείσσονα, better things*) more consistent with godliness, ver. 10.—*ἐχόμενα σωτηρίας, which [accompany] are near to salvation*) An admirable expression. GOD, conferring upon us salvation, *ἔχει, holds* us: we, leaning upon Him by faith, *are held, ἐχόμεθα*; in which way we say *ἔχεσθαι ἀγκύρας, to hold one's self resting on the anchor:* comp. ver. 19. Salvation itself will retain [hold safe] good men.

10. *Οὐ γὰρ ἄδικος, for* God *is not unrighteous*) *i.e.* He is entirely just and good.—*ἀγάπης, of love*) He is treating *of hope*, ver. 11: *of faith*, ver. 12: *of love* in this verse. So *Paul*, 1 Cor. xiii. 13, and elsewhere often; likewise below, ch. x. 22, 23, 24. He lays hold of their love, as an occasion for sharpening their faith and hope.—*ἐνεδείξασθε, you have shown*) Even where hope is somewhat small, from whatever cause, in present circumstances, the past is often calculated to be of great advantage: Rev. iii. 10. *Paul* uses the same word, 2 Cor. viii. 24.—*εἰς τὸ ὄνομα αὐτοῦ, toward His name*) In like manner the Hebrews use שֵׁם. Comp. 3 John 7; Matt. x. 41. The name of GOD excites true love.—*διακονήσαντες τοῖς ἁγίοις, in that ye have ministered to the saints*) This is the phraseology of *Paul*, Rom. xv. 25; 1 Cor. xvi. 15. It was to the poor *saints* at *Jerusalem* that the ministry of beneficence was afforded: it was the brethren in Greece and Asia who afforded it. See the passages quoted. It thus frequently happens with Paul, that although he be speaking to Jews and Gentiles indiscriminately, he nevertheless employs those motives which affected either party in particular.

11. *Ἐπιθυμοῦμεν δὲ, moreover we desire*) therefore we thus speak.—*ἕκαστον, every one*) not merely as you have hitherto done, in common [*jointly*, but also *individually*].—*τὴν αὐτὴν*) *the same* in hope and faith, as *in love*. This epistle rather held the necessity of urging *faith*; that of *James*, *works:* ch. x. 36, xiii. 7.—*ἐνδείκνυσθαι, to show*) The verb is repeated from ver. 10.—*πρὸς*) *i.e. as far as concerns.*—*τὴν πληροφορίαν τῆς ἐλπίδος, the full assurance of hope*) *Long-suffering* is closely connected with it, ver. 12. So *ἐν πληροφορίᾳ πίστεως, in full assurance of faith*, ch. x. 22: and *Paul* often, for example, Rom. iv. 21. *Πληροφορία*, as it were, *a full march*, implies fulness either of employment,

2 Tim. iv. 5, 17, or [full persuasion] of the mind, 1 Thess. i. 5, and in this passage; Eccl. viii. 11, LXX.—ἄχρι, *even unto*) Construed with ἐνδείκνυσθαι, *to show*.

12. Νωθροὶ, *slothful*) There follows presently after the antithesis, διὰ πίστεως, *by faith*, etc. They were νωθροὶ ταῖς ἀκοαῖς, *dull of hearing*, ch. v. 11: he now cautions them, not to become *slothful* absolutely, viz. also in *mind*.—διὰ πίστεως καὶ μακροθυμίας, *through faith and patience*) So *Paul*, 2 Tim. iii. 10, and James v. 8. There is the *patience* or *long-suffering of love*, 1 Cor. xiii. 4: there is also the *long-suffering of faith*, ver. 15.—κληρονομούντων) The participle of the imperfect tense; comp. ver. 15: for *Abraham* is referred to.—ἐπαγγελίας, *promises*) By this very word their confidence is roused; and ἐπαγγειλάμενος, *having promised*, presently follows.

13. Κατ' οὐδενὸς, *by none*) This epistle abounds in comparisons: here we are informed that no comparison [none to be compared with God] was to be found.—ὤμοσε, *He swore*) He now affords consolation by the oath of God's grace, to those whom, in ch. iii. and iv., he had admonished by the oath of God's wrath, although indeed the oath of His wrath did not extend its force beyond the wilderness for ever; for David and Paul bring down nothing of that oath to their own times: but the oath of grace is in force for ever.

14. Ἤ μὴν) כִּי, Gen. xxii. 17, LXX., κατ' ἐμαυτοῦ ὤμοσα, λέγει Κύριος, ἢ μὴν εὐλογῶν εὐλογήσω σὲ, κ.τ.λ., "I have *sworn by Myself*, saith the Lord, *that* blessing I will bless thee," etc. So ἢ μὴν, Gen. xlii. 16. *Devarius*, when he had collected examples of the particle ἦ μὴν, infers that *this word is used merely by the way of ornament, when it is applied to a promise or an oath: it is quite different in simple affirmations, in which it is necessarily* (not merely *ornamentally*) *used*. But it may be resolved thus: ἦ, *let there be*, whatever shall happen, *i.e.* occur what may, μὴν, *yet* this shall be done.

15. Μακροθυμήσας, *after he had patiently endured*) This is evident from the life of Abraham.—ἐπέτυχε τῆς ἐπαγγελίας, *he obtained the promise*) he got what was promised; ver. 14.

16. Κατὰ τοῦ μείζονος, *by the greater*) generally by God Himself.—καὶ, *and*) *and* so, on account of the authority of the greater, which is appealed to.—ἀντιλογίας πέρας εἰς βεβαίωσιν, *an end of contradiction*, or *strife, unto confirmation*) by which a con-

troversy is terminated in the confirmation of the point in dispute, beyond all exception: Prov. xviii. 18, מדינים, *ἀντιλογίας παύει κλῆρος.*—*ὁ ὅρκος, the oath*) The last resource, which we ought not to use, so long as any other method of removing *strife* remains.

17. Ἐν ᾧ, *in which*) in which case.—*περισσότερον*) *more abundantly* than it might seem to have been done, had it been without an oath.—*βουλόμενος*—*τῆς βουλῆς*) are conjugates. The utmost benignity is here expressed.—*ἐμεσίτευσεν*) *He came down into the midst of us:* GOD [*who might require of us to have the greatest faith in His mere word.*—V. g.] drawing nearer to us with wonderful condescension by an oath, although He is the greatest, as it were acts as a Mediator, and comes in between Himself and us; as if He were less, while He swears, than Himself by whom He swears. Dost thou not yet believe, thou that hearest the promise?

18. Δύο, *two*) The one the promise, the other the oath.—*ἐν οἷς, in which*) This refers to *δύο, two.*—*ἰσχυρὰν, strong*) So as that it may swallow up all strife (contradiction) arising from distrust. Βεβαίαν, *firm, stedfast*, follows, ver. 19. Both words are joined, ch. ix. 17. Ἰσχυρὸς implies that *strength* by which a man is able to inflict hard blows on his enemy: *βέβαιος*, that *firmness* by which he does not allow himself to be moved from the position which he occupies.—*οἱ καταφυγόντες, who have fled for refuge*) as from *a shipwreck: ἄγκυραν, an anchor*, follows.—*προκειμένης*) *set before us.* The same word occurs, ch. xii. 1, 2.

19. Ἥν) *which* hope. The following things are compared:—

A ship;	The soul:
A sure anchor;	Hope, *i.e.* heavenly good things set before us by GOD, hoped for by us: in a complex sense.
The connection of the ship and the anchor;	The consolation through the promise and oath of GOD.

—*ἀσφαλῆ, sure*) in respect of us.—*βεβαίαν, firm*) in itself.—*τοῦ καταπετάσματος, the veil*) He gradually returns to the priesthood, ch. ix. 3, x. 20.

20. Πρόδρομος, *forerunner*) swift. A very significant word: a

forerunner has those who follow him. He is elsewhere called the *first, the first fruits, the first-begotten.*—κατὰ, *according to*) is put at the beginning of the clause for the sake of emphasis.

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CHAPTER VII.

1. οὗτος) The subject, namely, *This* man, who is mentioned ch. vi. 20 from the psalm, and the same who is mentioned in Genesis. The Predicate is, ver. 3, ἀπάτωρ—εἰς τὸ διηνεκὲς, *without father—for ever.* The summary of this chapter is: Christ, as is shown by the type Melchisedec, who was greater than Abraham himself, from whom Levi is descended, has a priesthood truly excellent, new, perfect, stedfast, everlasting.—βασιλεὺς—ἱερεὺς, *king—priest*) Christ is also both.—ἱερεὺς τοῦ Θεοῦ ὑψίστου) So the LXX., Gen. xiv. 18; that is, *Priest of the Most High* GOD.—ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς) The LXX., ibid. ver. 17, ἐξῆλθε δὲ βασιλεὺς Σοδόμων εἰς συνάντησιν αὐτῷ μετὰ τὸ ὑποστρέψαι αὐτὸν ἀπὸ τῆς κοπῆς, κ.τ.λ. In the *Ordo Temporum*, p. 176, I have taken τὴν κοπὴν, in the strict sense, for the *slaughter* and destruction of the kings; but the meaning, *flight*, is also one consistent with the word הכות (LXX. κοπὴ), Gen. xiv. 17; comp. ver. 15. Therefore this passage does not prevent us from believing that Arioch, king of Ellasar, lived and reigned after the disaster. There I did not venture to affirm that Arioch is the same as Arius, and I am less disposed to do so now. To such a degree is the antiquity of the Assyrians uncertain abroad, which L. Offerhaus speciously discusses in the second book of his Spicilegia.—εὐλογήσας) LXX. εὐλόγησε.

2. Δεκάτην ἀπὸ πάντων—4. ἔδωκεν) LXX. ἔδωκεν αὐτῷ δεκάτην ἀπὸ πάντων.—πρῶτον, *first*) from his own name: ἔπειτα, *then*, from the name of the place. There are often mysteries even in the proper names of men and places.—δικαιοσύνης· εἰρήνης) So *righteousness* and *peace* are often mentioned together by *Paul*, Rom. v. 1.—δὲ καὶ) viz. ὤν: for ὅ ἐστι corresponds to ἑρμηνευόμενος.

3. Ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, *without father, without mother, without genealogy* [*descent*]) The parents, ancestors, children,

posterity of Melchisedec are not descended from Levi, as was required to be the case with the Levites, ver. 6, and they are not even mentioned by Moses; and this silence is full of mystery, which is immediately unfolded. There are even few of the Levitical priests whose *mothers* are mentioned in Scripture; but yet their Levitical sanctity (as to their wives) is universally enjoined, Lev. xxi. 13, 14; and, at all events, the wife of Aaron, from whom all the priests are descended, is mentioned, Ex. vi. 23: and Sarah, the wife of Abraham himself, Is. li. 2.—*μήτε ἀρχὴν, nor beginning*) *The eternity of the Son of God* is intimated.—*ἔχων, having*) with Moses, who nevertheless relates the death of Aaron.—*ἡμερῶν, of days*) It was not so suitable to say, *the beginning of life* or *the end of days*, ver. 16, where *power* is mentioned along with *life*.—*ἀφωμοιωμένος δὲ τῷ Υἱῷ τοῦ Θεοῦ, but made like to the Son of* GOD) *δὲ, but*, properly has respect to the opposition between the negatives, which precede, and the positive, which follows, and takes the former for granted. The *likeness* of Melchisedec to the Son of *God* refers both to the former and the latter; but it is also more directly connected with the latter, because it has more reference to the purpose in hand. The Son of GOD is not said to be made like to Melchisedec, but the contrary (vice versa); for the Son of GOD is more ancient, and is the archetype; comp. viii. 5, [*where in like manner* heavenly things *are set forth as more ancient than the things belonging to the Levitical priesthood*.—V. g.]—*μένει, remains*) The positive for the negative in respect of Melchisedec: he *remains* and *lives*, ver. 8: *i.e.* nothing is mentioned of his decease or succession. But it holds good in its strict meaning from Christ.

4. *Θεωρεῖτε*) *you see;* comp. Acts xxv. 24, note; or rather *see, consider*. For Paul begins to teach in this passage, and at the same time excites our admiration: *οὗτος, this man*, accords with this view.—*ᾧ, to whom*) as greater, and as a priest.—*καὶ*) *even*. The greatness of Melchisedec is described in all those things which precede and follow this clause; but the principal thing is receiving the *tithes*. For this is the privilege of a superior.—*ἐκ τῶν ἀκροθινίων*) of the spoils, which had properly belonged to Abraham as the conqueror. Hesychius explains: *ἀκροθινίον, ἀπαρχὴ καρπῶν, ἢ σκῦλα, λαφύρων ἀπαρχαί. Ἀκροθινίον, ἀπαρχὴ τῶν θινῶν, θίνες δὲ εἰσιν οἱ σωροὶ τῶν πυρῶν ἢ κριθῶν· ἢ πᾶσα ἀπαρχή:*

"ἀκροθινίον is *first fruits*, or arms, clothes, the first fruits of spoils: ἀκροθινίον, the first fruits of θίνες, and θίνες are heaps of wheat or barley; or any first fruits whatever."—ὁ πατριάρχης, *the patriarch*) He highly praises Abraham, that Melchisedec may be made the greater. The *patriarch* is even greater than a king, as being the progenitor of kings.

5. Τὸν λαὸν, *the people*) An abbreviated expression, to be resolved into a subject and predicate consisting each of two members. *The priests* (and Levites) *tithe* (the Levites and) *the people*, Num. xviii. 21, 26; Neh. x. 38. So the style of *Paul* admits, Rom. v. 16, note.—κατὰ τὸν νόμον) *according to* or *in the law*, ch. ix. 19.—ἀδελφοὺς, *brethren*) with whom they are of the same natural condition. To these, however, are preferred the Levites; to these latter, the priests; to these again, Abraham: to Abraham is preferred Melchisedec.

6. Ἐξ αὐτῶν) *from them*, as he was more ancient even than they. —καὶ, *and*) This verse has two propositions, of which the explanation precedes the first, follows the second: Chiasmus. And at the same time this second point—the superiority of Melchisedec to Abraham—namely, *the blessing*, is conveniently connected with the former point concerning *tithes*, because its description is afterwards completed.—τὸν ἔχοντα, *who had*) This both increases Abraham's dignity, and intimates that even the posterity, who had been then already promised to Abraham, would yield the superiority to Melchisedec.—τὰς ἐπαγγελίας, *the promises*) plural. Where Christ is the subject, it is called *the promise: promises* refer to other things. Already GOD had twice promised to Abraham, Gen. xii. 2, xiii. 15, before the blessing of Melchisedec. —εὐλόγηκε, *blessed*) The *blessing* which the priests pronounced on the people, is also by implication contained in the Protasis concerning the Levitical priests.

7. Εὐλογεῖται, *receives the blessing*) namely, if the blessing be given, for instance, with sacerdotal authority.

8. Μαρτυρούμενος) *He of whom it is witnessed* (*Who was honoured with the testimony*).—ὅτι ζῇ, *that He liveth*) The death of Melchisedec is not mentioned in the Old Testament. That circumstance is positively expressed by the term, *life*, for the sake of the Apodosis, respecting Christ.

9. Ὡς ἔπος εἰπεῖν) When, in the explanation of any subject

something of the highest importance must be unexpectedly said after the other parts, which had been and might be treated of, where the particle *denique* is an apt expression in Latin, this courteous phrase, ὡς ἔπος εἰπεῖν, or ὡς εἰπεῖν, not to be met with elsewhere in the New Testament, has been generally used by the Greeks to avoid hyperbole and the prolixity of a somewhat precise discourse, or for the sake of anticipatory mitigation[1] and softening the expression, by which it was intimated that the matter can scarcely be told unless it be expressed in the present words, and yet that it must be told. See Not. ad Chrys. de Sacerd., p. 494.—Λευΐ, *Levi*) the progenitor of the priests.—λαμβάνων, *who receiveth*) ver. 5.

10. Ἔτι, *still*) He says, *still*, not *already now*. The offspring, after withdrawing from the power of the parent, become their own guardian; but while they are under the power of the parent, nay, in his loins, they follow his condition. It may be said, Was not Christ Himself, according to the flesh, as well as Levi, in the loins of Abraham? Comp. Acts ii. 30. *Ans.* Christ is expressly set forth by the psalm as a priest after the order of Melchisedec, and that too in such a way that Melchisedec is made like to the Son of God, not the Son of God to Melchisedec: nor is Christ subjected to Abraham, but stands in opposition to the sons of Levi. And Abraham, when Melchisedec blessed him, Gen. xiv. 19, already had the promises, Heb. vii. 6; namely, those in which were included both the blessing expressed more generally and the natural seed, and so also Levi, Gen. xii. 3, 7, xiii. 15, 16: but those promises under which Christ was comprehended, followed Abraham's meeting with Melchisedec, as well as the faith of Abraham, which was in the highest degree commended, Gen. xv. 1, etc., where we have the remarkable beginning, *After these things*.

11. Εἰ μὲν οὖν, *if then*) Now, the apostle, by referring to the 110th Psalm, shows that the Levitical priesthood yields to the priesthood of Jesus Christ: because Melchisedec, according to whose order and likeness Jesus Christ is a priest, (1.) is opposed to Aaron, ver. 11–14; (2.) has no end of life, ver. 15–19.—τελείωσις, *perfection*) The LXX. put this word for the Hebrew

[1] Προθεραπεία. Append.

מְלֵאִים, Ex. xxix. 22, etc.; Lev. vii. 37, viii. 22, 28, 29, 31, 33, where the writer is treating of *Levitical* perfection; but here τελείωσις τελεία, *absolute perfection*, is intended: comp. ver. 19. The article is not added, and therefore Paul increases the force of the negative expression.—ἦν) *if—were*. So ἦν, ch. viii. 7.—ὁ λαὸς γὰρ, *for the people*) The conjunction γὰρ put after the noun, as in ver. 28, intimates that the noun *people* is here emphatic: *the whole people of* GOD. It at the same time shows why any one might perhaps ascribe *perfection* to the Levitical priesthood, and why it is necessary that that opinion should be confuted: comp. γὰρ, *for*, which is likewise subjoined to the word εἰ, *if*, ch. viii. 7, 8.—ἐπ' αὐτῇ, *under*, or *in connection with it*) Under the Levitical priesthood. Ἐπὶ with the dative, *on, upon, concerning, in the case of*, etc., often denotes the object, and that too having the force either of cause or effect, ch. viii. 1, 6, ix. 10, 17, xi. 4. —νενομοθέτητο, *had received the law*) The Pluperfect, because a time intervened before the 110th Psalm was given. As תורה is νόμος, *the law*, ver. 12, so the LXX. translate the verb הורה νομοθετεῖν τινα, *to instruct any one*: Ps. xxv. 8, xxvii. 11, cxix. 33, 102. The people were only instructed about the Levitical priesthood, with which the whole law is occupied, and speaks of no other priesthood, ver. 5; but the 110th Psalm introduces a different system of instruction, namely, because God has changed the priesthood.—τίς ἔτι, *what any longer now*) This *now any longer* is very urgent.—χρεία, *necessity*) for GOD does nothing in vain. —ἕτερον, *another*) Comp. the epithets, *new, second*, ch. viii. 13, x. 9.—ἀνίστασθαι) *should arise* anew, ver. 15. The antithesis is λέγεσθαι, *should be called*, according to the old form of instruction. —λέγεσθαι, *should* not *be called*) in the psalm, at the time of which *Aaron, i.e. the order of Aaron*, flourished.

12. Μετατιθεμένης, *being transferred* or *changed*) from order to order, from tribe to tribe.—γὰρ, *for*) He shows why, in ver. 11, he presses the words of the psalm concerning the order of Melchisedec, because it follows from this, that the law was also changed along with the priesthood, and that both are brought to Christ.—νόμου, *of the law*) ver. 5, 16, 19, 28; ch. viii. 4. Τάξις, *order* (not νόμος), is the expression used of Christ.

13. Ἐφ' ὃν) He, *respecting whom* these things are spoken by the Psalmist.—μετέσχηκεν, *belonged to, had part in*) We have

the same verb, ch. ii. 14.—τῷ θυσιαστηρίῳ, *at the altar*) Levitical.

14. Πρόδηλον) it is *manifest*. Therefore, at that time the genealogy of Jesus Christ laboured under no difficulty; and this very circumstance entirely sweeps away the difficulties that afterwards arose. It is both evident and sufficient, that this point was formerly clear.—ἐξ Ἰούδα, *from Judah*) See Luke i. 27, 39, note, and ch. ii. 4, 5. For the *Tribe* is what is particularly referred to; not, however, to the exclusion of the city where our Lord was born, *Bethlehem-Judah;* nay, even there is reference to Hebron, *a city of Judah*, where Lightfoot says, in Chron. N. T. Part I. sect. 3 and 4, and in Harmon. evangel. on Luke i. 39, that it is very probable He was conceived.—ὅτι ἀνατέταλκεν, *that* our Lord *sprang*) as *the Branch* (ἀνατολὴ) of Righteousness.—εἰς ἣν) *in respect of which*. So εἰς, Eph. v. 32; 1 Pet. i. 11.

15. Κατάδηλόν ἐστι) *it is evident*, namely, that which is asserted, ver. 11, [*that there was no perfection realized by the Levitical priesthood*—V. g.]—εἰ, *if*) An elegant particle for ὅτε, *when*, in reference to those to whom this point might seem to be either new or doubtful; as Acts xxvi. 23.—ὁμοιότητα, *similitude*) which is included in τάξις, *order*, and is called similitude, because here the discourse is designed to show the *everlasting vigour and freshness* of the priesthood in the following verse, from the phrase, εἰς τὸν αἰῶνα, *for ever*, ver. 17.

16. Ὃς γέγονεν) *who is made* a priest. Κατὰ, *according to*, is construed with the word, *priest*.—νόμον ἐντολῆς σαρκικῆς, *the law of a carnal commandment*) *Power* is presently opposed to *the law; life* to *commandment; endless* to *carnal*. *Commandment* occurs again, ver. 18; *law*, ver. 19. Concerning the *flesh*, comp. ch. ix. 10.—δύναμιν ζωῆς, *the power of life*) Both words occur again, ver. 25.

18. Ἀθέτησις, *a disannulling*) So ἀναιρεῖ, *takes away*, ch. x. 9. —γίνεται, *takes place*) in the psalm.—προαγούσης ἐντολῆς, *of the commandment going before*) This commandment is denoted in the abstract, ver. 16, and in the concrete, in conjunction with men, ver. 28; in the same manner as the *first testament* or *covenant*, ch. viii. 7, 8.—ἀσθενὲς καὶ ἀνωφελὲς, *weakness and unprofitableness*) So *Paul* uses the term, *weak elements*, Gal. iv.

9; and he also often desires and has regard to that which is 'profitable,' ch. xiii. 9; comp. Epistles to Timothy and Titus.

19. Οὐδὲν ἐτελείωσεν ὁ νόμος, *the law made nothing perfect*) *Paul* speaks much in the same way of the *powerlessness* (τὸ ἀδύνατον) *of the law, in that it was weak through the flesh*, Rom. viii. 3.—ἐπεισαγωγὴ) properly, *the bringing in afterwards* [superintroductio]. It is construed with γίνεται, *takes place*, ver. 18, [—*in the psalm, to wit.*—V. g.] The antithesis is manifest: *a disannulling indeed, but the bringing in.* Ἐπὶ in ἐπεισαγωγὴ is opposed to the πρὸ in προαγούσης, and is the same as μετὰ, *after*, ver. 28.—κρείττονος, *of a better*) that is, *not weak* and *unprofitable.* The epithet, κρείττων, often occurs in this epistle, as well as αἰώνιος, ἀληθινὸς, δεύτερος, διαφορώτερος, ἕτερος, ζῶν, καινὸς, μέλλων, νέος, πρόσφατος, τέλειος.—ἐγγίζομεν, *we draw near*) This is true τελείωσις, *perfection.*

20. Καθ' ὅσον, *inasmuch as*) Supply from what follows, *He was made a priest.* The Apodosis is in ver. 22, κατὰ τοσοῦτον, *by so much.*—ὁρκωμοσίας) A magnificent compound.

21. Διὰ τοῦ λέγοντος πρὸς αὐτὸν, *by Him that said to Him*) On other occasions, he who receives the office swears; here, He who conferred the priesthood swore. There is nothing about this oath in Moses, but in the psalm. See how great authority belongs even to the Psalms! ver. 28.—Ὤμοσε Κύριος καὶ οὐ μεταμεληθήσεται, *the Lord hath sworn and will not repent*) So LXX. It is intimated by the oath itself that the decree is one ἀμεταμέλητον, *not to be disannulled by any repentance.*

22. Κρείττονος, *of a better*) testament or covenant, not to be repented of, eternal, ch. xiii. 20.—διαθήκης, *testament*) After this passage this word is of frequent occurrence, ch. viii., ix., x.; likewise ch. xii. 24, xiii. 20. *Paul* also uses it often in other places. It denotes a divine appointment, comprising the relations and bearings, partly of a covenant, partly of a testament. —ἔγγυος, *surety*) Hesychius, ἔγγυος, ἀνάδοχος. Its synonym is μεσίτης, *mediator*, ch. viii. 6.

23. Πλείονες, *many*) one after another.—παραμένειν) *to remain together* on earth. The antithesis is μένειν, *to remain* absolutely in heaven, ver. 24.

24. Μένειν, because that He *continueth*) in life and in the priesthood.—αὐτὸν) because *He Himself* continues: Σὺ, *Thou*

art a *Priest*, in the singular.—ἀπαράβατον, *not passing away*) into the hands of successors.

25. Ὅθεν, *whence*) From this, that He *remains*.—καὶ, *also*) He not only remains, but also saves.—σώζειν, *to save*) by His own name, *Jesus*, ver. 22.—εἰς τὸ παντελὲς, *to the uttermost*) So Luke xiii. 11. The meaning of παντελῶς is, *in all ways*, 1, 2 Macc. often. It is construed with δύναται, *He is able*; as πάντοτε, *always*, with ζῶν, *living*.—τοὺς προσερχομένους, *those that come near*) by faith, ch. iv. 16, x. 22.—δι' αὐτοῦ, *by Him*) as by a priest.—τῷ Θεῷ, *to* GOD) ch. xi. 6, xii. 22, 23.—πάντοτε ζῶν, *ever living*) Because He always lives, therefore *He is able* to the uttermost. He is not prevented by death; comp. ver. 23.—εἰς, *to*) that is, even so as that He intercedes for them. The gradation may be compared in a passage of *Paul's* very like this, Rom. viii. 34, and εἰς τὸ below, ch. xi. 3. There was but one offering, ver. 27; but ἔντευξις, *intercession*, for our salvation is continued in the *heavens*, ver. 26. Whence it results, that we can never be separated from the love of GOD in Christ. See again Rom. viii. 34, 38, 39.

26. Τοιοῦτος, *such*) From what goes before, great exultation and holy boasting are diffused into this and the following verse.—ἔπρεπεν ἡμῖν, *became us*) who were by no means *godly*, etc. Thus the verb, *became*, renders the expression a paradox, such as *Paul* loves, when he kindles into applause. The same word occurs, ch. ii. 10.—ὅσιος, *pious*) with respect to GOD.—ἄκακος, *harmless, without a fault*) with respect to *Himself*. תמים, LXX., ἄκακος. —ἀμίαντος) *undefiled, deriving no stain* from other *men*. The same word is found at ch. xiii. 4. All these predicates conjointly make the periphrasis of the word, ἅγιος, *holy*, and are illustrated by the preparation of the Levitical high priest for the feast of expiation, when he also was bound to remain in *solitude*, and *in the high place* [as Jesus was *separate* and made *higher*, ver. 26]. Our High Priest must be entirely free from sin, and, after He had tasted death once for all, also from death.—κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν) not only free from sin, but also separate from sinners. He was separated when He left the world. Examine the following clause, and John xvi. 10; 1 John ii. 1.—ὑψηλότερος τῶν οὐρανῶν) *higher than the heavens*, and therefore than the inhabitants of the heavens. [*He is therefore the true* GOD:

comp. Job xxii. 12; Ps. lvii. 6; Prov. xxx. 4.—V. g.] Eph. i. 21, iv. 10.—γένομενος, *made*) Christ both was formerly higher than the heavens, and was made so afterwards; comp. γένομενος, *being made*, ch. i. 4. We have the same force in the participle, τετελειωμένον, *made perfect*, at ver. 28.

27. Οὐ, *not*) The Negation has a double force, and is thus to be explained: He has no necessity to offer, 1. daily: 2. for His own sins also. Not *daily*, for He has done that *once for all.* Not for *His own* sins, for He offered Himself, a holy sacrifice. There is besides in it an inverted Chiasmus. The first follows from the second, the second is confirmed by the 28th verse. Often in Scripture two positions (theses) are laid down, and are proved by the γὰρ, *for*, twice following them.—καθ' ἡμέραν, *daily*) κατ' ἐνιαυτὸν, *year by year*, properly, ch. x. 3. The Hebrews speak of the *day*, instead of *the day of expiation;* whence some translate καθ' ἡμέραν, *on every day of expiation:* but it retains here its usual meaning, so that there is as it were a kind of indignant hyperbole (such as at ch. x. 1, εἰς τὸ διηνεκὲς, *for ever*), intimating that the high priest was of no more avail by offering *yearly* on a stated *day*, than if he had offered *daily* with the common priests, ch. ix. 6, 7.—τοῦτο) *this* is simply to be referred to His *offering*, not to His offering also for Himself.—ἐφάπαξ, *once*) Rom. vi. 10, note; so below ch. ix. 12, x. 10.

28. Ὁ νόμος γὰρ· ὁ λόγος δὲ, *for the law: but the word*) The antithesis is very express, as the conjunction is put after the nouns. —ὁ λόγος, *the word*) rendered as strong as possible in consequence of the oath.—τῆς μετὰ τὸν νόμον) Not only the word, but the oath of God, is said to have been given after the law (comp. v. 18) in the time of David, and that too by David, as God very often swears by the mouth of the prophets. Comp. Acts ii. 30, where Peter speaks of the kingdom of Christ sanctioned by an oath in that same age. *Paul* is reasoning from the order of revelations, as Gal. iii. 17, note. Below, ch. x. 7, 16.—Υἱὸν) *Son of* God. The antithesis is, *men having infirmity.*—εἰς τὸν αἰῶνα, *for ever*) It is thus resolved: The Son (once made perfect) was constituted a priest for ever, ch. v. 9, 10, note. Absolute eternity is here intended. Jesus continues a priest for ever. His work being finished, His state remains.

CHAPTER VIII.

1. Κεφάλαιον, *the head, the sum*) The Accusative absolute, which *Paul* uses, 1 Tim. ii. 6, note. The *head*, that is, the principal point.—ἐπὶ τοῖς λεγομένοις) *while* these things *are being spoken of*, while we are treating of this object, while we are stating all these things concerning our High Priest, the sum of the whole discourse, as the arrangement so requires it, comes now to be mentioned: comp. ἐπὶ, ver. 6, ch. ix. 10, 15, 17, x. 28. The force of the Greek prepositions ought sometimes to be taken by itself, nor does it admit of an adequate Latin or German periphrasis. See note 3 on ver. 15, ch. ix. I did not quote that verse at ch. vii. 11, note 5; wherefore the words of this note 5 are not to be extended to ch. ix. 15. Ἐπὶ also applies to concomitancy, which is expressed by *while*.—τοιοῦτον, *such*) The *capital* proposition standing out very prominent. For, after having finished the explanation of the *type* in Melchisedec, he begins *simply* (without type) to discuss the excellence of the priesthood of Christ above the Levitical priesthood.—ἐκάθισεν, *sat down*) after having presented His *oblation*. [*This is the very* sum *of the whole discussion, says the Apostle, that Christ*, sitting in heaven, *performs His office of priest*, ch. x. 12.—V. g.]—τῆς μεγαλωσύνης, *of the majesty*) *i.e.* τοῦ Θεοῦ, of God, ch. xii. 2, at the end.

2. Τῶν ἁγίων, *of the holy things*) *the sanctuary*, so called absolutely, the *true*, not made with hands, ch. ix. 8, 12, x. 19.—λειτουργὸς) namely, ὧν: so λειτουργία, ver. 6. We may say in Latin, but in a very solemn sense, *officialis, officium*.—τῆς σκηνῆς, *of the tabernacle*) ch. ix. 11, note.—τῆς ἀληθινῆς, *of the true*) ch. ix. 24.—ἔπηξεν, *pitched, fixed*) firmly.—οὐκ ἄνθρωπος, *not man*) as Moses, ver. 5.

3. Γὰρ, *for*) The reason why he called Him λειτουργὸν, ver. 2.—ἀναγκαῖον, *necessary*) viz. *was*; for the aorist follows, προσενέγκῃ, *should offer*.

4. Γὰρ, *for*) The reason why he said ἐν τοῖς οὐρανοῖς, *in the heavens*, ver. 1: a Chiasmus: comp. ver. 2, 3.—ἐπὶ γῆς) *If* our Priest *were* a priest *upon the earth*, if His priesthood terminated

on the earth, He would not even be [in the true sense] a priest at all. Christ, whilst He discharged the duties of the priesthood, entered into heaven.—ὄντων) *inasmuch as* there *were* already at the time priests existing.

5. Ὑποδείγματι καὶ σκιᾷ) A Hendyadys. The latter is added, lest the former should be understood in too august a sense: each is repeated apart, chap. ix. 23, x. 1. But it is the ablative in this passage, *after the example and shadow.* So ὑποδείγματι, ch. iv. 11.—λατρεύουσι, *serve*) The same verb, ch. ix., often; x. 2, xiii. 10. He speaks in the present tense, as the temple was not yet destroyed, ch. ix. 6, xiii. 11.—τῶν ἐπουρανίων, *of heavenly things*) which are both more ancient in design and more far-reaching in the finishing. Comp. Rev. xi. 19. The mentioning of the *mount* accords with *heaven.*—κεχρημάτισται) *he was commanded by God.* —ὅρα, γάρ φησι, ποιήσῃς πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει) Ex. xxv. 40, LXX., is the same as the above, with the exception of τὸν δεδειγμένον instead of τὸν δειχθέντα, and so ibid. ver. 9, xxvi. 30, xxvii. 8.

6. Νυνί, *now*) This is opposed to the εἰ, *if*, ver. 4.—[1]τέτευχε) The same phrase is found, 3 Mac. v. 32, βοηθείας τετευχότες.—ὅσῳ, *by how much*) The character of the duty [of Christ as our mediating Priest] follows the nature of the testament, viz. that the promises, which it contains, may come to their accomplishment.—διαθήκης μεσίτης—ἐπαγγελίαις νενομοθέτηται) These are all *Paul's* expressions, 1 Tim. ii. 5; Rom. ix. 4.—ἐπαγγελίαις, *on promises*) which are enumerated, ver. 10, 11. The *old* promises, considered in precise strictness, referred to the things of this life, and they were exactly fulfilled, so that the people, being satiated with them, might then the more eagerly embrace the heavenly promises.—νενομοθέτηται) By an elegant difference in the words it is said of the Old Testament, ὁ λαὸς νενομοθέτητο, *the people was established in the law*, ch. vii. 11; but the New Testament *itself* νενομοθέτηται, *has been established on the law.* Man violates it: God keeps it.[2] The Greek word, νενομοθέτηται, does not admit the particle, *as if;* and yet the meaning is *durch ein Gesetz*, or *durch Gesetze*, ver. 10, νόμος, *a law, a thing established.*

[1] Διαφορωτέρας, *more excellent*) heavenly.—V. g.

[2] This is the reason of the difference in the wording here and ch. vii. 11. —ED.

7. Ἡ πρώτη, *the first*) A Metonymy; for *blame* (finding fault) does not fall upon a divine institution, but upon a real and personal object. Αὐτοῖς, *with them*, is said ver. 8; from which it is plain, that not only the New Testament itself was *faultless*, but also its people.—ἐκείνη, *that*) The pronoun adapted to a past event. —ἐζητεῖτο, *should have been sought*) A suitable expression: that first covenant would have anticipated all.

8. Μεμφόμενος) A choice expression, as ἄμεμπτος in the last verse. *Ammonius:* Μεμψις, ἀμελοῦντος κατηγορία, *Blame is an accusation against a careless person;* and ἀμέλεια, *disregard, carelessness*, was the fault of the ancient people. There was active (practical) *carelessness* or *disregard*, on the part of the people, which provoked God *not to care for* or *regard* them; ver. 9 (ἠμέλησα αὐτῶν), note.—αὐτοῖς) finding fault with *them* who were under the Old Testament: μέμφομαι governs the dative.—ἰδοὺ, *behold*) Jer. xxxi. 31–34. We shall point out where the LXX. differ.—λέγει) LXX., φησί; and so ver. 9, 10: for the very solemn phrase, *saith the Lord*, is used thrice.—συντελέσω) LXX., διαθήσομαι, the Heb. וכרתי; for which word the LXX. give συντελεῖν, Jer. xxxiv. 8, 15. The expression is suited to this passage, *I will perfect;* comp. with the antithesis at the end of ver. 9, and with the promise at the end of ver. 10.—ἐπὶ) LXX., τῷ οἴκῳ Ἰσραὴλ καὶ τῷ οἴκῳ Ἰούδα: Heb. את, *with*. The dative is retained, ver. 9, as to the Old Testament; but the preposition ἐπὶ, *concerning, with respect to* (super), is more significant in respect of the New Testament.—Ἰσραήλ—Ἰούδα, *Israel—Judah*) Therefore the Ten Tribes, as well as Judah, are partakers of this covenant.

9. Ἐποίησα, *I made*) LXX., διεθέμην, *I have arranged* or *disposed*. *To perfect* is more than *to make* and *dispose*.—ἡμέρᾳ, *in the day*) *Days*, in the plural, are opposed to this one *day*, ver. 8. These many days are the days that intervened between the day of the Exodus and the New Testament.—ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, *when I took them by the hand*) Whilst their sense of the Divine help and power was recent, these men in old times obeyed; but they were wont soon to revolt and turn God from them. This was their custom; comp. presently after, they *continued not*. It was not merely one singular act.—ἐκ γῆς Αἰγύπτου, *out of the land of Egypt*) There are three periods:

—1. That of the promise; 2. That of instruction (pædagogiæ); 3. That of fulfilment. The instruction (as children) began at the time of the departure from Egypt, with that which was destined to become old (ver. 13).—*αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, they did not continue in My covenant, and I did not regard (care for) them*) Correlatives, as ver. 10, from the opposite, *I will be to them a* GOD, *and they shall be to Me a people;* but the method of proceeding is now reversed: the people had begun first to put an end to the covenant: God both begins and perfects all things in the new covenant, ver. 10, 11.—*κἀγὼ ἠμέλησα αὐτῶν*) LXX., *καὶ ἐγὼ ἠμέλησα αὐτῶν, and I did not regard them.* ואנכי בעלתי בם, *and I ruled over them;* although some claim for the verb בעל, the meaning נעל, *disregard*, from the Arabic idiom. God's *ruling* and *disregard* may, in some measure, be reconciled in this view: *I treated them as if they were not Mine;* Hos. i. 9: *nor was I propitious to their sins;* Deut. xxix. 19, xxxi. 16, etc. They are not *regarded* over whom such *lordly rule* is exercised; they do not rejoice in (are not privileged with) that access, in which *those who are in covenant* or *in friendship* rejoice; John xv. 15: but they are treated as *slaves;* nor are they held in great consideration, whatever may befall them; Ezek. xxiv. 6, at the end; Jer. xv. 1, 2. The passages, Jer. iii. 14, Ezek. xx. 33, 37, express a somewhat similar idea: but in both places there is rather a promise than a threatening; nay, even in the present, Jer. xxxi. 32. The Hebrew Masters, as Surenhusius shows, in *βίβλῳ καταλλαγῆς*, p. 628, understand the word בעלתי to apply to *the dominion of love and good pleasure;* and it is not, save by an error in writing, that they turn it into the contrary, בחלתי, *I have disdained* or *disregarded* (fastidivi). The LXX. seem evidently to have read נעלתי בם, which very word Jeremiah uses, ch. xiv. 19, *μὴ ἀπὸ Σιὼν ἀπέστη* (נעלה) *ἡ ψυχή σου; hath thy soul loathed Sion?*

10. Διαθήκη) *διαθήκη μου*, LXX.—Ἰσραὴλ, *Israel*) Here *Judah* is to be understood. A new union together of the people. There were two houses in the Old Testament, ver. 8: they become one house in the New.—*διδοὺς*) The participle for the verb; 2 Pet. i. 17: *διδοὺς δώσω*, LXX. So *διδοὺς*, Is. xl. 29. There are four sentences arranged by Chiasmus. The first, *I will give*

(put); the second, *and I will be;* the third, *and not;* the fourth, *because* (for) *all.* The second explains the first; the fourth, the third.—*νόμους μου*) Heb. את תורתי, *my law.* We have the sum of these laws presently, *I will be to them a* GOD, *and they shall be to Me a people.*—*εἰς τὴν διάνοιαν αὐτῶν*) בקר בם, *into the midst of them,* that they may obey willingly (from the heart).—*ἐπὶ καρδίας*) Genitive, ch. x. 16.—*ἐπιγράψω αὐτοὺς*) LXX., *γράψω αὐτοὺς, καὶ ὄψομαι αὐτούς.*

11. *Οὐ μὴ διδάξωσιν, they shall not teach*) A Metonymy of the consequent for the antecedent: *i.e.* All will be taught by GOD Himself especially the love, which is the sum of the law. The exertions of brethren in teaching are not absolutely denied; for men must first be taught, whilst the covenant itself is being promulgated to them; Acts iii. 25; Is. ii. 3: then the instruction of brethren is plainly no longer necessary, at least to those who attain to the very power of the covenant in the remission of sins, and in the knowledge of the Lord. *We have no need to write, nor you to be written to,* says *Paul,* 1 Thess. iv. 9, v. 1. There will be a very full accomplishment of these promises when *that which is perfect* has come, even eternal life. But on the way to it every man should certainly *teach and exhort* himself and his brother; xiii. 22, Jude 3. In short, even the doctrine, which is either solid meat or milk for the strong and for the weak, both alike being godly, delights the godly; Heb. v. 12, 13, xiii. 7: nay, these very persons now at last, and not till now, fully comprehend *doctrine* ('teaching'); 1 Cor. ii. 6, iii. 1; and the apostle himself, both here and in the whole of his office, *teaches.* That precept of highest importance, *Know the Lord,* is learned from the Lord. One proclaims to another every doctrine (every kind of *teaching*) that is agreeable to this one, which stands highest: and admonition has the principal place; 2 Pet. i. 12. In the mean time the doctrine is not difficult and forced, because grace renders all very teachable; for it is no longer the ministry of the letter, but of the spirit; 2 Cor. iii. 6, note. Nor does the *firmness* of believers depend on the *authority* of human *teachers.* This is also the reason why the scripture of the New Testament is shorter, and why some things are not so clearly decided. GOD Himself teaches His people. —*τὸν ἀδελφὸν, his brother*) This implies a closer relation than a

neighbour or *fellow-citizen.*[1]—[2] ἀπὸ μικροῦ, *from a little one* [*the least*]) *He that is feeble among them shall be as David*, Zech. xii. 8.

12. Ὅτι, *because*) The forgiveness of sins, the root of all benefits and of all knowledge of the Lord.—ταῖς ἀδικίαις αὐτῶν, *to their unrighteousnesses*) The abstract for the concrete: sin is abolished; sinners obtain grace or favour.—καὶ τῶν ἀνομιῶν αὐτῶν, *and their iniquities*) This is not found in the Hebrew nor in the LXX.; but the apostle adds it for the sake of giving to the discourse greater weight; ch. x. 17: comp. ibid. ver. 8, 5.—οὐ μὴ μνησθῶ ἔτι, *I will remember no more*) Comp. x. 3.

13. Ἐν) *in*. The time is hereby denoted, wherein the prophecy was spoken by Jeremiah.—πεπαλαίωκε, *He hath made old*) For place cannot be found at the same time for both. The employment of the preterite of the verb πεπαλαίωκε implies that it was become old at the time when He spoke by Jeremiah. The *New covenant* was only once promised in the Old Testament under this very appellation. And yet the apostle urges this appellation very much: of so great importance are the very words of the prophets.—τὸ παλαιούμενον, *that which is made old* or *antiquated*) by the declaration of God. So also in 2 Cor. iii. 14, *Paul* calls it the *old testament.*—καὶ γηράσκον, *and that which becomes old*) by the revolt of the people. Παλαιὸς and καινὸς are opposed: so also γέρων and νέος; thence διαθήκη νέα, ch. xii. 24: for there is a new *life*, ch. x. 20; 2 Cor. v. 17, 15.—ἐγγὺς, *near*) Jeremiah uttered these prophecies in the time of the Babylonish captivity, almost in the last age of the prophets, at a long interval [*i.e.* of 899 *years.*—V. g.] after the departure from Egypt, not very long [*namely, about* 627 *years*] before the coming of the Messiah, whose propinquity (nearness) was being proved by this very circumstance.

[1] A citizen, he says: for the reading πολίτην is preferred to that of πλησίον on the margin of both Ed., and is translated in the Germ. Vers. by the word Mitbürger.—E. B.

ABD(Δ), and almost all the oldest authorities, read πολίτην. But Vulg. reads, as Rec. Text, πλησίον.—Ed.

[2] Εἰδήσουσί με, *they shall know Me*) from the utmost experience of My grace; Jer. ix. 24.—V. g.

CHAPTER IX.

1. Ἡ πρώτη, *the first*) Supply διαθήκη, *testament* or *covenant*; not σκηνή, *tabernacle*. For the tabernacle itself was the *worldly sanctuary*, which we shall presently see. By a very elegant ellipsis, the word διαθήκη is left out, because it is rather appropriate to the New Testament; whence also, ver. 15, it is called διαθήκης καινῆς, the substantive being put before the adjective. [*We have here an admirable description of Christ's entrance into the true sanctuary, as far as* to ch. x. 18.—V. g.]—δικαιώματα, *regular duties*, or *ordinances*) those by which the duties of the sacred office were fulfilled [ver. 6]. The same word occurs, ver. 10.—λατρείας, *of worship*) external.—ἅγιον κοσμικόν, *the worldly* (*mundiale*) *sanctuary*) An Oxymoron. That sanctuary was worldly (which word [mundiale] of Sidonius is well fitted to express the idea 'material'), or *mundane* [*mundanum*] (as *Paul* speaks of the *elements of the world*, Gal. iv. 3), and *carnal*, ch. vii. 16. It consisted of precious materials, but still it was material. This verse may be thus divided: first, the *duties* are set before us (as the Proposition), then *the sanctuary;* there follows the discussion, first, concerning the *sanctuary*, ver. 2–5, next concerning the *duties*, ver. 6, etc. (*Paul* has a very similar Chiasmus, 1 Cor. ix. 1, note): the antithesis to both is in ver. 11, 12.

2. Ἡ πρώτη, *the first*) the anterior tabernacle.—ἥ τε λυχνία καὶ ἡ τράπεζα, *the candlestick and the table*) A type of light and life.—ἡ πρόθεσις τῶν ἄρτων, *the setting forth of bread*) A Metonymy of the abstract for the concrete, *i.e.* the loaves which were set forth.—ἅγια) The accent is on the first syllable;[1] and the feminine ἥτις, is no objection to this construction, for we have a similar phrase presently, ἡ λεγομένη ἅγια ἁγίων. Τὰ ἅγια often in this epistle signifies *the holy of holies;* but here ἅγια without the article de-

[1] That is, in other words, the last syllable is short, and it is therefore the neuter plural: not long, which would make it feminine singular.—Ed.

notes *the holy place* or *sanctuary*, in antithesis to ἅγια ἁγίων, *the holy of holies*. Some have ἁγία in this place.[1]

3. Ἡ λεγομένη, *which is called*) So ver. 2, λέγεται, *is called*. The opposite is τῶν ἀληθινῶν, *of the true*, ver. 24.

4. Χρυσοῦν, *golden*) The apostle uses such words as signify something precious and glorious, as δόξης, *of glory*, ver. 5.—θυμιατήριον) *censer*. So the LXX. express מקטרת, *a censer for frankincense*; not *the* ALTAR *of incense*, which had no more need to be mentioned than the altar of whole burnt-offering, which is not mentioned. But the censer alone, along with the ark of the covenant, is named in this verse, because it was the principal part of the furniture which the high priest used on the day of expiation; and although it was on that day alone that he both carried in and again carried out the censer, yet the participle ἔχουσα, *having*, is consonant with the fact.[2] Further, this is put first, because a description of the *ark* follows at greater length. —ἐν ᾗ, *in which*) namely, κιβωτῷ, *the ark*; for to it also is to be referred αὐτῆς, over *it*, ver. 5.—στάμνος χρυσῆ ἔχουσα τὸ μάννα, *the golden pot that had manna*) μάννα, *manna*, has the article, not στάμνος, *the pot*; for the thing contained was of more importance than the golden vessel which contained it. Ex. xvi. 33, צנצנת אחת; LXX. στάμνον χρυσοῦν ἕνα. Some suspect that this pot and rod of Aaron, two most remarkable memorials, which were furnished with a perpetual miracle, had been taken out of the ark before the building of the temple; others, that they were put in not until afterwards, because in 1 Kings viii. 9 mention is only made of the tables laid up in the ark. But in the same passage it is distinctly affirmed, that Solomon acted according to the example of Moses; and the apostle refers to the times of Moses, ver. 6, at the beginning; ch. viii. 5: comp. ch. xiii. 11, where there is no mention made *of the city*, as here none of the *temple*. What then shall we say? The tables were alone in the ark itself, but the pot and the rod לפני העדות, *before the testimony*, and therefore before the ark, Ex. xvi. 34; Num. xvii. 25, in the Hebr., very

[1] Lachm. reads ἅγια ἁγίων, with AD(Λ) corrected *f*. B reads τὰ ἅγια; Vulg. 'sancta;' Tisch. and Elzev. Rec. Text, ἅγια: but Stephens' Rec. Text ἁγία.—ED.

[2] The Holy of Holies *continually had* the censer; though it was only on the day of atonement that the high priest used it.—ED.

near the ark, as appendages to it; in the same way that the book of the law and the deposits of the Philistines [the five golden emerods and mice] were put on the side of the ark: Deut. xxxi. 26; 1 Sam. vi. 8. Therefore ἐν in this passage is used with some latitude, as Luke ix. 31, etc.—τὸ μάννα, *the manna*) A memorial of God's providential care of Israel.—ἡ ῥάβδος, *the rod*) A memorial of a lawful priesthood, Num. xvii. 16, etc., in the Hebr. —αἱ πλάκες τῆς διαθήκης, *the tables of the covenant*) Deut. ix. 9. These are put in the last place by gradation.

5. Χερουβὶμ, *the Cherubim*) Ex. xxv. 20, xxxvii. 9.—δόξης, *of glory*) They were formed of the most precious materials, and represented the Glory of GOD riding upon the Cherubim; Ezek. x. 4.—κατασκιάζοντα) LXX., συσκιάζοντες, in the passages quoted above.—περὶ ὧν, *concerning which*) The pronoun relates to the whole enumeration, from ver. 2.—οὐκ ἔστι νῦν λέγειν, *we cannot now speak*) The apostle had determined to treat, not so much of the sanctuary and its furniture, as of the sacrifices; and he does not say, *we cannot afterwards*, but *we cannot now*, implying, that each of these things also might be profitably discussed.

6. Εἰσίασιν) *enter*, in the present. So ver. 7, 13, 22, 25, ch. x. 1.

7. Ἅπαξ τοῦ ἐνιαυτοῦ) So LXX., Lev. xvi. 34, *once every year*; on one day of the year, and on that same day but once. See A. A. Hochstetteri Ex. de Ingressu Summi Pontificis in Sanctum Sanctorum, pp. 19–24.—ὑπὲρ ἑαυτοῦ) *for himself*. The Vulgate has *pro sua*, for *his own*, viz. error of ignorance; I do not think, however, that ὑπὲρ τῶν ἑαυτοῦ was in the Greek copy from which it was translated. Although the priest was exempt from the errors or ignorance of the people, yet he was not without sin, and therefore stood in need of sacrifices, ch. vii. 27.—ἀγνοημάτων, ignorance, *errors*) This term has a very extensive meaning, as, on the contrary, ἐπίγνωσις, *knowledge*. See Num. xv. 22–31.

8. Δηλοῦντος, *signifying*) as it were a thing which would have otherwise remained concealed from us; so δηλοῖ, *showeth* or *signifieth*, ch. xii. 27.—πεφανερῶσθαι, *was made manifest*) The same word occurs, ver. 26.—τῶν ἁγίων, *the holy place* or *sanctuary*) [viz. the heavenly *sanctuary*]. The plural in the Greek corresponds to the singular in the Hebrew. As the *holy* place was

to the holy of holies, so the whole Levitical tabernacle was to the heavenly sanctuary; then, as the holy place prevented the people from having access to the holy of holies, so the whole tabernacle prevented an entrance into the heavenly sanctuary. Therefore πρώτης, *first*, which immediately follows, has a parabolic amphibology: if we understand it of *place*, it denotes the anterior part of the tabernacle, as opposed to the holy of holies; but if of *time*, it denotes the whole Levitical tabernacle, as opposed to heaven.—ὁδὸν, *the way*) much less εἴσοδον, *entrance*; comp. ch. x. 19, 20.—ἐχούσης στάσιν, *having as yet a standing*) A suitable phrase. מעמד, LXX., στάσις. When Paul was writing, the temple, or first tabernacle, was not yet destroyed; but still it had no *standing* (or *status*) any longer, from the time that the veil had been rent; and when its standing was broken up, the tabernacle itself soon after was utterly destroyed.

9. Ἥτις παραβολὴ, *which is a figure*) ἥτις for ὅ, before the feminine, παραβολή. This relative has regard to the three preceding verses.—ἐνεστηκότα) *present*, in respect of that *standing*. *The standing*, emphatically as such, now no longer *existed*, although ἡ σκηνὴ, *the tabernacle*, was not yet *broken up*, was not yet *destroyed*, was not yet *razed to the foundation*. The antithesis is, μελλόντων, of *things to come*, ver. 11.—δῶρά τε καὶ θυσίαι μὴ δυναμεναι, κ.τ.λ., *gifts and sacrifices not able*, etc.) The *victims* (*sacrifices*) might seem to be more efficacious than the other *gifts*: therefore with great elegance the efficacy is more expressly withheld from the sacrifices [by δυνάμεναι being made agree with θυσίαι, not δῶρα].—συνείδησιν, *conscience*) The same word occurs, ch. x. 2, 22. The antithesis is σαρκὸς, *of the flesh*, ver. 10, as ver. 13, 14 [1 Pet. iii. 21].—τὸν λατρεύοντα, *him that did the service*) the priest, who offered for himself; or the Israelite, for whom the priest offered.

10. Μόνον, *only*) The commandments concerning *meats* are as it were an appendage to the commandments concerning *sacrifices*; and this particle lessens the weight of that appendage. *Sacrifices* do not purge the *conscience*; *meats* have respect to the *flesh*. Concerning both, comp. ch. xiii. 9, etc. *Paul* often puts μόνον, *only*, absolutely; 1 Cor. vii. 39; Gal. ii. 10, v. 13; Phil. i. 27; 2 Thess. ii. 7.—ἐπὶ, *on*) ἐπὶ, with the Dative, implies something concurrent, as we have already remarked

regarding the *appendage;* comp. ver. 15, 17, 26. *Sacrifices* concur in *public worship*, and *meats* also in *daily life;* while the same ceremonial law treats of both, and is wholly occupied with these and similar matters.—*βρώμασι, in meats*) of which some have never been allowed to any, others not to all, and not always, nor everywhere.—*πώμασι, in drinks*) Lev. xi. 34; Num. vi. 3.—*διαφόροις βαπτισμοῖς, in different washings*) These were manifold, of the priests, of the Levites, of other men.—*δικαιώματα*) The apposition of the nominative and an oblique case, as Luke xxii. 20, where see the note.—*διορθώσεως, of reformation*) היטיב, LXX., *διορθοῦν*, Jer. vii. 3, 5; therefore the verbal *διόρθωσις, reformation*, corresponds to the adjective *κρείττων, better*, ver. 23.—*ἐπικείμενα, imposed, lying upon*) as a burden, without intermission.

11. *Χριστὸς—ἀρχιερεύς, Christ—High Priest*) So Lev. iv. 5, *ὁ ἱερεὺς ὁ χριστός, the priest that is anointed.* Paul also here has respect to Christ as the Priest, but with Moses *χριστὸς, anointed*, is an epithet.—*παραγενόμενος, being made present, being come*) He then said suddenly, *Withdraw, ye sons of Levi*, ch. x. 5, 7.—*τῶν μελλόντων ἀγαθῶν, of good things to come*) So ch. x. 1. Those good things are described at the end of ver. 15.—*διὰ, by*) Construed with *εἰσῆλθεν, entered*, ver. 12.—*μείζονος*) which was *greater* and more noble. So, *πλείονα, a more excellent*, ch. xi. 4.—*σκηνῆς, tabernacle*) That was His own Body, ch. x. 5, 20; comp. John ii. 21. His body is opposed to the tabernacle, as His blood to the blood of goats, etc., ver. 12. Schomerus says correctly, in exig. on this passage, p. 33, *the tabernacle is here taken for the way to the inner sanctuary.* For the subsequent appellation, *κτίσεως*, of this *institution* or *building*, proves an abstract notion of that sort; so that, not the Tabernacle itself is denoted, but the *building* or *institution*, *die Anstalt* (*establishment* or *arrangement*). Therefore the *Body*, or *Flesh* (for flesh is *inseparable* from the body), is the veil, and the sanctuary is Heaven. Thus, as I hope, the matter is distinctly explained.—*οὐ χειροποιήτου, not made with hands*) Therefore this was greater, ver. 24. So, *Paul*, Col. ii. 11.—*οὐ ταύτης, not of that*) The Tabernacle, through which Christ entered, was not of *that* workmanship or structure.

12. *Τράγων καὶ μόσχων, of goats and calves*) One goat and one

bullock was sacrificed at one time, Lev. xvi. 9, 3: but that particular animal was not by itself better than all the animals of the same species; therefore it is here put in the plural number. An additional reason besides, for the plural, was the annual repetition of the sacrifices. פר, LXX., μόσχος, Lev. xvi. 9, 3, and elsewhere.—εἰς τὰ ἅγια, *into the holy place*) into heaven, ver. 24. αἰωνίαν, *eternal*) not merely for a day or a year.—εὑράμενος, *having found* or *obtained*) So, *I have found a ransom*, Job xxxiii. 24. The zeal of Him who *has found* or *obtained*, as also His fidelity and wisdom, are denoted: the newness and joyousness of the *finding* or *thing found*, ch. x. 20. The access of Christ to the Father was arduous; ch. v. 7. No one previously had trodden the way of life; Acts ii. 28; John iii. 13. Christ could not but *find:* but yet *to seek* was a matter of labour and difficulty.

13. Γὰρ, *for*) He confirms the fact, that the power of the one sacrifice of Christ is as great as he intimated at ver. 12.—ταύρων καὶ τράγων) *of bulls and goats*, which are mere brutes. Extenuation.[1]—δαμάλεως, *of a heifer*) which was to be red, Num. xix. Andr. Christ. Zellerus has enlarged the treatise of Maimonides on this subject, and compares with it this passage of the apostle, p. 504. It is a tradition among the Jews, that nine heifers of that sort were sacrificed from the time of Moses to the destruction of the second temple; see ibid., pp. 416, 417.—τοὺς κεκοινωμένους, *those defiled* or *made unclean*) A participle [defiled on some particular occasion]: less strong than κοινοὺς, [habitually] *common* or *defiled*. Construe with ἁγιάζει, *sanctifies;* compare what follows.—καθαρότητα, *cleanness* or *purifying*) Purifying was performed by sprinkling, not by washing; but washing followed by inseparable connection: Num. xix. 19. This fact is exceedingly useful for making a distinction between justification and renewing.

14. Τὸ αἷμα) *The blood*, and death: see the following verses. —διὰ Πνεύματος αἰωνίου, *by the eternal Spirit*) See Luke iv. 18: and comp. Rom. i. 4, xv. 16. *The Spirit* is opposed to the condition of irrational animals, ver. 13. The epithet *eternal* is understood from ver. 12, 15, ch. vii. 16, and is opposed to the *heifer*

[1] See App. The same as Litotes. *The blood of bulls*, etc., a less forcible expression than is the meaning, viz. *sacrifices*.—Ed.

reduced to ashes [*ashes of a heifer*].—ἄμωμον, *without spot*) Superior as contrasted with every Levitical victim.—καθαριεῖ, *shall purge*) It corresponds to καθαρότητα, *purifying*, ver. 13. So ver. 22, 23, ch. x. 23, i. 3. It is put in the future as an antithesis to the present, ἁγιάζει, *sanctifies*, Levitically, ver. 13.—ἀπὸ) ἀπὸ, εἰς, *from, to*, denote things contrary.—νεκρῶν ἔργων, *from dead works*) *Things dead* most of all *defile*. The antithesis is ζῶντι, *living*. The power of sin and death was abolished by the blood of Christ.—εἰς τὸ λατρεύειν, *to serve*) for ever, in a manner most blessed and truly sacerdotal, [ver. 12; Rev. xxii. 3.—V. g.]

15. Διαθήκης καινῆς, *of the new testament*) Here the testament is rather urged, than the newness of the testament: comp. ver. 16.—θανάτου γενομένου, *by means of death that took place*) that is, at the time when the death had taken place. The moment of this (His) death properly divides the Old Testament from the New.—εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, *for the redemption of the transgressions, that were under the first testament*) There is a passage of *Paul* very like this in Rom. iii. 24, 25. The preposition ἐπὶ, *under*, not merely denotes the time, but intimates that the first testament had no power of redemption, and that the people of old were more on account of it transgressors. Ἀπολύτρωσις, the compound, occurs here: λύτρωσις, the simple word, occurs, ver. 12.—ἐπαγγελίαν, *the promise*) given to Abraham. —λάβωσιν, *might receive*) for formerly they could not.—οἱ κεκλημένοι) *those called*, named heirs (ch. iii. 1).—κληρονομίας, *of the inheritance*) An apposite appellation; for there is an allegory: *testament, death, inheritance.*

16. Διαθήκη) *testament.* This is the peculiar force of the Greek word, as compared with (*above*, præ) the Hebrew ברית. The article ἡ omitted agrees with the general sentiment expressed, as in Gal. iii. 15.—φέρεσθαι) *be shown*, or *made good, fulfilled* (præstari). The Greek words, φέρεσθαι, προσφέρεσθαι, ver. 14, allude to each other.—τοῦ διαθεμένου, *of the testator*) Christ is the testator in respect of us. This agrees with the words of the Lord before His death; Luke xxii. 29.

17. Ἐπὶ νεκροῖς, *over* [super] *the dead*) briefly expressed, instead of this expression, *over* or *upon the death of the testators.* So LXX. Lev. xxi. 5, ἐπὶ νεκρῷ, *over the dead* [*upon* the death of a

relative].—*μήποτε*) This particle plainly implies an interrogation;[1] moreover, *ἐπεί*, with an interrogation, has great force, Rom. iii. 6; 1 Cor. xiv. 16, xv. 29. See Not. ad Chrys. de Sacerd., p. 424.

18. *Ὅθεν, whence*) The two words ברית and *διαθήκη* differ; but yet they signify the same thing, in so far as both denote an *agreement* or an *arrangement* of that sort, which is ratified by *blood*. Where the *agreement* is ratified by the blood of another, viz. of animals, which cannot *make a covenant*, much less *testify* or make *a testament*, it is not properly *διαθήκη, a testament;* but yet ברית, *a covenant*, is not very much different from the character (nature) of a testament, on account of the victims slain. Where the *arrangement* is ratified by the blood of him that makes the arrangement, *i.e.* by his death, it is properly *διαθήκη, testament*, which is also expressed by the Hebrew word ברית, having (taken in) a wider signification. The particle *ὅθεν, whence*, ought not to be pressed too far, as if the Old Testament were also consecrated by the blood or death of the testator: but still it has its own proper force, in so far as it is intimated, that the New Testament, and *therefore* also the Old, needed to be dedicated with blood.—*ἐγκεκαίνισται, was dedicated* or *initiated*) So the LXX. express the Hebrew word חנך. On the very day of initiation or dedication, the Old Testament most properly began, and it continued till the night and day when the Lord was betrayed and died.

19. *Λαληθείσης, having been recited* or *spoken*) Ex. xxiv. 16, etc.—*πάσης ἐντολῆς κατὰ νόμον, every precept according to the law*) Moses had recited or read those commandments which occur in Ex. xx., and perhaps also those which occur in the following chapters. And the brief indication of the written book was tantamount to a recapitulation of all that was recited. —*τῶν μόσχων καὶ τράγων, of calves and goats*) In Ex. xxiv. 5 they are expressly called *μοσχάρια, little calves:* the word *ὁλοκαυτώματα* in that passage implies the *τράγους*, spoken of here.—*μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, with water and scarlet wool and hyssop*) These are not found in the passage quoted, but are taken for granted as already well known from other passages in the writings of Moses, Lev. xiv. 5, 6. The scarlet wool corre-

[1] So Lachm. rightly has an interrogation marked at *ὁ διαθέμενος*;—ED.

sponds to the Hebrew שני התולעת. The LXX. translate תולעת *κόκκινον*, שני *κλωστὸν διπλοῦν*, *double spun* (*twined*), from its form: the apostle terms it from its material (wool); *scarlet* colour, viz. as being like *blood*.—*βιβλίον*) Many, and the Latins too from the Vulgate, construe this word with *ἐῤῥάντισε*, *he sprinkled;* but it should evidently be construed with *λαβὼν*, *having taken*, as Ex. xxiv. 7, *καὶ λαβὼν τὸ βιβλίον τῆς διαθήκης*, *and having taken the book of the covenant*. There is an elegance in the conjunction, *τὸ αἷμα αὐτό τε τὸ βιβλίον*, as appears by comparing those words, *τοῦτο τὸ αἷμα τῆς διαθήκης*; that in this ceremony the blood may be shown by itself; the testament, by the showing of the book; and that *ἐγκαινισμὸς*, *the dedication*, may be perfected by that double exhibition (showing): *αὐτὸ*, *itself*, is added, because the testament described in the book, was of more importance than that blood. Τε does not always refer to the following *καὶ*, ver. 1; John ii. 15, where the *τε* connects the discourse rather with what goes before, than with what follows: *also the sheep and the oxen:* comp. moreover Acts xxvi. 11; wherefore it is not necessary here to construe *αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐῤῥάντισε*. The other things which are here mentioned by the apostle, and yet are not found in the 24th chap. of Exod., may be derived from other passages; but respecting the sprinkling of *the book*, which notwithstanding, if true, would constitute a very large portion of that ceremony, we find nothing in all the books of Moses. Furthermore, if the book had been sprinkled, and if the apostle had spoken of that sprinkling, he would have joined it, not with the sprinkling of the people, but with the sprinkling of the tabernacle and the vessels, and therefore of the altar; comp. *Van Hoeke*, p. 190. See, however, *Jun.* I. 1209, l. 54. But indeed it was not befitting that the book itself should be even sprinkled, for *the book, containing the word of* GOD, *represented there* GOD *Himself*, as Flacius in Gloss. says; where, however, he is of opinion that the book was also sprinkled. No doubt the tabernacle along with the vessels [*the tabernacle being at that very time adapted to the altar*, Ex. xxiv. 6–8, xxv. 8.—V. g.] needed purification, ver. 21; Lev. xvi. 16, 19, 20, 33; 2 Chron. xxix. 21; but the book, or the word of GOD, did not need it. And since these things are so, yet *καὶ* before *πάντα* is not only no disadvantage, but has much elegance. For the sentence is copulative: KAI *πάντα τὸν λαὸν*

ἐῤῥάντισε, "Moses sprinkled all the people," on the one side; KAI *τὴν σκηνὴν δὲ*—ἐῤῥάντισεν (ver. 21), "and the tabernacle indeed—he the same sprinkled," on the other. The Latins say, *et, et vero, both, and indeed*, or, *non modo, verum etiam, not only, but also*. So οὔτε—καὶ οὐ, Rev. ix. 20, 21.—*πάντα τὸν λαὸν ἐῤῥάντισε*) LXX., *κατεσκέδασε τοῦ λαοῦ*, in the place quoted above. But elsewhere they often put *ῥαίνω, ῥαντίζω, κ.τ.λ.*

20. Τοῦτο *τὸ αἷμα τῆς διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεὸς*) LXX., *ἰδοὺ τὸ αἷμα τῆς διαθήκης, ἧς διέθετο Κύριος πρὸς ὑμᾶς περὶ πάντων τῶν λόγων τούτων.*—*ἐνετείλατο πρὸς ὑμᾶς*) *commanded* me to bring *to you*.

21. Τὰ *σκεύη, the vessels*) also the garments.—*ἐῤῥάντισε*) LXX., *τὸ ἥμισυ τοῦ αἵματος προσέχεε πρὸς τὸ θυσιαστήριον.*

22. Σχεδὸν, *almost*) [with blood for the most part]. The force of this restrictive particle does not fall upon *πάντα, all things;* for it admits of no exception: but upon the next word, *with blood;* because other material things besides the blood were also used, ver. 19.—*χωρὶς αἱματεκχυσίας, οὐ γίνεται ἄφεσις, there is no remission, without shedding of blood*) This axiom is found in so many words in Tr. Talmudico Joma. See especially Lev. xvii. 11.—*ἄφεσις, remission*) Levitical.

23. Οὖν, *therefore*) The particle intimates that the execution of those things which were mentioned at ver. 18 is comprehended in this passage.—*κρείττοσι θυσίαις, with better victims* or *sacrifices*) The plural, corresponding to the Levitical plural, is used for the singular, on account of the excellence of the one sacrifice of Christ, which was perfect in all its parts. If a Jew asks, What are your sacrifices? We answer: Our sacrifices consist in the one matchless sacrifice of Him who was crucified. In this Apodosis, the word *καθαρίζεσθαι, to be purified*, which is to be supplied, makes a Hypallage;[1] for the *heavenly things* are pure in themselves, but we needed to be purified in order that we might enjoy them, ver. 14. So *ἁγιάζεται, is sanctified*, 1 Tim. iv. 5, 4, *i.e.* the use is rendered holy in respect of us. Comp. Lev. xvi. 16, 19; Num. xviii. 1.

24. Οὐ, *not*) Jesus never went into the inmost recesses of the

[1] See Append. A change, whereby a thing is attributed to one subject which ought to be attributed to another. Here purification is attributed to *the heavenly things*, which really applies to ourselves.—ED.

temple at Jerusalem; never caused a sacrifice to be offered for Himself, during the whole period that elapsed between His baptism and the offering up of Himself.—ἀντίτυπα τῶν ἀληθινῶν, *the figures of the true*) The true were the more ancient: those made with hands were imitations of them; viii. 5.—εἰς αὐτὸν τὸν οὐρανὸν, *into heaven itself*) and there is nothing beyond it.—νῦν, *now*) So ver. 26.—ἐμφανισθῆναι, *to present Himself, to appear*) An appropriate word in respect to GOD: in respect to us, πεφανέρωται, *He hath been manifested*, ver. 26, and ὀφθήσεται, *He shall be seen*, ver. 28 [The Engl. Vers. loses the distinction, translating all alike, *appear*].—τῷ προσώπῳ τοῦ Θεοῦ, *before the face* [in the presence] *of God*) More than Aaron in the tabernacle before the ark.

25. Οὐδ' ἵνα) He did *not* enter for this purpose, viz. *that*.

26. Ἐπεὶ ἔδει, *for then it would have been necessary*) Here it is taken for granted that Christ suffered for the sins committed from the beginning of the world: ver. 15. Christ in the beginning already was He who is according to the divine nature.[1] Philo shows that the high priest of the Hebrews offered sacrifices for the whole human race, de mon., p. 637.—παθεῖν, *that* He should often *have suffered*) Therefore the offering is not (there can be no oblation) without suffering.—ἅπαξ, *once*) This *once* is absolute, being shadowed forth in the *once*, relative, which was Levitical: ver. 7.—ἐπὶ συντελείᾳ, *at the consummation*) when sin had reached its height; comp. note to John i. 10.—τῶν αἰώνων, *of ages*) The beginning of these ages is not to be computed from the time of Moses, but from the *foundation of the world:* comp. ch. i. 2, note: and therefore the *consummation* here is not the end of the Old Testament, but of the world. Ἡ συντέλεια τοῦ αἰῶνος, is the very *consummation of the world* or *age* (seculi), a phrase which we often find in Matthew: ἡ συντέλεια τῶν αἰώνων in this passage includes times nearer our own, as being in the plural number. The sacrifice of Christ divides the age of the world into two portions, of which the first is certainly not shorter than the second.—ἁμαρτίας, *of sin*) The singular,

[1] Beng. seems to mean, that Christ from the very beginning sustained His character as *the* WORD OF GOD, John i. 1—a title implying *His divine nature*, at the same time implying also His coming into the world, as sent by the Father, to be its Saviour.—ED.

with great force.[1]—πεφανέρωται, *has been manifested*) in the world.

27. Καθ' ὅσον, *inasmuch as*) This expression has the force of comparison, and of giving intensity to the Apodosis.—ἀπόκειται, *it is appointed, it is reserved*) by Divine sanction.—ἅπαξ, *once*) The *once* in the following verse is to be referred to this.—ἀποθανεῖν, *to die*) The verb for the noun; *death* and its condition.—μετὰ δὲ τοῦτο, *and after this*) *Death* and *judgment* are immediately conjoined, because the intermediate state of man is uniform.[2]—κρίσις, *judgment*) at the time when *Christ shall be seen* (appear); and comp. with this the same ver. (28), and also Matt. vii. 22, note.

28. Οὕτω, *so*) *i.e.* Christ hath delivered us from death and judgment, notwithstanding that, as death, so also judgment remains, as far as the name is concerned.—προσενεχθεὶς εἰς τὸ ἀνενεγκεῖν, *having been offered to bear*) There is a difference between the words; comp. 1 Pet. ii. 24, τὰς ἁμαρτίας ἀνήνεγκεν, *He bore our sins*: Our sins were laid on Him by the Father: while therefore He was lifted up on the cross, He bore (took) up our sins along with Him. The LXX. use the same expression, Num. xiv. 33, ἀνοίσουσι τὴν πορνείαν ὑμῶν, *they shall bear your whoredoms*. In other places they are put indiscriminately: ch. vii. 27.—πολλῶν, *of many*) A pleasant antithesis: *once; of many*, who lived during so many ages. Isa. liii. 12, in the LXX. version, καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε, *and He bore the sins* (*sin*, Heb.) *of many*. Thus the absolute power of the one sacrifice of Christ is very clearly evinced. The word *again*, John xiv. 3, accords with *a second time*, here. Both places treat of His coming, regarded as to itself (secundum se). But His coming, for the first time in the flesh, was in the strange form of a servant: His second coming is in His own glory. In the eyes of all, who had not formerly seen, [not only so] but had

[1] All the sins of all men of every age are regarded as *one mass* laid on Christ. *Sin* is here put in the abstract, to express that He destroyed *sin itself*, as well as atoned for *actual sins*.—ED.

[2] Beng. probably does not mean to deny a difference in the intermediate state of bad and good: see Gnomon on Luke xvi. 23: but only that the term ᾅδης is applied to all alike in that state. The definite separation to *heaven* and *hell* (Gehenna) is not till after the judgment.—ED.

not either acknowledged Him, He is at that time *Coming* (ὁ ἐρχόμενος, The Comer). Let us suppose the arrival of a guest, the intimate friend of the father of the family, but unknown to the family. The father of the family will think, *A brother* RETURNS; whereas in the family it will be said, *A guest* IS COMING.—ὀφθήσεται, *He will be seen*) in His glory.—ἀπεκδεχομένοις, *to them that look for Him*) The dative of advantage. The unrighteous also will see Him, but not for salvation. *To them that look for Him*, He will be the *Saviour*, Phil. iii. 20.—εἰς σωτηρίαν, *unto salvation*) and therefore to set us free from *condemnation*.

CHAPTER X.

1. Σκιὰν, *shadow*) The antithesis is εἰκόνα, *image*.—αὐτὴν τὴν εἰκόνα, *the very image*) the archetype, the original and solid image, ch. ix. 24, note. The *shadow*,[1] although it was the prelude of future events, did not however precede, as in a picture, but followed a little after. See by all means ch. viii. 5.—κατ' ἐνιαυτὸν, *yearly*) This refers to the whole sentence to the end of the verse.—ταῖς αὐταῖς, *with the same*) *the same*, not in the number, but in the kind of sacrifices.—ἃς προσφέρουσιν εἰς τὸ διηνεκὲς, *which they offer continually*) *offer*, viz. those who offer, who draw near and perform the service. *They offer for ever;* that is, they do not cease to offer, nor will they cease, unless they be compelled.—οὐδέποτε δύνανται, *never can*) So. ver. 11.

2. Ἐπεὶ) So, altogether, ἐπεὶ, with an interrogation, in ch. ix. 17, note.

3. Ἐν αὐταῖς, *in those*) sacrifices.—ἀνάμνησις, *a remembrance*) public; comp. ver. 17.—ἁμαρτιῶν, *of sins*) viz. those of the last year, and of all years. The day of expiation was not on that day on which Christ was crucified, but on the tenth day of Tisri, of which see *Ord. Temp.*, p. 22. The *forgetting* [the "remembering no more"] *of sins* is opposed to this *admonitory re-*

[1] Used here of the first outline or sketch drawn, preparatory to a painting.—ED.

membrance: ver. 17.—κατ' ἐνιαυτὸν, *yearly*) An Epanalepsis;[1] comp. ver. 1. He is speaking chiefly of the *solemn yearly* sacrifices.

4. Ἀφαιρεῖν, *to take away*) περιελεῖν,[2] *to remove entirely;* ver. 11. In the writings of Moses, great effects are ascribed to these elementary ordinances of worship, in order that it might appear that it is not in themselves that these have so great efficacy.

5. Εἰσερχόμενος εἰς τὸν κόσμον, *when He comes into the world*) In the 40th Psalm, the entrance of the Messiah into the world is set before us. The tabernacle itself was part of the world, ch. ix. 1; and it is here called the world, because the sacrifice of the Messiah extends much more widely than the Levitical sacrifices, reaching, as through all times, so through all the world, which is claimed for Him as His, Ps. xl. 10, because He is its heir. The word, εἰσερχόμενος, *entering*, is elicited from ἥκω, *I am come*, and is represented by it, ver. 7.—θυσίαν—οὐκ εὐδόκησας.—τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου) LXX., in the psalm now quoted, θυσίαν—οὐκ ἐζήτησας—τοῦ ποιῆσαι τὸ θέλημά σου, ὁ Θεός μου, ἠβουλήθην, καὶ τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου. The apostle joins those words, τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου, which had been separated from those following, with those going before, which relate to the same thing, as the words, "*forty years*, in the wilderness," ch. iii. 9.—σῶμα δὲ κατηρτίσω μοι) Heb., *thou hast bored my ears* (comp. Exod. xxi. 6), namely, that I may subserve Thy will with perfect love; comp. Is. l. 5. The slave, whose ears were bored, was claimed by the master whom he loved with his whole body as his property. Sam. Petitus, in var. lect. c. 28, ascribes the Greek translation of the Prophets and Psalms to the Essenes, and he ascribes to the Essenes this phrase, *Thou hast fitted* or *prepared for me a body;* for he says, that among the Essenes there was no *slave*, but that they had *bodies* or colleges, whose members served and obeyed one another. The favourers of liberty, however strong in that cause, might still retain the reading, *ears;* but the apostle maintains the proper

[1] See Append. The same word in beginning of the preceding and in the end of the following member: or antecedent repeated after a parenthesis. —Ed.

[2] Περιαιρεῖν is *to remove on every side* (περί) and in every respect: prorsus tollere. Ἀφαιρεῖν, *to take off* or *away*.—Ed.

(strict) acceptation of the term, *body*. *The ears* are a part: *the body*, as a whole, follows the example of their obedience. *Thou hast prepared for me a body*, viz. for the offering; ver. 10. The mentioning of *the whole* here is very suitable. There is an expression of *Paul*, concerning the *body* of Christ, very similar to this, Rom. vii. 4.

7. Τότε, *then*) We shall speak of this particle at ver. 8. The parallels are, *then; I am come; in the book:* and corresponding, *I said; of Me; it has been written.*—ἥκω, *I am here at hand, I am come*) It corresponds to the Hebrew preterite, באתי.[1] The verb, ἥκω, is treated of at Rev. ii. 25.—ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, *in the volume of the book it is written of Me*) מגלת ספר, LXX., κεφαλὶς βιβλίου here, and Ezek. ii. 9. מגלה is rendered by the same translators κεφαλὶς, Ezek. iii. 1, 2, Ezra vi. 2. This phrase (nomenclature) cannot be understood of any particular *part* of the Pentateuch (for, except it, no other prophetical writings, to which the psalm might seem to refer, existed in the time of David), for many, nay, all the parts, treat of Christ; nor can it be understood of the *whole* Pentateuch, for although the whole volume of the law is often quoted, yet it never receives this appellation. Moreover, the sacrifices in this passage are called τὸ πρῶτον, *the first*, ver. 9: wherefore *the volume of the book* does not denote the book which contained the very account also of the sacrifices heretofore offered. Also, the Divine

[1] *I come*, or rather, *I have come*, was the creed (symbolum), as it were, of the Lord Jesus. *I am come*, says He, *to fulfil the law*, Matt. v. 17: *to preach*, Mark i. 38: *to call sinners to repentance*, Luke v. 32: *to send a sword, and to set men at variance*, Matt. x. 34, 35: *I have come down from heaven to do the will of Him that sent Me*, John vi. 38, 39. These are the very words of the fortieth Psalm. *I am sent to the lost sheep of the house of Israel*, Matt. xv. 24: *I am come into this world for judgment*, John ix. 39: *I have come that they may have life, and may have it more abundantly*, John x. 10: *to save what had been lost*, Matt. xviii. 11: *to save men's lives*, Luke ix. 56: *to send fire on the earth*, Luke xii. 49: *to minister*, Matt. xx. 28: *to seek and to save that which was lost*, Luke xix. 10, comp. with 1 Tim. i. 15: *I am come into the world the Light*, John xii. 46, etc.: *to bear witness to the truth*, ch. xviii. 37. See, Reader, that thy Saviour obtain what He aimed at in thy case. But do thou, for thy part, say why thou art come here. Dost thou, then, also do the will of God? from what time? and in what way?—V. g.

rejection of sacrifices (*Thou wouldest not*), and the Messiah's exhibition of Himself to do the will of GOD, came after the perpetual offering of them, and not previously. What, then, is the *volume of the book?* We do not require to go far to learn; it is the very page on which this very psalm was written. There are these two parallels: *I have said, lo! I come;* and, *in the volume of the book it is written* עלי, *concerning Me, of Me: by this very writing I undertake to do Thy will.* The Messiah places Himself as surety by both expressions; and hence the presence, in the highest degree, of the Spirit of prophecy is perceived. David had before his eyes, and in his hand, the book in which the psalm was written, and shows this very book as the *written contract* of the Messiah; comp. Neh. x. 1. From that very day when this psalm was written, *it became incumbent* on Christ, by some new way, to do the will of GOD. It is consistent with all this, that it is not said, *in Thy book*, or *in the book of the Lord*, as in Ps. cxxxix. 16, and Is. xxxiv. 16, but simply, *in the book.* Comp. note on the following verse. Augustine understands "*the volume of the book*," here, of the beginning of the book of Psalms; but at that time the Psalms had not yet been collected into one volume. Others have understood it of the whole Scripture; but even the writings of the Old Testament which then existed, had not been so collected into one, as to be called one book.—τὸ θέλημά σου, *Thy will*) That GOD *wills* and has pleasure in something different from the legal sacrifices, was evident from this very fact, that the flesh of oxen and the blood of goats did not afford Him satisfaction; but what His will is, we deduce from the very preparing of the Messiah's body, by which, when it was offered, we were to be sanctified; ver. 10. Christ, in the Psalms, acknowledges and embraces this as the will of GOD.

8, 9. Ἀνώτερον λέγων—τότε εἴρηκεν, *Above, when He said—then said He*) Paul urges the order of the words of the psalm which depends on the particle, אז, τότε, *then*, showing that it falls on that very time when the prophet sang the psalm in the character of Christ, and on that very point of time when, immediately after the words, θυσίαν, κ.τ.λ., *sacrifice*, etc., placed ἀνώτερον, *above*, in the psalm, there sprang up the words, ἰδοὺ, ἥκω, *lo! I come.* Therefore אז is altogether demonstrative of the present (comp. אז, τότε, *then*, Ps. lxix. 5), with an antithesis between

the things concerned, from which the wisdom of the apostle infers the *first* and *second*, ℵ, (ver. 9); comp. μετὰ, *after*, ch. vii. 28, note. Let this ℵ be the terminus (the point of boundary between the Old and New Testament). Paul also puts, in the first place, the general word of the LXX., εἶπον, then one more significant, εἴρηκεν; whence it is evident, that λέγων, *saying*, is of the imperfect tense [*when He said*, or *was saying*]. But observe how great authority the *Psalms* possess. The oath of Jehovah was given at the very time when Ps. cx. was written. The solemn invitation was issued to the people when Psalm xcv. was written; ch. iv. 7; Heb. vii. 28, note. The declaration of the Son was made when Ps. ii. was written; Acts xiii. 33, note. So, the Messiah promised to GOD that He would do His will, at the time when Ps. xl. was written. This handwriting, which David executed, is opposed to the *law* written by Moses; ver. 8, at the end. Wherefore Christ always appealed with the greatest force to the Scriptures, and especially at the beginning of His passion —κατὰ τὸν νόμον, *according to the law*) The strong argument by which that very point which is asserted in ver. 1 is proved from the psalm.

9. Ἵνα) A powerful particle; *that* He may forthwith and in consequence establish the second.—στήσῃ, *may establish*) with the highest authority, as it were, by His own hand-writing. From ἵστημι comes στάσις, ch. ix. 8, with the same idea.

10. Ἐν ᾧ θελήματι) *in* or *by which will of* GOD, which has been accomplished and fully satisfied by Christ and His sacrifice. Does not this well deserve to be called a *satisfaction* or *atonement?*—ἡγιασμένοι, *sanctified*) The same word occurs, ver. 14, 29, ch. xiii. 12, ii. 11.—σώματος, *of the body*) ver. 5.

[1] 12. Οὗτος) So ch. iii. 3. Others read αὐτὸς by an easy alliteration.[2]—μίαν, *one*) The antithesis is, *the same sacrifices often*, ver. 11.—εἰς τὸ διηνεκὲς, *continually*) The offering of Christ, once for all made, will continue the one and only oblation for ever: no other will supersede it.—ἐκάθισεν, *sat down*) The antithesis is

[1] Ver. 11. πᾶς ἱερεὺς, *every priest*) especially every high priest.—V. g.

[2] The older Ed. had preferred αὐτὸς, but the margin of the 2d Ed. and the Germ. Vers. agree with the Gnomon.—E. B.

ACD(Λ) corrected *f* Vulg. read οὗτος: and so Lachm. Tisch., with no good authority, reads αὐτὸς, as Rec. Text.—ED.

ἕστηκε, *is wont to stand* or *standeth*, ver. 11. The sacrifice of the mass is inconsistent with sitting at the right hand of GOD: for the sacrifice of Christ is neither continued nor repeated in the mass. The apostle not only urges the identity, but also the word ἅπαξ, *once, once for all*, concerning the sacrifice of Christ, in antithesis to the Levitical sacrifices, *often* offered, although they were the *same*. A sacrifice which is often repeated, although it be the same, does not satisfy or make atonement to GOD. Not only is the body of Christ one, but also His offering is one, and that too inseparable from His passion: ch. ix. 26. Every later oblation shows that the former is of no value; every former one proves that the later one is superfluous: ch. x. 2, 18.

13. Ἐκδεχόμενος, *expecting*) By this word the knowledge of our exalted Lord is not denied, Rev. i. 1: comp. Mark xiii. 32: but His subjection to the Father is intimated; Acts iii. 20. *Sitting and at rest, He expects.*—οἱ ἐχθροὶ αὐτοῦ, *His enemies*) whose strength consists in *sin*.

14. Μιᾷ γὰρ προσφορᾷ, *for by one offering*) Or should we rather read μία γὰρ προσφορὰ, *for one offering?*[1] For the language is framed (moves on) in the abstract also in ver. 11; and with the same verb τελειοῦν, *to perfect*, which here sustains the Apodosis, it was similarly framed, ch. vii. 19, ix. 9, x. 1.—γὰρ, *for*) The assigning of a reason (Ætiology, Append.) is to be referred to (has reference to) ver. 12.—τοὺς ἁγιαζομένους, *those who were sanctified*) A participle of the imperfect tense. For this sanctification was accomplished in the very act of offering the sacrifice, ver. 10.

15. Καὶ) *also*. There is added, not a testimony to the arguments; for the testimonies even preceded the latter; but μαρτυρῶν to μαρτυροῦντας [the Holy Ghost *witnessing* in addition to those who *bear witness*]. Paul had given the testimony of the Father to the priesthood of Christ, ch. v. 10, and of the Son, ch. x. 5; now also that of the Holy Spirit: the testimony of each everywhere carrying with it the same conclusion; ver. 18. Look back to the *General View* (Synopsis) of the epistle. And he presently afterwards repeats in his admonition this reference to the Holy Trinity, ver. 29, note.—μετὰ, *after*) The verb

[1] The Germ. Vers., following the reasons assigned by the Gnomon, prefers this reading, which was considered of equal authority by the margin of both Ed.—E. B.

φησὶν, *says He*, is swallowed up in the clause, λέγει Κύριος, *saith the Lord*, in the following verse. But this μετὰ, *after*, shows that the forgiveness of sins belongs to the New Testament. Therefore the intermediate words of Jeremiah are not repeated here. The passage in Jer. is quoted Heb. viii., on account of the word καινὴν, and ch. x. on account of ἄφεσιν. The appellation of the *Spirit of grace* is consonant with this: ver. 29.

16. Αὕτη, *this*) See ch. viii. 10, 12.

18. Ἄφεσις, *forgiveness*) This is evident from ver. 17.

19. Ἔχοντες, *having*) The exhortation is derived from those things which have been treated of from ch. v. 4, beginning at the recapitulation.—εἴσοδον—ἱερέα μέγαν, *entrance—High Priest*) ver. 21. The apostle treated of the *High Priest* from ch. v. 4, 5; of the *entrance* from ch. ix. 1, 12. Now he makes mention (in reverse order), by Chiasmus, of the *entrance* in this verse, and of the *High Priest*, ver. 21, at the commencement of his exhortation. There is the same, both sentiment and figure, at ch. vi. 20: comp. the following chapters.

20. Ἣν) namely, εἴσοδον, for there follows ὁδὸν, which is as it were synonymous. They are not, however, simply synonymous, but in as far as ἡ ὁδὸς, *the way*, extends to (reaches) the goal, THROUGH *the veil*.—ἐνεκαίνισεν, *hath consecrated*) The same verb occurs, ch. ix. 18. It is intimated by this verb, that it is our duty to follow in that way by which Christ has gone.—πρόσφατον) The LXX. often use this word. Πρόσφατον is properly applied to an animal *recently killed as a victim*.—πρόσφατον καὶ ζῶσαν, *new and living*) The way, as being secured by the shed blood and death of Christ, is a *new*, and it is a *living* way. It is opposed to a thing *old* and *lifeless*. *Life* is ascribed to the *way* by personification, from the very *life* of Christ, who is the *way*. It denotes the vigour of the New Testament as *a living hope*. It stands in opposition to dead works. It is as it were an Oxymoron, because πρόσφατος (*recently killed*) and *living* are conjoined. As soon as Christ had passed the point of death, unmixed *power* and *life* were at hand.—τῆς σαρκὸς αὐτοῦ, *His flesh*) which was likewise rent like the veil.

21. Ἱερέα μέγαν, *the High Priest*) ch. vii.—ἐπὶ τὸν οἶκον τοῦ Θεοῦ, *over the house of God*) ch. iii. 6.

22. Προσερχώμεθα, *let us draw near*) by that way.—ἀληθινῆς) which (*heart*) has thoroughly imbibed the *truth*, ver. 26.—πίσ-

τεως, *of faith*) *Hope* and *love* are added, ver. 23, 24. These three remain. *Faith* and *hope* often stand on the same footing (have the same aspect or relation): wherefore they are here also closely united, and coalesce in the following passages: ch. xi. 1 [xii. 18, xiii. 1], etc.—ἐῤῥαντισμένοι, *being sprinkled*) So ch. xii. 24, ix. 13, 19, 21; 1 Pet. i. 2.—τὰς καρδίας, *hearts*) Both the *hearts* and the *body*, ver. 23, are cleansed. It is not necessary to supply κατὰ; for as it is said, διδάσκω τὸν υἱὸν, *I teach my son*, so, διδάσκομαι τὸν υἱὸν, *I take care that my son should be taught*, and so ῥαντίζομαι τὴν καρδίαν, λούομαι τὸ σῶμα, *I take care that my heart be sprinkled and my body washed.*—ἀπὸ, *from*) An abbreviated expression, to which the necessary word is easily supplied, *sprinkled* and (supply) delivered *from an evil conscience.*—συνειδήσεως, *conscience*) ch. ix. 9, note.

23. Καὶ λελουμένοι, *and being washed*) Single verbs and single participles cohere in ver. 22–24,[1] and the particle καὶ, *and*, divides the members of the sentence. But the order is, verb, participle; participle, verb; verb, participle, by Chiasmus.—τὸ σῶμα, *the body*) The allusion is to the Levitical washings; and yet he does not say *the flesh*, but the *body*, by which the whole substance of the man is denoted by Synecdoche. The *body* also had been formerly polluted by sin, but it is washed, that it may be fitted, after the example of the holy body of Christ, ver. 10, for an oblation: Rom. xii. 1; 1 Cor. vi. 13, 20.—ὕδατι καθαρῷ, *with pure water*) Ezek. xxxvi. 25; John xix. 34; 1 Cor. vi. 11; Tit. iii. 5; 1 John v. 6.—[2]τὴν ὁμολογίαν, *confession*) *Confession* was taken up at baptism, and ought to be *retained* [*held fast*].

24. Κατανοῶμεν, *let us consider*) So ἐπισκοποῦντες, *looking diligently*, ch. xii. 15.—εἰς) *to.*—παροξυσμὸν ἀγάπης, *to provoke unto love*) to which the contrary is, to provoke to hatred.

25. Τὴν ἐπισυναγωγὴν ἑαυτῶν, *the assembling of ourselves together*) The modern Greek version interprets ἐπισυναγωγὴν, συχνοσύναξιν; but the apostle alludes to the Jewish synagogue, while the preposition, ἐπὶ, somewhat changes the signification of the word. The meaning is: you ought not only to frequent the synagogue (synagogam) as Jews, which you willingly do, but also the ad-

[1] Beng. thus makes καὶ, in ver. 23, join προσερχώμεθα and κατέχωμεν, not ἐῤῥαντισμένοι and λελουμένοι.—Ed.

Καθαρῷ—τῆς ἐλπίδος, *with clean—of hope*) In like manner cleansing is joined with hope, 1 John iii. 3.—V. g.

ditional assembly (episynagogam) as Christians: and yet we are not to understand this expression as if it exclusively applied to assembling in one *place*, or to associating for promoting one *faith;* but it should be taken in a middle sense, as the mutual meeting together *in love*, and as the public and private interchange of Christian duties, in which brother does not withdraw himself from brother, but one stimulates the other, and is stimulated by the other. For even spiritual warmth and ardour separate things that are heterogeneous, and bring together those that are homogeneous. This interpretation affords all that seems necessary for the order of the discourse, in which, next to faith towards GOD, *love* to the saints is commended; and all that is necessary for explaining the verbal substantive ἐπισυναγωνὴν, and the fact that it is in the singular number; and for explaining the pronoun, which is ἑαυτῶν, *of ourselves*, not *our;* and for explaining the complaint, *as the manner of some is;* and for explaining the antithesis, *exhorting*.—τισὶν, *some*) who were perhaps afraid of the Jews.—παρακαλοῦντες, *exhorting*) The power of exhorting, which is required, includes the peculiar ardour of every individual.—καὶ τοσούτῳ μᾶλλον, *and so much the more*) This refers to the whole exhortation from ver. 22: comp. ver. 37.—βλέπετε, *ye see*) from the signs of the times, and from the very sacrifice for sin having been perfected: ver. 13.—τὴν ἡμέραν, *the day*) the day of Christ. After Christ had come in the flesh, who was the object of expectation during *so many* ages of the world, His glorious coming is thought to be now immediately at hand; comp. ver. 27, 30, 35, etc.

26. Ἑκουσίως, *wilfully*) For after the truth has been *acknowledged*, the excuse of ignorance is taken away.—ἁμαρτανόντων, *if we sin*) *To sin* here means entire revolt or apostasy from GOD, ver. 29, ch. iii. 12, 2 Kings xxi. 16; and the violation, not of the law, ver. 28, but of the whole economy of the New Testament, ver. 29. Comp. ἀθετήσας, *rejected, despised*, ver. 28, note. —μετὰ τὸ λαβεῖν, *after we have received*) This does not so much refer to individuals as to the state of believers of the New Testament: whence, however, the conclusion holds good to individuals, ver. 29.—τῆς ἀληθείας, *of the truth*) *The truth*, here, and *grace*, ver. 29, are expressions applied to the New Testament. *The Spirit of grace*, ibid., is called *the Spirit of truth* in John

xiv. 17.—οὐκέτι, *no more*) The fruit of the sacrifice of Christ is always evident to them who do not reject it, but those who reject it have nothing else.—περὶ ἁμαρτιῶν, *for sins*) refers to ἁμαρτανόντων, *if we sin.*

27. Φοβερὰ, *fearful*) A very bad hope.—ἐκδοχὴ, *looking for*) quite different from what is described, ver. 13.—πυρὸς—τοὺς ὑπεναντίους) Is. lxiv. 1 (rather 2), LXX., κατακαύσει πὺρ ὑπεναντίους, *fire will consume the adversaries.* We must not seek any particular meaning in ὑπὸ, *under*, [as if the meaning were, *underhand* enemies]: in Ex. xv. 7, ὑπεναντίοι is applied to the most open enemies.—πυρὸς, *of fire*) Deut. xxxii. 22; comp. Ps. cvi. 18.—ζῆλος, *zeal*) *indignation*, Deut. xxix. 20.—ἐσθίειν, *to devour*) ch. xii. 29; Is. xxvi. 11.

28. Ἀθετήσας, *he that despised*) not by any slight error, but by an enormous violation, in opposition to the whole law—a delinquency to be punished with death. *Few* so violated the law, as to be capitally punished.—χωρὶς οἰκτιρμῶν, *without mercy*) without any mitigation or delay of the prescribed punishment.

29. Χείρονος) which is *worse* and more horrible than any punishment of the body.—ὁ) *i.e.* he who most atrociously sins against GOD, whose *Son* is the Priest, ch. v. 5, and against the *Son*, whose own blood is the blood of the New Testament, and against the *Holy Spirit*, who is the Spirit of grace. A man of this sort retracts the whole form and confession of his baptism, and rejects the whole economy of the New Testament; comp. vi. 6, note.—καταπατήσας, *who has trodden*) whereas he ought to adore. But he who sins spontaneously, treads under foot, as it is described at ver. 26.—τῆς διαθήκης) *of the testament*, that is, the better testament or covenant which GOD has made.—κοινὸν, *common*) as if it were the blood of a mere man, common or even guilty. The antithesis is, *he was sanctified.*—ἡγησάμενος, *and has counted*) without discernment; comp. 1 Cor. xi. 29.—ἐν ᾧ ἡγιάσθη, *by which he was sanctified*) Therefore Christ died even for such a man as this. The same word is used concerning the redeemed, ver. 10, 14, ch. ii. 11 (where they are distinguished from the Redeemer, who *sanctifies*); ch. xiii. 12, where mention is likewise made of the *blood.*—τῆς χάριτος, *of grace*) See note on ver. 26.—ἐνυβρίσας, *and has treated insultingly*, [*and hath done despite to*]) by repelling Him. *Insult* or *despite* is done by

deeds; *blasphemy* is vented by words: comp. 1 Tim. i. 13, note. Where *blasphemy* is added, the guilt is in the very worst degree aggravated; Mark iii. 29.

30. Τὸν εἰπόντα, *Him, who hath said*) GOD, who does not threaten in vain.—ἐμοί, *to me*) See Rom. xii. 19, note, from Deut. xxxii. 35.—πάλιν, *again*) after a few words intervening in the same song of Moses.—Κύριος κρινεῖ τὸν λαὸν αὐτοῦ, *the Lord will judge His people*) Deut. xxxii. 36, LXX., κρινεῖ Κύριος τὸν λαὸν αὐτοῦ. This epistle has very often a reference to the song of Moses and to Deuteronomy, a book which is well explained by it. *He will judge*, in grace and in anger, according as He shall find each individual.

31. Τὸ ἐμπεσεῖν, *to fall*) It is a good thing to *fall into* God's hands with faith, 2 Sam. xxiv. 14: it is a terrible thing to fall rashly into His hands, ver. 27; comp. Sir. viii. 1.

32. Ἀναμιμνήσκεσθε, *remember*) The Imperative. He subjoins consolation.—φωτισθέντες, *being enlightened*) *i.e.* immediately after φωτισμὸν, *i.e.* Christian baptism, ch. vi. 4. In *baptism*, Christ is put on: Christ is the light; therefore the light is put on in baptism. *Enlightening* denotes that further accession to the force and power of the Spirit, pre-existing for us from the Old Testament, which is gained from the vigour of the New, in the case of those who were baptized. This was the first entrance into Christianity: baptism was the means of salvation in the case of those who were properly fitted for it. I am of opinion, that these divine ordinances, even in theory, are not so highly esteemed as they ought to be. In the very *baptism* of Christ, His holy human nature was magnificently *enlightened*. He was previously the Son of God; and yet the power of the Divine testimony to His Sonship, at His baptism, long affected Him in a lively manner. But, as man consists of body and soul, so divine ordinances have this double relation. We must, therefore, make no separation [between the ordinances and the grace], nor [on the other hand] is the glass to be taken for the liquor which it contains, nor should the sheath be grasped instead of the sword.

33. Τοῦτο· τοῦτο) A pronoun with an adverbial meaning. Two heads are set before us, which are explained in inverse order by Chiasmus, ver. 34.

34. Δεσμίοις, *those in bonds*) The persons in bonds are mentioned at ch. xiii. 3: and Timothy had been also among them, ibid. ver. 23: wherefore Paul is speaking not of himself, or at least not of himself alone; comp. ch. vi. 10. Some, however, have δεσμοῖς, and moreover δεσμοῖς μου,[1] a reading that arose from the rhythm ὀνειδισμοῖς (ver. 33), or from the frequent mention of Paul's *bonds* in other places.—ὑπαρχόντων, *of goods*) The word ὑπαρξιν, *substance*, among the Greeks, is the conjugate word.—προσεδέξασθε, *ye welcomed, ye took*) An elegant Oxymoron, as is seen by comparing the word *spoiling* or *plunder* with it.—γινώσκοντες, *knowing*) determining with confidence.—ἔχειν ἑαυτοῖς, *that ye have to* (for) *yourselves*[2]) The Dative signifying property, as ch. v. 4, *to take to himself*. So the Latins say, *tibi habe*. The goods peculiarly our property are described, Luke xvi. 12 (xii. 33).—κρείττονα, *a better*) viz. heavenly; comp. ch. xi. 16.—καὶ μένουσαν) exposed to no spoiling.

35. Μὴ ἀποβάλητε, *cast not away*) Liberty of speech, boldness, confidence, where once it finds a place, only withdraws, when it is driven out; but it is driven out and cast away, as if it were something vile, by those who do not persevere.—ἔχει, *has*) The 37th verse is to be referred [has reference] to this present.—μισθαποδοσίαν, *a recompence of reward*) So ch. ii. 2, xi. 26; and μισθαποδότης, *he who bestows the reward*, ibid. ver. 6.

36. Ὑπομονῆς) The apostle, from this to ver. 38, gradually brings in the prophet, Hab. ii. 3, 4, where the LXX. have Ἐὰν (ὅρασις) ὑστερήσῃ, ΥΠΟΜΕΙΝΟΝ αὐτὸν, "if (the vision) *tarry*, WAIT for it," ὅτι ἐρχόμενος ἥξει καὶ οὐ μή χρονίσῃ. ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ· ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται.—τὸ θέλημα, *the will*) ch. xiii. 21.—ποιήσαντες) that *whereas you have done* the will of God hitherto, ver. 32, 33, you now also may show *patience*, and therefore *obtain the promised* reward of obedience. Comp. ch. vi. 10–12. We must both do and suffer,

[1] But the margin of the 2d Ed. has raised the reading δεσμιοῖς, formerly on an equal footing with the other, to the mark β, and hence the Germ. Vers. interprets it, *mit den Gebundenen*.—E. B.

AD(Λ) corrected Vulg. Memph. and both Syr. Versions read δεσμίοις. Orig. 1,303*b* reads δεσμοῖς. Rec. Text adds μου. *f* adds 'eorum.'—ED.

[2] D reads ἑαυτοῖς; and so Tisch. A reads ἑαυτοὺς: similarly *f* and Vulg., 'vos:' and Origen ὅτι ἔχετε. Rec. Text, without good authority, has ἐν ἑαυτοῖς.—ED.

1 Pet. iv. 19. The apostle evidently takes his arguments from the past, and recounts the proofs of their having done the will of God, ver. 32, 33. Nevertheless, *doing the will of God* for the present and future is not excluded. This *doing of the will of God* is taken for granted in all the *virtues* of believers, which are reckoned up in the 11th chapter: otherwise the things which there receive praise, for example, ver. 33, would have been vain; comp. Matt. vii. 21, etc.—κομίσησθε, *ye may carry off, obtain, receive*) *the promise, i.e.* life eternal, which believers of the Old and New Testament will conjointly receive at the coming of Christ. See the following verse. The promise, life eternal, is found at ch. iv. 1, ix. 15, xi. 13, xii. 26. Individual blessedness is judicially refused to none, but the great *consummation*, as yet future, is difficult. There will be a great βελτίωσις, *amelioration*, in the future day, which ought to be esteemed much more highly than it is. Even the present flourishing condition of faith, which many so largely experience, cannot be compared with it.—τὴν ἐπαγγελίαν, *the promise*) חזון, Hab., quoted above.

37. Μικρὸν ὅσον ὅσον) *yet a little while.* So LXX., Is. xxvi. 20. The word μικρὸν, with the addition of ὅσον ὅσον, takes the diminutive, but at the same time the indefinite form, and therefore accords very well with this passage: see Gen. xxvii. 30: אך, ἐγένετο ὅσον ἐξῆλθεν, *was only just gone out.*—ὁ ἐρχόμενος, *He that cometh*) The apostle, by the addition of the article, elegantly turns the words of the prophet to Christ.—ἥξει) *will come.*

38. Ὁ δὲ) The apostle transposes the halves of the verse, and so, by adding the following verse, makes a very suitable Chiasmus. For the things opposed to each other are repeated: *faith unto life, drawing back: drawing back, faith unto life*, ver. 38, 39. The particle δὲ, *but*, forms an antithesis to the slothful.—δίκαιος, *just*) See Rom. i. 17, note.—ἐκ πίστεως, *by faith*) LXX., ἐκ πίστεως μου, or in the same sense, μου ἐκ πίστεως, by my faith. Comp. the pronoun in like manner prefixed, 1 Cor. xi. 24; John vi. 54, ix. 10; Heb. *in the faith of Him*, namely, *who was Seen, i.e.* of Christ, who *will not fail* (disappoint[1]): an elegant antithesis. I refer the text of the New Testament to the Heb.

[1] Referring to the Ἐὰν ὑστερήσῃ, said of the *vision* in Hab. ii. 3, 4. —Ed.

as far as it can be done.—καὶ) *and;* for *but.* Elegantly: for both halves of the verse flow from the same holy affection (feeling).—ἐὰν ὑποστείληται) The Heb., I think, may be thus interpreted: *Lo, if* a soul *draw itself back, the soul of that man* (of him, namely, who draws himself back) *is not right* (nor pleasing) *with* regard to Him (namely, *who was seen* [the subject of the prophet's *vision*] or promised); *but the just, in the faith of that* (viz. promise), shall live. Comp. Mark xvi. 16. The word עפלה is a metaphor, taken from those who hide themselves in dark caves. See Sam. Petiti var. lect., c. 13.

39. Οὐκ ἐσμὲν, *we are not*) A polite expression, according to the style of Paul, Rom. viii. 12, note.—ὑποστολῆς) corresponds to ὑποστείληται, ver. 38.—εἰς ἀπώλειαν, *unto destruction*) They perish, who do not approve their souls unto GOD.—εἰς περιποίησιν ψυχῆς, *unto the saving of the soul*) It corresponds to, *shall live*, ver. 38.

CHAPTER XI.

1. Ἔστι δὲ πίστις, *now faith is*) This is resumed from ch. x. 39. And the apostle gives in this passage that definition of faith, which is most suitable to his purpose of confirming the minds of the brethren.—ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων, *the substance of those things which are hoped for, the proof of things which are not seen*) *Things which are hoped for,* are the species; *things which are not seen,* are the genus: for the former are merely future and pleasant to us; the latter also are past or present, and either pleasant or painful to ourselves or others, ver. 3, 7, 8, 27, 29. Whence the two clauses of this verse, in which there is an Asyndeton (absence of the copulative conjunction), have a gradation. Moreover, *as the things which are not seen* are *to the things which are hoped for,* so is *the proof of the things* to *the substance;* and therefore faith is the *substance* by which the future things, that are hoped for, are represented (vividly realized), or are set before us as present: and the same (faith) is the *proof* of the things, by which those

things which are not seen are set before us as solid realities (πράγματα). That which is absent is opposed to *substance;* a non-entity, a dream, is opposed to the *proof* or *evidence of things.* Whence it is clear how closely the two words πραγμάτων ἔλεγχος cohere, so that they form, as it were, a compound word, πραγμάτων-ἔλεγχος; and why the word, *things*, is put in the last, and not also in the first clause. Ὑπόστασις, *substance*, is opposed to τῇ ὑποστολῇ, *drawing back*, which was lately repudiated, ch. x., at the end; for the metaphor is taken from a pillar *standing under* a heavy weight, and denotes patience and constancy, καρτερίαν; comp. ver. 27. Ὑπόστασις in the Vulgate is translated *substantia*, which is correct; for *substance* is opposed to *opinion*, l. 10, § 1, Digest. *de diversis temporalibus præscriptionibus, et de accessionibus possessionum*, and elsewhere. *Substance* then has reference to a thing which is certain, and therefore also to a thing which is *present.* Things future *are represented* (vividly realized) by faith: ἔλεγχος is *evidence* or *proof* also in the peculiar language of philosophers. Ὑπόστασις, *substance*, is put first; and then πραγμάτων ἔλεγχος, the *proof*, or *evidence of things;* but the examples, which follow, relate in the first instance to the *proof of the things*, ver. 3, etc., and in the second place, to the *substance of those things which are hoped for*, ver. 6, etc. Chiasmus.

2. Ἐν ταύτῃ, *in it*) *in faith, i.e. by faith*, in the following verses: κατὰ πίστιν, *according to* (*in*) *faith;* διὰ πίστιν, *through faith*, ver. 13, 33.—γὰρ, *for*) Paul shows the nature of faith from the examples of men in the times of old. Many things, which they hoped for and did not see, subsequently came to pass and were conspicuously seen, the event confirming faith.—ἐμαρτυρήθησαν, *obtained a good report*) This word is very full of meaning. GOD not only gave His testimony *concerning them*, but also partly *to them.* They RECEIVED THE TESTIMONY, an equivalent to the things themselves; comp. ver. 4, 5, 39. From this circumstance, they also became *witnesses;* so that they themselves *might testify* to others, and that others *might testify* concerning them; ch. xii. 1.—οἱ πρεσβύτεροι) *the elders*, who lived both formerly and for a long time. He does not say, οἱ ἀρχαῖοι, the *ancients*, but *the elders*, as it were by personification, inasmuch as they still give their powerful testimony, as

if they were present; comp. ch. xii. 1. This is an excellent summary of the Old Testament, in which the apostle, by a remarkable gradation, comprehends the pursuits of those men of former times—their labours, journeyings, expectations, temptations, martyrdoms; and shows how we ought to seek, in all its fulness, under the veil of history, the substance of doctrine sometimes briefly indicated. Those of them who were earlier, had the exercise of their patience most chiefly during a long period of life; those who were later, in the midst of sharper afflictions.

3. Πίστει, *by faith*) To a certain extent also without faith, Rom. i. 20; but much more by faith, which, for example, is put (has scope for exercise), in ch. i. of Genesis.—νοοῦμεν, *we understand*) The *Elders*, of whom mention is on that account previously made in the second verse, also *understood* it. Adam also, who was created after all the rest, understood what he did not see done, but believed to have been done; but concerning his faith, Moses maintains a very mysterious silence; and the apostle follows Moses, except that, in mentioning these things before the sacrifice of Abel, he virtually recognises the faith of those who were first created. Adam is only brought into view as the root of our misery; keeping out of view the other things which might have been said of him.—κατηρτίσθαι, *were framed*) καταρτισμὸς, the *framing* (the *putting together*), *consolidation* of the whole world, includes the creation of single parts, and a continual providence throughout all ages, in wonderful harmony.—τοὺς αἰῶνας) *the worlds, the ages.* A grand plural, in which is intimated the course onward to the goal of the heaven and the earth, and all things which are in them, visible and invisible, and, subsequently, their everlasting condition when their course is terminated; and whatever change may at length take place, accompanying the termination. And as creation is the foundation and exhibition (a specimen) of the whole Divine economy, so faith in creation is the foundation and exhibition (a specimen) of all faith.—ῥήματι, *by the word*) by the command, by the power, without matter or instrument. This accords with what immediately follows.—εἰς τὸ) *so that.* Comp. εἰς τὸ, 2 Cor. vii. 3. Οἱ αἰῶνες, *the ages*, embrace many things which are not seen; and we may be less disposed to wonder at

our only understanding by faith, that they were produced by the word of GOD; but that the creation of these things which are seen was *thus* effected, we best understand by faith alone; —a fact which shows much more the wonderful power of faith. There is an amplification of τὸ κατηρτίσθαι, *were framed*, by means of this clause.—μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι) The distinction of the words must be especially noticed. Φαίνομαι, I appear, *begin to be seen*, with the idea of commencement: βλέπομαι, *I am seen*, I am before the eyes. Τὰ βλεπόμενα, *the things which are seen*, exist, and in our days are the light, the sky, the earth, the stars, etc.; but the same things were *appearing*, or *beginning to be seen* (φαινόμενα), at the time when they were made ἐξ οὐκ ὄντων, out of things not existing, 2 Macc. vii. 28, and were ordered to come forth: and so indeed it might be said, ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι, namely, as to (in) themselves; that is, that the things which are seen to-day, were appearing (commencing to be seen) at the beginning; they were not from eternity, but began to appear and to be conspicuous at some particular time, whereas they formerly did not exist; comp. ἐκ, *from*, Rom. vi. 13. But in respect of us, the apostle, by putting *not* before it, expresses a *different* meaning, and declares μὴ ἐκ φαινομένων, κ.τ.λ., *that the things which are seen were not made of the things which do appear* [*of things beginning to be seen*, viz. by us, in the act of their creation]. For it was when the world was already produced, that both the first man was created and we are born. We were not spectators of the creation. Let that Question of the Creator, Job xxxviii. 4, etc., be considered. By faith, therefore, we perceive the creation; faith has, both backwards and forwards, scope for its exercise (materials on which it may be exercised). Hence it is evident, that the particles, μὴ ἐκ, *not from*, should be explained in their order; although sometimes οὐ or μὴ, *not*, with a preposition, is transposed for the sake of softening the expression [imparting ἦθος and courtesy to the language], without in general affecting the sense, as 1 Chron. xv. 13, οὐκ ἐν τῷ πρότερον ὑμᾶς εἶναι, *in your not being formerly employed* for this service, *i.e. before you were employed.*

4. Πλείονα) *a more excellent, preferable*, and on that account more highly esteemed. Each of the brothers followed his own

mode of life in offering the sacrifice. But Abel conducted himself more righteously in the kind of sacrifice which he offered. The husbandman, Cain, brought an offering of the *fruits of the earth:* Abel, a pastor of sheep, brought of their *firstlings and fat.* Here, then, the latter took the best which he had,—a thing which the former is not said to have done. At the same time *the offering* of Cain merely implied a confession of obligation; the *sacrifice* (victima) of Abel, a confession of sin and a desire of atonement. This was quite consonant with *faith.*—παρὰ Κάϊν, *than Cain*) who was defective in faith, and therefore without the Divine testimony.—δι' ἧς, *by which*) He obtained *by faith* both righteousness and the testimony of righteousness, ver. 7.—μαρτυροῦντος, *testifying*) For ἐπεῖδεν, *God looked upon, had respect to*, Gen. iv. 4, by a certain sign, which was also seen by Cain.[1]—δι' αὐτῆς, *by it*) *faith;* construed with ἀποθανὼν, *being dead* [*having died in it.* But Engl. Vers. construes it with *speaketh*]; comp. ver. 13; for διὰ has the same meaning as κατὰ or ἐν; 1 Tim. ii. 15.—λαλεῖ, *speaks*) *speaks of himself*, and those like himself, against the followers of Cain; ch. xii. 24.

5. Μετετέθη, *was translated*) Wherefore was he translated? Our faith waits for this. Gen. v. 22, 24, LXX., εὐηρέστησε δὲ Ἐνὼχ τῷ Θεῷ—καὶ εὐηρέστησε Ἐνὼχ τῷ Θεῷ, καὶ οὐχ εὑρίσκετο, ὅτι μετέθηκεν αὐτὸν ὁ Θεός.—μὴ, *not*) He was therefore translated from mortality without death to immortality.—πρὸ, *before*) Construed with εὐηρεστηκέναι, *to have pleased* [He had the testimony that he pleased God before his translation].—εὐηρεστηκέναι, *to have pleased*) Instead of *to walk with* GOD, *before* GOD, the LXX. have εὐαρεστεῖν, also Gen. vi. 9, xvii. 1, xxiv. 40, xlviii. 15; Ps. cxvi. 9. Comp. Ps. xxvi. 3, xxxv. 14 [Heb. *I walked*]. It not only signifies to *please*, in a passive sense, but implies the *desire of pleasing.* Therefore Gen. xxxix. 4, שרת is εὐαρεστεῖν: comp. ἀρέσαι, Rom. viii. 8, notes.

6. Χωρὶς, *without*) He proves by the event the faith of Enoch. —εὐαρεστῆσαι) *to please, to show one's self pleasing to.* The parallel presently occurs, προσέρχεσθαι τῷ Θεῷ, *to come to* GOD, *to walk with God.* Therefore the apostle, with skilful design, joins the Hebrew and Greek text. —πιστεῦσαι, *believe*) Enoch had been

[1] This probably refers to the consuming of Abel's sacrifice by fire from heaven, which was not extended to Cain's.—TR.

favoured with no divine appearance, as we may gather from this passage; so neither had Moses before he left Egypt, ver. 27. The position (thesis), *that he is*, etc., was strongly felt by Enoch, and is asserted from the faith of Enoch. The faith of *Enoch*, which is described in a manner so singular, seems to have had not very many perspicuous Data. Otherwise his faith would not be, as it is, reduced in Paul's description exclusively to this point.—δεῖ, *must*) The inference which is found in this passage, is intended to be *necessary* and strong.—τῷ Θεῷ, *to* GOD) inasmuch as He is invisible, ver. 27.—ὅτι ἐστὶ) *that He is*. Hence ὁ ΩΝ is used absolutely, Wisd. xiii. 1; comp. πραγμάτων, *of things*, note, ver. 1. He who walks *with* God, acknowledges Him to be God. This is opposed to antediluvian atheism.—καὶ) This word also depends on ὅτι.—τοῖς) of them, not of others.—ἐκζητοῦσιν, *who earnestly seek*) without seeing Him. A grand compound [*seek out*].—μισθαποδότης, *rewarder*) for example, of Enoch, whom He translated.—γίνεται, *that He will be*) The *future* bestowing of the reward is intended. The reward is He himself, who is *earnestly sought* [sought out]. WITH GOD, says Moses, and signifies thereby *communion* (with God: "Enoch walked *with God*)."

7. Χρηματισθεὶς, *being warned by God*) A prophetical revelation does not take away faith, ver. 20, etc.— περὶ) *of* the deluge, that was to come; construed with the foregoing participle.—εὐλαβηθεὶς, *moved with fear*) The same participle occurs, Acts xxiii. 10. On the other hand, the world, *not believing*, did not *fear*, and did not use any means of repentance or escape. It despised and laughed in security.—κιβωτὸν, *an ark*) The omission of the article is agreeable to that extraordinary building.—δι' ἧς) *by which*, viz. faith, ver. 4.—κατέκρινε) *condemned*, by a remarkable *testimony*.—τὸν κόσμον, *the world*) which was very unlike Noah.—τῆς κατὰ πίστιν δικαιοσύνης, *of the righteousness which is according to faith*) So *Paul*, Rom. i. 17: κατὰ is used in the same way, Tit. i. 1. Noah אישׁ צדיק, ἄνθρωπος δίκαιος, *a righteous man*, Gen. vi. 9; δικαιοσύνης κήρυξ, *a preacher of righteousness*, 2 Pet. ii. 5.—κληρονόμος, *heir*) in the succession of the patriarchs, of whom there was always some one at the head of them who believed the promise, and from whom they were sprung. The word is appropriate here, and therefore of frequent occurrence, ver. 8, 9, in

the same way as ἐπαγγελία, *the promise*, ver. 9, 11, 13, 17, 33, 39.

8. Ἀβραὰμ, *Abraham*) Rom. iv. 1, 16, etc.—ὑπήκουσεν ἐξελθεῖν, καὶ ἐξῆλθε, *obeyed so as that he should go out, and went out*) A gradation [but Engl. Vers. joins ἐξελθεῖν with καλούμενος]; comp. 2 Cor. viii. ver. 10, at the end, and ver. 11.—ἔμελλε) A word adapted to *future* events. So ver. 20; with which comp. ver. 1.—μὴ ἐπιστάμενος, *not knowing*) Comp. Acts vii. 3, at the end.

9. Παρῴκησεν) *He went to dwell as a stranger in*, ver. 13, note. —τῆς ἐπαγγελίας, *of the promise*) It had been promised immediately, Gen. xii. 7.—ἐν σκηναῖς, *in tabernacles*) Gen. xii. 8: πάροικοι, *strangers* (new-comers, sojourners) use tents. The antithesis is πόλις, *a city*, ver. 10.—μετὰ, *with*) The same mode of living, a proof of the same faith. It is construed with παρῴκησεν, *was a stranger.*—καὶ Ἰακὼβ, *and Jacob*) He was fifteen years old at the death of Abraham.—τῶν συγκληρονόμων, *joint-heirs*) In no other place are sons called joint-heirs with their parents, but merely heirs. Isaac did not acknowledge himself indebted for the inheritance to Abraham, nor Jacob to Isaac, but they received it severally from God Himself. This expression, *the heirs of the promise*, and ἐπέτυχε ΤΗΣ ἐπαγγελίας, *he obtained* THE *promise*, vi. 17, 12, 15, are said *of the very thing promised;* but both phrases in this chap. ver. 9, 33, the *joint-heirs of the promise*, and ἐπέτυχον ἐπαγγελιῶν (without the article τῶν), *obtained promises*, and in like manner, ver. 17, ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, *he who received the promises*, are said *of the promise of something future:* and believers are said *to receive, to obtain*, λαμβάνειν, κομιζεσθαι, *the very thing promised*, especially in this same chapter, ver. 13, 39. The difference of expressions is suitable to the different scope of ch. vi. and xi.; for in ch. vi. the condition itself of men in former times is commended, and proposed as an example; but in ch. xi. the condition of New Testament believers is celebrated above the other (viz. that of Old Testament believers).

10. Τοὺς θεμελίους, *the foundations*) which the tents had not. Of these foundations, see Rev. xxi. 14.—πόλιν, *a city*) which is not removed (as a tent is): v. 16.—ἧς, *whose*) which is worthy of GOD, its founder.—τεχνίτης καὶ δημιουργὸς, [*builder and maker*] *contriver and founder*) The synonymous terms intimate, that the

whole city was founded and completed by Him alone: He not only made it, but also found it [ch. ix. 12, εὑράμενος].

11. Καὶ αὐτὴ) *even herself*, the weaker vessel.—σπέρματος, *seed*) by her aged husband.—παρὰ καιρὸν ἡλικίας, *past age, past the time of life*) *Paul* has a similar passage, Rom. iv. 19.—πιστὸν ἡγήσατο, *she judged Him faithful*) Otherwise she would not have laughed. The laughter argued a mixture of distrust; but yet more of *faith*, especially after the reproof.

12. Ἀφ' ἑνὸς, *from one*) *from* Abraham, by Sarah.—ἐγεννήθησαν) *sprung*, namely, sons.

13. Κατὰ πίστιν, *according to* or *in faith*) He does not say here, πίστει, *by faith*, for κατὰ πίστιν, *in faith*, accords better with the word, ἀπέθανον, *they died*. Comp. κατὰ, Matt. i. 20.—ἀπέθανον, *died*) Faith becomes very strong at the hour of death; ver. 20, etc.: and at that period hope with respect to things invisible and future is most resplendent.—οὗτοι, *these*) The pronoun is to be referred to the persons who are mentioned from ver. 8, being those who obtained more distinct promises.—τὰς ἐπαγγελίας, *the promises*) *i.e.* the things which had been promised, ver. 39: good, nay, heavenly things, ver. 13, at the end.—ἰδόντες καὶ ἀσπασάμενοι, *having seen and embraced them*) This expression makes an Oxymoron with πόρρωθεν, *afar off*, in which *Paul* delights; for Eustathius explains ἀσπάζεσθαι, *to clasp or draw a person to one's self by grasping his hand, and to embrace him*; and this is the custom of friends when they meet. The faith of the ancients is thus exquisitely described; and the passage seems plainly to refer to John viii. 56, *Abraham saw Christ's day, and was glad.*—ὁμολογήσαντες, *having confessed*) willingly. The confession of being strangers arises from their embracing heavenly things.—ξένοι καὶ παρεπίδημοι) Gen. xxiii. 4, πάροικος καὶ παρεπίδημος ἐγώ εἰμι: ibid. xlvii. 9, αἱ ἡμέραι ἃς παροικῶ—ἃς ἡμέρας παρῴκησαν: παρὰ in παρεπίδημοι, diminishes the signification. Worldly men hold fast the world; believers scarcely cling to it in any part, either in deed, or at least with their heart.—ἐπὶ τῆς γῆς, *upon the earth*) An antithesis to ἐπουρανίου, *heavenly*, ver. 16.

14. Ἐμφανίζουσιν, *show*) A remarkable word. Is. iii. 9, כחדו לא, *they did not deny, they declared*.—ἐπιζητοῦσιν, *they seek*) *Citizens of the world* (Cosmopolitæ) do not call themselves *strangers in the world* (Cosmoxeni).

15. Ἐμνημόνευον, *they had remembered*) They had forgotten, by faith.—καιρὸν, *a time*) *an opportunity*, during so many years.

16. Οὐκ ἐπαισχύνεται) *God is not ashamed*, although they are inhabitants of the earth, and strangers: *He is not ashamed*, because He has bestowed on them great blessedness, such as it becomes God to confer, and has fulfilled the promises which were made to them; therefore, not only *is He not ashamed*, but derives praise from it [glories in it]. A Meiosis. Or also, *He is not ashamed*, because *they eagerly grasp at it* (ὀρέγονται); provided that it does not seem (only it must not be thought) as if God's *good pleasure* (in them) was the meritorious consequence of their obedience.—ἐπικαλεῖσθαι, *to be called*) [to have Himself called.] A verb in the middle voice. First, He called Himself, then they so called Him: *the* GOD *of Abraham*, etc.—πόλιν, *a city*) in which He Himself reigns. [*How great may we suppose the splendour to be that must belong to it, since it is God Himself who shows it!*—V. g.]

17. Προσενήνοχεν, *offered*) as far as it depended upon him.—τὸν μονογενῆ, *only-begotten*) in respect of his wife Sarah, and of the promises. Abraham sent away his other sons.—ὁ) This word augments the subject, as ὁ, ch. vii. 4.—ἀναδεξάμενος, *he who embraced*) likewise by faith.

18. Πρὸς ὃν, *as to whom*) The pronoun is to be referred to the *only-begotten;* nay, this verse gives a definition of the *only-begotten.* Πρὸς, *so far as concerns*, has the force of limitation (determining the sense). The word had been spoken to Abraham, but referred to Isaac; comp. πρὸς, *unto, in reference to*, Luke xix. 9.

19. Καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς, *was able to raise him even from the dead*) although no example had hitherto occurred of the dead being raised. In like manner *Paul* commends the faith of Abraham, Rom. iv. 17, 21. He reckoned (was firmly assured) that, if Isaac had been sacrificed, who had not yet wife nor children, he could notwithstanding be raised from the dead, and thus the promises would be fulfilled in him.—ὅθεν, *whence*) [*wherefore.*] An illative particle [not, *from which state, i.e.* from the dead].—καὶ ἐν παραβολῇ ἐκομίσατο, *also he in a parable* [or *figure*] *bore*[1] ['tulit'] *him*) ἐν παραβολῇ, namely, ὤν. There is an

[1] Wahl explains ἐκομίσατο the middle: *He received* his son recovered from death *as a reward* of his faith.—ED.

expression very like this in Num. xxvi. 10, ἐγενήθησαν ἐν σημείῳ, *they became a sign*. Abraham not only *bore* ['*received*'] his son, as he had previously conducted him to the mountain, but he also himself became a *parable* [*figure*], and so *obtained a good report*, ver. 2. For all posterity celebrates the *faith* of Abraham, who offered his *only-begotten son:* so παραβολή, Hab. ii. 6, and elsewhere often.

20–22. Πίστει, *by faith*) There are more specimens of faith in Isaac, Jacob, and Joseph; but the apostle considers it enough to give a single instance, in the case of each of them, concerning things mostly future.—εὐλόγησεν, *blessed*) assigning to both his sons things future, as if they were present.

21. Ἀποθνήσκων, *when dying*) near death; Gen. xlvii. 29.—τῶν υἱῶν Ἰωσὴφ, *the sons of Joseph*) He also blessed his own sons, Gen. xlix., and divided the land of Canaan among them, as if it had been already in their possession; but the blessing of the sons of Joseph, on *both* of whom he laid his hands, had many things extraordinary; for he knew his own sons long ago; whereas he could not distinguish the sons of Joseph by sight, and yet he distinguished them by faith, Gen. xlviii. 10; and, from being grand-children, he declared them to be his sons, when he had transferred the right of primogeniture to Joseph, and had adopted his two children.—καὶ προσεκύνησεν) *and worshipped* the Lord; Gen. xlvii. 31. The apostle has respect to that very thing which Moses mentioned as having been done by Israel, when the oath of Joseph gave him the assurance that he would be buried in the Land of Promise; comp. ver. 22: whence the mind and body of the godly old man were raised.—ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ) So plainly the LXX., in the passage quoted above, *on the top of his staff*. They read הַמִּטָּה for that which is read in the Hebrew הַמִּטָּה, τῆς κλίνης, *of the bed;* as we find it also in the Chaldee Paraphrast, Aquila, and Symmachus. Jacob's *bed* is also mentioned immediately after, Gen. xlviii. 2, and xlix. 33; and yet we may suppose that even then Jacob had a *staff* at his hand, for that is usual in the case of weak old men. *Homberghius* compares Homer, who brings in his heroes speaking, and commonly uses the expression, σκήπτρῳ ἐρεισάμενος, *leaning on his staff or sceptre;* but the same individual afterwards translates the word προσεκύνησεν, *bent himself*,

which weakens the sense. Moses does not mention Jacob *speaking*, much less standing, during that act of worship. There was greater reason for Moses mentioning both the *bed* and the *head of the bed*, than for his mentioning the *rod* and *the top of the rod*. For in like manner, in 1 Kings i. 47, *King* David *worshipped on his bed:* and Jacob, having slightly changed that position of body in which, reclining, he had received the oath of Joseph, sworn on his thigh [Gen. xlvii. 29], and having turned his face from the other part of the bed and towards *the top*, where the bolster is (רֹאשׁ ἄκρον, the top of a mountain, of a wall, etc.), seems on his knees, and with collected strength to have worshipped, as in Gen. xlviii. 2. However he might on the *bed* itself support his side or arm with a *staff*. "Thus some writers of both the Old and New Testament are accustomed to supply what has been omitted by others, and, as opportunity offers, to insert some things from the tradition of their ancestors, which were not much known in the course of ages."—Surenhusius. Whether the apostle knew, from divine or human evidence, that the circumstance concerning the *staff* also was true, or considered that it made no difference in the main facts, he rightly retains the reading of the LXX., as afterwards at ver. 23.

22. Ἐμνημόνευσε, [made mention of] *remembered*) He *mentioned*, what he had never forgotten, the promise made to their fathers, and as it were renewed it for the future.—περὶ τῶν ὀστέων, *concerning his bones*) so that even though dead he might leave Egypt, and come into the Land of Promise. Those who are without faith, either take no care, or a vain and foolish concern about their bones.

23. Πίστει, *by faith*) It is not the faith of Moses that is referred to in this verse, but that of *his parents;* as in ver. 30 it is not the faith of the citizens of *Jericho*, but that of the Israelites. —πατέρων, *of his fathers*) In Exod. ii. 2, the LXX. relate the fact as follows: *and seeing that he was a goodly* (ἀστεῖον) *child, they* [not *she*, as in the Hebrew] *hid him three months; and when they could no longer hide him, the mother took to him an ark or wicker-basket.* In the Hebrew, the whole is ascribed to the mother; by the apostle, to *the fathers*. By the term, *fathers*, the Syrians understand father and mother; but we can scarcely prove that this was the case

among the Hebrews and Greeks. Chrys. on this passage remarks, ἄρχεται ἀπὸ τῶν γονέων τοῦ Μωϋσέως, ἀσήμων τινῶν ΑΝΔΡΩΝ: *he begins with the parents* (γονεῖς) *of Moses, some undistinguished* MEN. Hesychius explains πατέρες as πλούσιοι ἢ πρόγονοι, *wealthy* [*men of note*], or *ancestors*. So πατέρες, i. 1, iii. 9, viii. 9; Eph. vi. 4, note. The LXX. never use γονεῖς for אבות, nor will it be found in the New Testament that πατέρας can be appropriately substituted for the word γονεῖς, which so often occurs. Moses was concealed by his *fathers*, that is, by his father *(Amram)* and by his grandfather, not the maternal grandfather, who was Levi himself, but by the paternal grandfather, who was (Kohath) Kahath. Therefore Kahath (Kohath) was alive when Moses was born. We find great advantage in the right explanation of this passage with respect to sacred chronology. See Ord. Temp., p. 68 [Ed. ii. p. 58].—εἶδον, *they saw*) with a kind of presage of great events.—ἀστεῖον, *beautiful*) Acts vii. 20, note. — οὐκ ἐφοβήθησαν, *they were not afraid*) The mental feeling is put for the effect, ver. 27, note.

24. Πίστει Μωϋσῆς, *by faith, Moses*) So far from faith being opposed to Moses, he was an eminent example of it. The name of Moses is repeated, because in ver. 23 the apostle is speaking of the faith of his parents, here of his own. Concerning the use of this observation, look, if you are at leisure, at the Apparatus, p. 725 [Ed. ii. p. 418].—μέγας γενόμενος) So the LXX., Ex. ii. 11.—ἠρνήσατο, *refused*) An instance of great self-*denial*.

25. Ἑλόμενος) Resolve it into, *and he chose;* but ἡγησάμενος, *because he esteemed*, ver. 26.—συγκακουχεῖσθαι, *to suffer affliction with*) The people had been oppressed. The antithesis is ἀπόλαυσιν, *enjoyment*.—πρόσκαιρον, *for a season*) It is opposed to *faith* expecting *future* things: it is therefore put emphatically before ἔχειν, *to have*.—ἁμαρτίας, *of sin*) in which he would have been involved in the court of Egypt, which was given to idolatry. At the same time the concrete, *sinners, i.e.* Egyptian sinners, is intended by the abstract. The antithesis is τοῦ Θεοῦ, *of God*.

26. Τὸν ὀνειδισμὸν τοῦ Χριστοῦ, *the reproach of Christ*) So ch. xiii. 13. The expectation of Christ, which Moses had in so great a degree, was the centre of all the things on account of which both the Egyptians and all the Gentiles despised Israel, especially circumcision, of which the opposite, uncircumcision, is

called the *reproach of Egypt*, where circumcision was unknown, Josh. v. 9: and yet Moses did not for that reason desert the people.—ἀπέβλεπε) *he looked* far *forward*.—τὴν μισθαποδοσίαν, *to the recompence of reward*) which follows *the reproach of Christ*, is more magnificent than the treasures of Egypt, and to be expected by Moses and all the saints. A grand expression.

27. Μὴ φοβηθεὶς, *not dreading*) He was indeed *afraid*, Ex. ii. 14; and yet he did not *dread*. Either of these is distinctly known by its effect. *He was afraid*, and fled: *he did not dread*, and entirely disregarded, the view which the king might take either of the slaughter of the Egyptian or of his own flight. This was the attribute of faith, which afterwards enabled him firmly to withstand the king.—τὸν ἀόρατον) *the invisible* One, GOD.—ἐκαρτέρησε, *he endured*) steadily, with expectation, by the strength of faith. Hesychius: ἐκαραδόκουν, ἐκαρτέρουν, ἐπετήρουν.

28. Πρόσχυσιν, *sprinkling*) זרק is often translated by the LXX. by προχέω. In Ex. xii. that word is not found.—ὁ ὀλοθρεύων, *the Destroyer*) So LXX., Ex. xii. 23. He was undoubtedly a good angel. Comp. Acts xii. 23, note.

29. Διέβησαν, *they passed through*) Moses and Israel.—ἐρυθρὰν, *red*) The Sea of Edom: אדם, *red*.—πεῖραν λαβόντες, *attempting*) Rashness is denoted without *faith*. [*By a daring not unlike this many rush into eternity*.—V. g.] When two do the same thing, it is not the same thing. So far does the apostle draw his examples out of the writings of Moses, and his Genesis and Exodus: in what follows, examples are derived from the earlier and later *prophets*.

30. Κυκλωθέντα) *compassed about*, without machines, LXX., Josh. vi. 6 (7). The faith of Joshua is virtually praised in this passage; and yet the miraculous arresting of the sun in his course is not mentioned, because there was to be nothing else like it in any future period: Josh. x. 12, 14.—ἐπὶ ἑπτὰ ἡμέρας) *for seven days*. In other places many sieges lasted many years.

31. Ἡ πόρνη, *the harlot*) אשה זונה, LXX. γυνὴ πορνὴ, *a woman a harlot*, Josh. ii. 1. This ground, on which Rahab was accustomed to receive strangers, even adds to our wonder that she was afterwards preserved.

32. Περὶ, *concerning*) Συναθροισμὸς and a remarkable congeries,[1] first Subjects, then Predicates.—Γεδεὼν, κ.τ.λ.) The order of time is *Barak, Gideon, Jephthah, Samson, Samuel, David, the prophets;* and the reason of the change may be gathered from the note on the following verse. The Greek orthography is the same as in the LXX., יפתח, Ἰεφθάε, ε for χ, as in Νῶε.—Σαμουὴλ, *Samuel*) The mention *of the prophets* is properly put after Samuel. David was also a prophet; but Samuel was a prophet, not a king.—τῶν προφητῶν, *of the prophets*) Elijah, Isaiah, etc. Other believers are also intended, who were in any way connected with the prophets.

33, 34. Οἱ—ἀλλοτρίων, *who—of aliens*) After he had just enumerated seven Subjects, he adds nine Predicates, and the verbs weightily (forcibly) begin the clauses. For it is of *David* especially that those words are used, κατηγωνίσαντο βασιλείας, *they subdued kingdoms;* 2 Sam. viii. 1, etc. Of *Samuel*, εἰργάσαντο δικαιοσύνην, *they wrought righteousness;* 1 Sam. viii. 9, xii. 3, etc., 23, xv. 33. Finally, of the *prophets* generally, ἐπέτυχον ἐπαγγελιῶν, *they obtained promises:* for it was to them properly speaking that this was vouchsafed, that the *promises*, afterwards to be fulfilled in Christ, were put forth by them: for example, Dan. ix. 21. Here the meaning of the phrase agrees with the word, *prophets.* So we say in the present day, *to obtain a diploma:* comp. note on ver. 9. It is likewise said of the prophets, ἔφραξαν στόματα λεόντων, ἔσβεσαν δύναμιν πυρὸς, *they shut the mouths of lions, quenched the violence of fire*, Dan. vi. 22 (where the LXX. have the same phrase), iii. 27: which are the last miracles mentioned in the Old Testament, and that too in the *Hagiographa.* And in this passage, what is ascribed to GOD and His angel in the passage quoted, is predicated of believers themselves. In short, to these examples, from which faith more manifestly shines forth, those more ancient examples are subjoined which receive evidence from them, by the figure Chiasmus (such as we find at Matt. xxii. 46: comp. ver. 41, 29), and in retrograde order;[2] for it is

[1] Congeries, when several words, signifying things differing in species, are brought together in one heap or accumulation. See Append. on Symperasma.—ED.

[2] The critical notes [App. Crit. Ed. ii., P. iv., N. xiv., p. 918] show this order according to the following plan:—

said especially of *Jephthah*, ἔφυγον στόμα μαχαίρας, *they escaped the edge of the sword*, Judg. xii. 3: of *Samson*, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, *out of weakness were made strong*, Judg. xv. 19, xvi. 28, 29: of *Barak*, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, *became valiant in fight*, Judg. iv. 14, 15: of *Gideon*, παρεμβολὰς ἔκλιναν ἀλλοτρίων, *turned to flight the armies* (*the camp*) *of the aliens*, Judg. vii. 21: so that these four predicates, comp. ver. 32, correspond individually (severally, respectively) to as many subjects in retrograde order, including the gradation. Thus faith animates the greatest, nay, heroic deeds, both civil and military. Finally, observe that the authority of the earlier and later prophets is summarily approved by this group (congeries) of subjects and predicates.

34. Ἔκλιναν, *drove back*) by putting the enemy to flight, and by their slaughter of one another.—ἀλλοτρίων, *of aliens*) *i.e.* of enemies.

35. Ἔλαβον, *women received*) They as it were snatched them (rescued them).—γυναῖκες, *women*) that were believers, naturally weak.—ἐξ ἀναστάσεως, *out of* or *from the resurrection*) He says, *from*, not *by*. They anticipated a future resurrection.—νεκρούς) *dead* sons, 1 Kings xvii. 22; 2 Kings iv. 35.—ἄλλοι δὲ, *and others*) He comes from them that act to them that suffer (although Abel, ver. 4, was already long ago an example of one both acting and suffering); and the particle δὲ, *but*, makes an emphatic addition (Epitasis). The ἄλλοι, *others*, distinguishes these genera; the word ἕτεροι, *others*, ver. 36, distinguishes the species of sufferers. *Paul* observes the same distinction, 1 Cor. xii. 8, 9. —ἐτυμπανίσθησαν) τύμπανον, a drum-stick, then a *cudgel* with which men were beaten to death; French, *bastonnade;* ἐτυμπανίσθησαν, *they were beaten with clubs*. Hesychius: ἐτυμπανίσθησαν, ἐκρεμάσθησαν, ἐσφαιρίσθησαν. The Vulgate, *they were distended* (distenti sunt): for as in a drum the parchment or skin is distended, so in this kind of punishment the bodies were distended, that they

1. Γεδεὼν . . παρεμβολὰς ἔκλιναν ἀλλοτρίων.
2. Βαρὰκ . . ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ.
3. Σαμψὼν . . ἐνεδυναμώθησαν ἀπὸ ἀσθενείας.
4. Ἰεφθάε . . ἔφυγον στόμα μαχαίρας.
5. Δαυὶδ . . κατηγωνίσαντο βασιλείας.
6. Σαμουὴλ . . εἰργάσαντο δικαιοσύνην.
7. Προφητῶν . . ἐπέτυχον ἐπαγγελιῶν,
ἔφραξαν στόματα λεόντων,
ἔσβεσαν δύναμιν πυρός.

might more readily receive the blow. The apostle refers to Eleazar in the persecution of Antiochus, 2 Macc. vi., of whom at ver. 20 we have the following account: *he came of his own accord to the torture* (ἐπὶ τὸ τύμπανον); again at ver. 28: and at ver. 30, *but when he was at the point of death by the blows, he groaned, and said, It is manifest to the Lord, who has the holy knowledge, that though I might have been delivered* (ἀπολυθῆναι) *from death, I endure these severe pains in my body, being beaten*, etc. Furthermore, as τυμπανίζειν is *to beat with clubs*, so ἀποτυμπανίζειν, *is to kill with clubs;* and the apostle uses the simple verb, because after τυμπάνων πεῖραν (comp. ver. 36), after they had made trial of this species of torture, they might, if they were disposed to break their faith, have even still accepted of deliverance (ἀπολύτρωσιν). See Suicer's Thesaurus, which also proves the fact from Gataker, that this word is frequently used to express any violent death. I fancy the reason is, because clubs are a kind of arms most generally met with in all tumults and in a concourse of people: at least in this very passage the apostle seems to point to all kinds of death caused by tumults and inflicted by clubs (in which is included the mode adopted by Antiochus [the tympanum], and mentioned as surpassing the other instruments of torture), and in the following verse he comes to more exquisite punishments [punishments more refined in cruelty]. But the passive form has the middle signification: *They suffered themselves to be beaten with clubs.* So also ver. 37, comp. ver. 36.—τὴν ἀπολύτρωσιν, *deliverance*) Eleazar, as we have already seen, used the word ἀπολυθῆναι. The writer of the second book of Maccabees took care to make it appear, that he stood in need of some indulgence; he pleads his excuse, ii. 24—31—33: but yet the history of the Jewish people from the building of the second temple to the beginning of the New Testament is exceedingly valuable.—κρείττονος, *better*) This resurrection is *better* than that which restores mortal life. There is a reference to the beginning of this verse. The antithesis is plain: *Women* received their dead and recovered them from the resurrection (resuscitation) to a temporal life; [in antithesis to]: *Martyrs*, who were subjected to death, set before their minds a *better resurrection*, not to temporal but to eternal life. Comp. 2 Macc. vii. 9, 11, 14, 29, 36.

36. Ἐμπαιγμῶν καὶ μαστίγων) The same words occur, 2 Macc. vii. 7, 1.—πεῖραν ἔλαβον, *had trial*) This phrase increases the praise of constancy. The bitterness of *experience* showed many their weakness, who thought themselves strong. The same form of expression occurs at Deut. xxviii. 56. The delicate and refined (the prosperous) are unacquainted with this *experience*, only let them not (it is well if they do not) flee from it.—ἔτι δὲ, *yea, moreover*) An increment in force (αὔξησις, advancing from weaker to stronger expressions); comp. Luke xiv. 26.—δεσμῶν, κ.τ.λ., *of bonds*, etc.) The apostle here seems to descend to recent examples, although these are also found in the canonical books.

37. Ἐπρίσθησαν) *The Jews have an unquestioned tradition, that Isaiah was sawn asunder, by command of Manasseh, with a wooden saw; whence the most of our Christian writers apply the phrase,* were sawn asunder, *which is used in the Epistle to the Hebrews concerning the sufferings of the saints, to the suffering of Isaiah;* Jerome, lib. xv., comm. on Isaiah. If the story told of Isaiah be fabulous, as Tostatus and others think, it really happened to other persons.—ἐπειράσθησαν, *they were tempted*) The passage has four parts: the first is various, *of mockings*, etc.; the second various, *they were stoned, they were sawn asunder;* the third simple, *they were tempted;* the fourth simple, *they were slain by the sword.* The third corresponds to the first (πεῖραν, ἐπειράσθησαν, *trial* or *temptation, they were tempted*), the fourth to the second, and the murders are alternately mixed with tortures: *they were tempted*, in every way (the same word occurs, ver. 17, ch. ii. 18), with threatenings, reproaches, tortures, of which the variety and novelty exceeds our vocabulary; again, with caresses (1 Thess. iii. 3, note), which are often not less harassing (disturbing to faith), and by promises and benefits; comp. once more 2 Macc. vi. 21, 22, vii. 24.—ἐν φόνῳ μαχαίρας ἀπέθανον, *they were slain with the sword*) לִפִי חרב, which the LXX. not in one place alone translate, ἐν φόνῳ μαχαίρας. The sword is the last of the punishments mentioned by *Paul*, Rom. viii. 35, note.—ἐν μηλωταῖς, *in sheeps' skins*) as Elijah, LXX., 1 Kings xix. 13. Nevertheless, false prophets imitated Elijah in his external dress; Zech. xiii. 4.

38. Ὧν οὐκ ἦν ἄξιος ὁ κόσμος, *of whom the world was not worthy*)

The saints, although few and wretched, are of more value than all the world besides. So Prov. viii. 11, πᾶν τίμιον οὐκ ἄξιον αὐτῆς ἐστιν, *no precious thing is to be compared with it* (*wisdom*). The clause is construed with *they went about;* and yet it is in this passage in particular that it is put, on account of the antithesis between the spacious *world* and *the dens and caves of the earth.*—πλανώμενοι, *wandering*) shut out by wicked men.—σπηλαίοις, *caves*) 1 Kings xviii. 4, 13.—καὶ ταῖς) The article makes an emphatic addition (Epitasis), and *so therefore;* comp. annot. on Chrysost. de Sacerd. p. 493.

39. Καὶ οὗτοι πάντες, *and all these*) A pathetic Symperasma (Summary. See Append.)—μαρτυρηθέντες, *having obtained a good report*) ver. 2, note.—τὴν ἐπαγγελίαν, *the promise*) *i.e.* the promise of the heavenly inheritance, ch. x. 36, note. Flacius says: "It is probable, that some degree, so to speak, or accumulation of blessedness was added to holy souls, when Christ came and fulfilled all things; even as at His burial the evangelists testify that many rose from the dead, who beyond all doubt ascended into heaven with Him." Even Christ Himself was altogether *made perfect* in the death of Christ, ch. ii. 10; and the living and the dead have *obtained this perfection*, ch. x. 14, and the *perfecting* of individual believers takes place at their death, ch. xii. 23; but the universal and final *perfecting* of believers will take place at the coming of the Lord, of which the passage here speaks.

40. Κρεῖττόν τι, *some better thing*) This *better thing* is the clearer revelation of the promised salvation; its confirmation on higher testimony; a nearer expectation, by Christ having been exhibited to us; and at last salvation itself and glory.—προβλεψαμένου, *having provided*) A word of exquisite meaning. GOD *provides* (*foresees*) what faith does not yet *see;* Gen. xxii. 8, 14; John vi. 6. From this *provision* (foresight) flowed the whole economy of ages, and the *testimony of* GOD to the men of old.—χωρὶς ἡμῶν, *without us*) Meiosis: not only not without us were they perfected, but they are rather perfected with us, than we with them. He does not say, that *we not without them*, but that *they not without us.* We should carefully hold this fast: for not merely is our being gathered to them intimated, but our condition superior to theirs, who were *waiting* for His appearance.

CHAPTER XII.

1. Περικείμενον) properly, *lying around*. The Greeks often use the verb, κεῖμαι, and its compounds, as presently at ver. 2, and in various senses; wherefore the word, *lie*, here, must not be too closely pressed. But the preposition, περὶ, very emphatically implies a *cloud almost surrounding us, pressing close upon* us: περὶ in εὐπερίστατον, on the opposite side, accords with it.—νέφος) The word, *cloud*, is used on account of the great multitude, and the holy velocity with which they go upwards. Clemens Alex. has called it, νέφος ἅγιον καὶ διειδὲς, *a holy and pellucid cloud*, lib. iv. Strom.—μαρτύρων *of witnesses*) ch. xi. 39, note.—ὄγκον) ὄγκος (from ἔγκω, ἐνέγκω), *weight;* and when it is applied to the mind, *haughtiness, pride*. Themistius, Or. iv., says, αὐτοὶ μὲν μέτριοι φύσει εἰσὶν, ἐγὼ δὲ αὐτοὺς ὄγκου ἐμπίπλημι καὶ χαυνότητος, "They are naturally modest, but I fill them with pride and vain conceit." Hesychius: ὄγκος, φύσημα, ὑπερηφανία, ἔπαρσις, μέγεθος. Such ὄγκος as this is most unfavourable to spiritual *moderation*, and is very nearly allied to madness.—τὴν εὐπερίστατον) περίστασις, τὸ περιεστηκός; thence, by Synecdoche of the species, τὸ δύσκολον, *danger, disadvantage:* hence εὐπερίστατος. Hesychius: τὴν εὐπερίστατον, τὴν εὔκολον, *i.e. very easily putting difficulties in the way*, and *placing in danger*. ואליך תשוקתו, Gen. iv. 7, *Sin is around thee* (*lieth at the door*). On the other hand, ἀπερίστατον ἕλκος, in Galen, *an ulcer unattended with danger:* ἡ ἁμαρτία, *sin*, the genus; ἡ εὐπερίστατος ἁμαρτία, *unbelief*, the species, because its danger is immediate, and because this sin, if it be committed, incurs the greatest risk of destruction; ch. iii. 12, etc.; Neh. vi. 13.—δι' ὑπομονῆς, *with patience*) This refers to ch. x. 36. To this patience ὄγκος is opposed in respect to excess; and ἡ εὐπερίστατος ἁμαρτία, in respect to defect. Both of these spiritual diseases are *characteristic of the Jews*. Ὀλιγωρεῖν, to *despise*, corresponds to the former; ἐκλύεσθαι, *to faint*, to the latter; ver. 5, note.—τρέχωμεν, *let us run*) *let us finish the race*, in which we are contesting for the prize. So *Paul*, 1 Cor. ix. 24, 25.

2. Ἀφορῶντες) ἀπὸ denotes *afar*, as in ἀπέβλεπε, ch. xi. 26. He, says the apostle, sits at the right hand of the throne of GOD. —εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν, *to the prince and finisher of our faith*) By this appellation Jesus is distinguished from all those who are enumerated in ch. xi. He Himself is the only matchless example, the only rule and standard of our faith. He is called the *Prince and Finisher of faith*, because He Himself showed faith in the Father from the beginning to the end: ch. ii. 13. Our faith, first and last, has respect to Him: it is drawn from Him to its necessary consequence (following Him), and is confirmed: believers, from the first to the last, have looked and still look to Him: ch. xi. 26, xiii. 8.—ἀντὶ, *for*) The faith of Jesus is hereby denoted. *For* the joy set before Him, namely, that joy which He was presently to experience, Acts ii. 28. With equal willingness, He meanwhile endured the cross. [— — — For the joy, *i.e. that He might obtain the joy*.—V. g.] Christ had not such a mind as that the cross should not seem to be a matter of *joy;* comp. ver. 11. Thus προκείμενον and προκειμένης correspond to one another.—σταυρὸν, *the cross*) Now at last, Paul, after he had strengthened the faith of those to whom he is writing, expresses the name of the cross, which was hateful to many. —αἰσχύνης, *the shame*) which was very great in connection with the cross. Comp. xiii. 13; 1 Pet. ii. 24, note; Matt. xxvii. 35. —καταφρονήσας, *despising*) although it was a source of pain and grief: Ps. lxix. 20, 21.—ἐν δεξιᾷ τε, *and at the right hand*) after He was made perfect. At that *Right hand* there is *joy*, Ps. xvi. 11, and *glory*. *Joy* and the *cross* are opposed to each other, and so also are *ignominy* ("the shame") and *sitting at the right hand of the throne of* GOD.

3. Ἀναλογίσασθε) *consider*, by instituting a *comparison*. The Lord has suffered so much; how *much more* should His servants encounter some suffering? It is, so to speak, a modal expression (an appeal to their feeling); for it very rarely happens that γὰρ is added to the imperative;—it is the same as if he had said: *for* the Lord has endured so great *contradiction*, and you ought to remember it. The force of the Ætiology (assigning of the reason by γὰρ) falls upon the other verb, which is put beside it; comp. ὑπομεμενηκότα, here, and also ὑπέμεινε, ver. 2.—ὑπὸ τῶν ἁμαρτωλῶν, *by sinners*) It is said of us, *against sin*, ver. 4: comp.

ver. 1. Sin itself, by which others are led away and we are tempted, assails us; not sin, but sinners, *contradicted* Christ.—ἀντιλογίαν) LXX. ἀντιλογία for מדון, Ps. lxxx. 7: for ריב, often. *Contradiction* involves striving against, John xix. 12; Acts xxviii. 19, and mostly denotes the natural disposition of *infidelity* or *unbelief*, as *confession* follows *faith*.—ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν) LXX. κάμνων τῇ ψυχῇ μου, Job x. 1. For in other places κάμνειν refers to the body; but ἐκλυόμενοι is put absolutely, as ver. 5.—ἐκλυόμενοι) ver. 5. He who ἐκλύεται, actually *fails* or *faints*, κάμνει, is habitually *wearied out*.

4. Οὔπω, *not yet*) A spirited Asyndeton.—μέχρις αἵματος, *even unto blood*) unto wounds and death. The writer goes from the race to the pugilistic contest, as *Paul* does in the passages formerly quoted. You have, says he, spent your wealth, you have not shed your blood: x. 34. Set before your minds more important trials, [*namely, such as you have not hitherto experienced;* 1 Cor. x. 13.—V. g.]—ἀντικατέστητε, *you have resisted*) Because *contradiction* is taken in a bad sense, he uses the word, ἀντικαταστῆναι, *to resist*, in a good sense. See the LXX. in a passage which is presently to be quoted.—πρὸς) Construed with ἀντικατέστητε. Deut. xxxi. 21, καὶ ἀντικαταστήσεται ἡ ᾠδὴ αὕτη ΚΑΤΑ πρόσωπον αὐτῶν μαρτυροῦσα, *and this song will answer against them as a witness*.—ἀνταγωνιζόμενοι, *striving against*) Sin excites a strife: it is our duty to *strive against it*.

5. Καί) And nevertheless already.—ἐκλέλησθε, *you have forgotten*) You have dismissed from your memory and from your mind. So *to remember* is used both of the memory and of the mind generally.—τῆς παρακλήσεως, *the exhortation*) An illustrious testimony to the authority of the books of Solomon. Comp. 1 Pet. iii. 6, iv. 8, 18, notes; and ch. v. 5; 2 Pet. ii. 22. This exhortation should have more influence with you, than all the words of *exhorters* with those who are striving in the world.—ὡς υἱοῖς, *as to sons*) For it is said, υἱέ μου, *my son*, most affectionately.—υἱέ μου, *my son*) Prov. iii. 11, 12, LXX. υἱὲ; the rest, as far as παραδέχεται, in the same words: and they usually translate בני, υἱέ. For thus Solomon frequently calls him, whom in the Proverbs he instructs in the name of GOD.—μὴ ὀλιγώρει[1]) אל תמאס (comp.

[1] Ὀλιγώρει—ἐκλύου) two extremes: ὀλιγωρεῖν refers to a contumacious mind: ἐκλύεσθαι, to one that is broken down and weak. The former is

מאס, Is. viii. 6), *i.e. do not despise* with contumacious mind. Ὑποταγὴ, *subjection*, is enjoined, ver. 9, in respect of *chastening* or *discipline* (παιδείας), which is of a gentler character.—μηδὲ ἐκλύου) ואל תקץ (comp. קץ, Is. vii. 16), *do not flee back with a faint* or *weak mind*. Ὑπομονὴ, *patience*, ver. 7, is commanded in respect ἐλέγχου, *of rebuke, wherewith one is* more severely *rebuked*.

6. Μαστιγοῖ δὲ, *and moreover scourgeth*) Heb. וְכֹאֵב, and (supply *the Lord* ייסר, *will chasten*) as a father his son, whom He shall *hold acceptable* or *pleasing* to Him. The LXX. read וְכֹאֵב, μαστιγοῖ δέ, *and He scourges*. The apostle retained it, although elsewhere it does not denote paternal chastisement. Blood is drawn by the lash, ver. 4. And he himself insinuates the meaning of the Hebrew reading in the following verses. It is the part of a prudent teacher, not openly to blame a version before a number, and yet to give a taste of the meaning of the originals to those who are ignorant.

7. Εἰ, *if*) The necessity of discipline is asserted here, and in the following verse; but the duty of those who receive discipline at ver. 9, etc. Therefore in ver. 7, *discipline* is rather regarded than *patience*. In ver. 7 and 9, *discipline* at the same time comprehends *rebuke;* but in ver. 5, *discipline* is distinguished from *rebuke*.—υἱοῖς) not merely τέκνοις. The condition of *sons* is most glorious.—προσφέρεται) *shows Himself* in the very act of chastising.—τίς γὰρ, *for who*) It is taken for granted, that all need chastisement for a fault.

8. Εἰ δὲ χωρίς ἐστε) *If ye are* and wish to be, etc.; χωρὶς, *without*, a melancholy particle.—μέτοχοι, *partakers*) A favourable word.—πάντες, *all*) all sons, ver. 7: all the *witnesses*, ver. 1.—ἄρα νόθοι ἐστὲ καὶ οὐχ' υἱοὶ, *in that case ye are bastards and not sons*) An Enthymeme (covert Syllogism), in which this may be understood: but we do not wish to be bastards but sons; therefore we shall receive the discipline.

9. Εἶτα) *then*. A particle, which follows the argument that had been laid down, and urges still further the hearer. See note on Chrysost. περὶ ἱερωσ., p. 462.—τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας, *the fathers indeed of our flesh*) An antithesis to τῷ πατρὶ

called ὄγκος, ver. 1; the latter ἡ ἁμαρτία, not in general, but ἡ εὐπερίστατος ἁμαρτία in particular, *i.e.* ἀπιστία, ch. iii. 12.—*Not. Crit.*

τῶν πνευμάτων, *to the Father of spirits.* Generation by men is carnal; by GOD, is spiritual. Here the propagation *of the soul* by parents is not denied, even as by mentioning *spirits* it is not denied that our *flesh, i.e.* our nature, is formed by GOD.—εἴχομεν) *we had*, we endured with equanimity, in early life.—καὶ ἐνετρεπόμεθα) The fruit of discipline is to be *turned* to virtue and practice. Eustathius observes in Homer, ἐντρέπεσθαι, τὸ ἐπιστρέφεσθαι, μεταβάλλεσθαι; but also the LXX. have ἐντρέπεσθαι for נכנע, 2 Chron. vii. 14, xii. 7, 12, xxx. 11, xxxvi. 12, etc.—τῷ Πατρὶ τῶν πνευμάτων, *to the Father of spirits*) An exquisite title; comp. πνεύμασι, *to the spirits*, ver. 23. So LXX. Κύριος ὁ Θεὸς τῶν πνευμάτων, *the Lord God of the spirits*, Num. xxvii. 16, also Num. xvi. 22.—καὶ ζήσομεν, *and we shall live*) in the spiritual and everlasting life. This is explained in the following verse. Often *spirit* and *life* are mentioned together: καὶ, *and*, has the consecutive (consequential) power (*and therefore, and so*), as just before καὶ ἐνετρεπόμεθα, *and we reverenced.*

10. Πρὸς ὀλίγας ἡμέρας) *for a few days*, of which our life consists in the flesh. Those days are not only denoted, *during* which the discipline lasts, but those [viz. all the days of the present life] *to* which the fruit of discipline appertains. The εἰς corresponds to this πρὸς at the end of the verse: comp. ch. ix. 13, 14. In like manner *Paul* joins these prepositions, Eph. iv. 12, where see note.—κατὰ τὸ δοκοῦν αὐτοῖς, *as they themselves thought fit*) Such is indeed the case. Our fathers of the flesh commit great faults in respect of discipline, both in indulgence and in severity; nor do they so much chastise, as think that they chastise us. But the Father of our spirits altogether chastens us *for our advantage: αὐτοῖς, to themselves*, includes an antithesis to those who are chastened by the fathers of the flesh. So δοκοῦν and δοκεῖν, in the following verse, correspond.—εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ, *that we may become partakers of His holiness*) ἁγιωσύνη, *sanctimony*: ἁγιασμὸς, *sanctification*: ver. 14; but ἁγιότης, *sanctity* or *holiness.*[1] *The holiness* of GOD: *i.e.* GOD, who is holy, whom men do not attain to unless they be sanctified; and they who attain to Him, shall obtain the enjoyment of the spiritual life for ever. [*It is a religious obligation to pursue*

[1] See note, Rom. i. 4, on this distinction.

this Holiness *with filial reverence; and yet we are not allowed to come near to it.*—V. g.] An abstract appellation, as ἡ μεγαλωσύνη, *Majesty*, i. 3; ἡ δόξα αὐτοῦ, *His glory*, Jude, ver. 24; ἡ μεγαλοπρεπὴς δόξα, *the excellent glory*, 2 Pet. i. 17. And this expression, ἵνα γένησθε θείας κοινωνοὶ φύσεως, *that you become partakers of the Divine nature, i.e.* of GOD, 2 Pet. i. 4, accords in a singular manner with the passage before us.

11. Πᾶσα, *all*) which is applied by both fathers of the flesh and the Father of spirits.—δὲ, *but*) This is the figure Occupatio.[1]—δοκεῖ, *seems*) For a feeling of pain and sorrow often prevents a sound judgment.—λύπης, a matter *of grief*) Those who chasten, seem to have for their object the *grief* or *pain* of those who are chastened; but this is not the case: 2 Cor. i. 24, vii. 8.—εἰρηνικὸν—δικαιοσύνης) LXX., καὶ ἔσται τὰ ἔργα τῆς δικαιοσύνης εἰρήνη, Is. xxxii. 17. Εἰρηνικὸν, *peaceful*, Heb. שלם, LXX. εἰρηνικὸς, Gen. xxxvii. 4, etc.: an antithesis to δοκεῖ, *seems*. He who chastens, shows that he has acted faithfully: he who is chastened, acknowledges that, and feels grateful; and hence *peace*.—γεγυμνασμένοις, *to those who are exercised*) Such as these have both a lighter burden, and whatever burden they have, they bear it with greater ease. They acquire experience by exercise.—ἀποδίδωσι) *yields*, viz. the fruit, which had been formerly kept back.—δικαιοσύνης, *of righteousness*) This explanation, after the language (the sentence) had kept the reader in suspense, is sweetly added at the end: the peaceable fruit, namely, *of righteousness*, with which a man being endued, approaches with joy *to the Holiness of* GOD.

12. Διὸ, *wherefore*) The exhortation is resumed from ver. 1.—τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε) Is. xxxv. 3, LXX., ἰσχύσατε χεῖρες ἀνειμέναι καὶ γόνατα παραλελυμένα. The same also at Deut. xxxii. 36, εἶδε γὰρ αὐτοὺς, κ.τ.λ. So Sir. xxv. 25. This exhortation has three parts, as it has respect to ourselves, to others, and to GOD; and *Paul* has often reference to this threefold division, for example, 1 Cor. vi. 11. The first part begins with τὰς παρειμένας, *that hang down;* the second with εἰρήνην, *peace;* the third with καὶ τὸν ἁγιασμὸν, *and holiness:* and the first is referred to by these words, μή τις ὑστερῶν, *lest any one*

[1] See App. Anticipation and refutation of an objection which may be raised.

fail (ver. 15); the second is referred to by the words, μή τις ῥίζα πικρίας, *lest there be any root of bitterness;* the third is referred to by μή τις πόρνος ἢ βέβηλος, *lest there be any fornicator or profane person* (ver. 16). The Anaphora[1] proves this by putting μή τις, *lest any one*, thrice.—χεῖρας, *hands*) your, comp. ver. 13, and the hands of the brethren, ver. 15; Is. xxxv. 4: and so γόνατα, *knees*, and ποσίν, *feet*, [have *of you* and *of the brethren* understood.]

13. Καὶ τροχιὰς) *paths, tracks*, which are conspicuous. A Hexameter verse, very appropriate. Prov. iv. 26, ὀρθὰς τροχιὰς ποίει σοῖς ποσίν, *make straight paths for thy feet.*—[2] τοῖς ποσίν, *for the feet*) The dative suitably answering to the Hebrew genitive in Prov., quoted above. The feet, because they are *lame*, require help, not less than the *hands* and *knees*.—τὸ χωλὸν) This, in the case of the feet, is what πάρεσις, *hanging down*, is in the case of the hands. Cease to *halt* between Judaism and Christianity. Comp. 1 Kings xviii. 21, and Is. already quoted, ver. 6.—ἐκτραπῇ, *be turned out of the way*) to the right or left hand from the straight path; Prov. already quoted, ver. 27. Τὸ ἐκτρέπεσθαι adds a new defect to *lameness*.—ἰαθῇ, *be healed*) Proper exercise of itself contributes to health.

14. Μετὰ, *with*) Construed with εἰρήνην, *peace;* comp. πολλοὶ, *many*, ver. 15.—καὶ τὸν) The article makes an emphatic addition (Epitasis), ch. xi. 38.—ἁγιασμὸν, *sanctification*) of which the principal parts are *chastity* and *sobriety:* comp. ver. 16.—οὐδεὶς ὄψεται, *no one shall see*) as a priest; Rev. xxii. 3, 4, or as a son; comp. 2 Sam. xiv. 24.—τὸν Κύριον, *the Lord*) Who is holy, pure.

15. Μή τις ὑστερῶν, *lest any one should fail*) through sloth in running.—μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, *lest any root of bitterness springing above* [upwards] *trouble you*) Deut. xxix. 18, LXX., *lest any root of bitterness be in you, springing up in gall and bitterness.* But the apostle wrote for ἐν χολῇ (in gall), ἐνοχλῇ, in exactly as many letters (though transposed). Ἐνοχλῇ may even formerly have been introduced in the LXX.: or the apostle first may have thus written. At all events, the expression has been thus appropriately inflected, to the recommendation

[1] The repetition of the same words at beginnings.

[2] Ὀρθὰς, *straight*) leading by a straight road to joy and grace, ver. 1, 2, 15.—V. g.

of the study of peace. The apostle did not write ἐν χολῇ, as the transposition of the πικρίας [ῥίζα πικρίας, instead of ῥίζα—ἐν—πικρίᾳ in Deut.] shows. In the Hebrew, the man who thinks very wickedly is himself called שרש, *a root*, which also agrees with the context of the apostle. Sweet *peace* is utterly destroyed by *bitterness*. The adverb *above* (upwards) is opposed to *root*, which is below; comp. Is. xxxvii. 31.—πολλοὶ, *many*) Deut. xxix. 19, "to add *the drunken to* (with) *the thirsty*," namely, soil or ground, [answering to *root*, which is metaphorical. *Wet* and *thirsty land* answers to *drunkenness* and *thirst*.]

16. Πόρνος, *fornicator*) ch. xiii. 4; 1 Cor. x. 8.—ἢ, *or*) *Lust* and *intemperance in eating* are closely connected.—βέβηλος, *profane*) casting away a spiritual privilege for the enjoyments of the *palate;* see Gen. xxv. 34: Esau *both ate and drank, and rose and went away*. A graphic representation of a profane mind.—ὡς Ἡσαῦ, *as Esau*) An example well fitted to excite horror, which was needed to be struck into the sons of *Jacob* according to the flesh.—μιᾶς, *one*) This increases the fault, does not deserve (so far is it from being a ground for claiming) mercy; comp. Gen. iii. 6. Sometimes *one single* action has the greatest force on both sides (for good or for evil). This is also evident from the example of Reuben and Saul; and again, on the other hand, of Abraham and Phinehas, etc.—τὰ πρωτοτόκια, *the rights of the first-born*) which were very precious. The right of primogeniture belonged also to the Hebrews, to whom he is writing, before the Gentiles, ver. 23, note.—αὐτοῦ, *his*) He had therefore really possessed it. Holy sobriety and temperance become those who partake of spiritual primogeniture.

17. Ἴστε γὰρ, *for ye know*) The reason of the admonition from Gen. xxvii. 30, etc.—καὶ μετέπειτα, *even afterwards*) *He who has not, loses*, Luke viii. 18.—θέλων, *when he would*) Rom. ix. 16.—ἀπεδοκιμάσθη, *was rejected*) He did not fall from every blessing, ch. xi. 20: but only from that which would have followed primogeniture.—μετανοίας τόπον, *a place for repentance*) There is said to have been no μετανοία, *repentance;* which is not with respect to Isaac; not that the case itself (the circumstances) opposes this explanation, for in fact to such a degree did he not change his opinion, that he said of Jacob, *I have blessed him, and he shall be blessed*, Gen. xxvii. 33, but because with the LXX. and others

τὸ μετανοεῖν, or even μετάνοια, means *repentance*, by which a man changes any opinion, whatever it be,—in short, a change of mind: whereas in the New Testament it always implies that by which the sinner entirely repents. Nor is it said, that no repentance was in the power of Esau; who, although he no doubt gave up the rights of the first-born, yet never the blessing, will not be said to have sought a *change of purpose* (if even μετάνοια ever so much denoted this). What remains is, that distress (anxiety or labour) of mind in Esau demanding the blessing afterwards (anew, *back again*), is called μετάνοια; the term referring to the Apodosis [*i.e.* to the spiritual Esau, rather than to Esau himself literally] (comp. notes on Matt. xviii. 13; Gal. iv. 29) concerning *profane* despisers, who spontaneously cast away *grace*, ver. 15, 16. They will indeed seek repentance *afterwards* (hereafter), but in vain, ch. vi. 6; Matt. xxv. 10, 11. The same expression occurs, Wisd. xii. 10, κρίνων δὲ καταβραχὺ, ἐδίδους τόπον μετανοίας, *but executing judgment upon them by little and little, thou gavest a place for repentance.* Μετάνοια is put as it were impersonally, as θέλημα, *will*, 1 Cor. xvi. 12. *Es wollte bey Esau nicht mehr seyn. Esau would have it no more.* The nature of the thing did not admit of it.—μετὰ δακρύων, *with tears*) He might have had it formerly without tears; afterwards, though weeping, he was rejected. [Tears *sometimes spring from the eyes of men of the hardest nature*, 1 Sam. xxiv. 17. *Things which are not done at the time, are done with difficulty afterwards.*—V. g.] Let us improve the time! Luke xiii. 28.—αὐτὴν, *it*) the blessing. It has been thus expressly written, Gen. xxvii. 38. And the Synonyms here are, *when he would have inherited, though he earnestly sought.*

18. Οὐ γὰρ) The reason why they ought to obey this whole exhortation, which has been derived from the priesthood of Christ, because the salvation is more immediately at hand and the vengeance is more nearly at hand. Comp. ch. ii. 1, etc.—προσεληλύθατε) Deut. iv. 11, LXX., καὶ προσήλθετε καὶ ἔστητε ὑπὸ τὸ ὄρος, καὶ τὸ ὄρος ἐκαίετο πυρὶ ἕως τοῦ οὐρανοῦ· σκότος, γνόφος, θύελλα.—ψηλαφωμένῳ) *which was touched*, by God, so that the whole was put in commotion (was shaken by an earthquake), ver. 26; Ps. civ. 32, cxliv. 5, and was to be touched meanwhile by no man or brute, ver. 20. So ψηλαφᾶν, to *touch*, is used in Judg. xvi.

26. The mountain was touched at that one time; but GOD'S eternal habitation is described in ver. 22.—ὄρει, *to the mount*) The name of *Sinai* is elegantly passed over in silence, whereas *Sion* is mentioned.—κεκαυμένῳ πυρί, *to the fire which burned*) [But Engl. Vers., *that burned with fire*].—καὶ γνόφῳ καὶ σκότῳ, *and to mist* [*blackness*] *and darkness*) Ephraim Syrus, f. 85, ed. Oxon., says, "There is no light without fire, nor *darkness* (σκότος) without blackness or *mist* (γνόφος)." Whence the strict meaning of the words is evident.[1] We have already seen that the LXX. use the same expressions: ζόφος is a synonym of γνόφος.

19. Καὶ σάλπιγγος ἤχῳ, *and the sound of the trumpet*) Ex. xix. 16, LXX., φωνὴ τῆς σάλπιγγος ἤχει μέγα. The trumpet rouses hearers to listen to what is said.—καὶ φωνῇ ῥημάτων, *and to the voice of words*) So the LXX., Deut. iv. 12: moreover the ten commandments are intended. The Decalogue, ib. ver. 13, pronounced with *a loud voice*, ib. ch. v. 19 (22).—ἧς) Construed with ἀκούσαντες.—παρῃτήσαντο) *implored*, that *not* a word more should be spoken, Ex. xx. 16 (19).—μὴ προστεθῆναι, *that there should be no more added*) Deut. v. 19 (22), in LXX., *These words the Lord spake—and He added* (προσέθηκε) *no more:* for the rest were subsequently committed to Moses.

20. Τὸ διαστελλόμενον, *the interdict, that which was forbidden*) that very command, *Even if a beast*, etc. The participle for the noun, as in the following verse.—κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται, *if a beast should touch the mountain, he shall be stoned*) The full text of Moses concerning the mountain is, "There shall not a hand touch it, for he shall surely be stoned or shot through with a dart; whether it be man or beast, he shall not live," Ex. xix. 13. Here we have a twofold proclamation, that the *beast* is to be put to death by a dart, man by *stoning*. The apostle, studying brevity, expresses the subject out of the one sentence, the predicate out of the other, and leaves the rest to be supplied from these very words which are expressed. The expression is elliptical almost in the same way as at ch. vii. 5; Acts vii. 16,

[1] Γνόφος is the Germ. *dunkelheit*, gloom, or *mist*. It is related to σκότος, *darkness*, Germ. *finsterniss*, as fire is to the light. Γνόφος or ζόφος, *mist*, is the cause or embodiment of the σκότος. So ζόφος τοῦ σκότους, *mist of darkness*, 2 Pet. ii. 17.—ED.

notes. It may be called a *Semiduplex Oratio*,[1] of which there are many examples in the *Ordo tempor.*, p. 83, 88, 213 [Ed. ii. p. 73, 77, 187, 188]. The transcriber, not at all ancient, who added from the LXX. ἢ βολίδι κατατοξευθήσεται,[2] did not consider that with equal justice he might have added from the LXX., λίθοις, *with stones*, which would correspond to a *dart;* but with greater justice he might have supplied κἂν ἄνθρωπος, *and if a man:* for *stoning* was properly applicable to a *man*, when guilty, rather than to a *beast: shooting with a dart* was properly applicable to a *beast*, rather than to a *man*.

21. Τὸ φανταζόμενον, *the sight*) A most real *sight* is meant. Herodian, εἴτε ἀληθῶς ἐφαντάσθη τισὶν, ἤ, κ.τ.λ., whether it was really seen by some, or, etc.—Μωϋσῆς, *Moses*) who however was the only one admitted very near, and therefore saw and felt more than the rest. He indeed acted as the messenger between God and the people; but while the very words of the Ten Commandments were pronounced, he stood by as one of the hearers; Ex. xix. 25, xx. 16 (19).—ἔκφοβός εἰμι καὶ ἔντρομος) *I am struck with fear* of mind, *and trembling* of body. The words differ: 1 Cor. ii. 3, notes. In Deut. ix. 19, for ויגרתי, "I *was* afraid," the LXX. have ἔκφοβός εἰμι, in the present. The apostle adopts that version, and supplies, καὶ ἔντρομος. Thereby Moses shows his fear and trembling for the anger of God, which had been kindled by the misconduct of the people after the giving of the law: but the *sight* itself presented to the eyes of Moses, who was previously also reckoned one of the people, Ex. xix. 23, in the word, בנו; ch. xxxiv. 27, rendered his fear the greater on account of the misconduct of the people, while the *burning of the mountain* still continued; Deut. ix. 15.

22. Ἀλλὰ, *but*) A sevenfold opposition. Let us see the several points:

I.	The *mountain* which was touched:	*Mount* Zion.
II.	The fire that burned:	The city of the living GOD.

[1] See App.

[2] Not a single uncial MS. supports this addition. ACD*f* Vulg. have simply λιθοβοληθήσεται.—ED.

III. Blackness or mist:	Ten thousands (an innumerable company) of angels and of the first-born.
IV. Darkness:	GOD, the Judge of all.
V. Tempest:	The spirits of just men made perfect.
VI. The sound of a trumpet:	Jesus, the Mediator of the New Testament
VII. The *voice* of words:	The blood of sprinkling *speaking* what is very good.

In Articles I. and VII. there is an obvious opposition; there is no doubt but that there is an opposition also in the intermediate points, the number of which also the apostle adapts to one another. *Access*, in the Old Testament, was of that kind, that the people was kept back; in the access of the New Testament, all things are laid open [to all, people and ministers alike].—προσεληλύθατε, *ye have come, ye have access to*) having received the faith of the New Testament. And from this beginning, they who partake of Christ more and more reap the benefit of this access, till their perfection at death, and till the judgment, and unto eternal life. For this is not spoken of the coming (access) to the church militant, since others came (added themselves) rather to Israel, than the Israelites to others; but there is described here the highly exalted state of believers under the New Testament, in consequence of communion with the Church made perfect, and with Christ and GOD Himself. This access, too, not less than the former, ver. 18, 19, was joined with the faculty of *hearing*, and that too in this life, ver. 24, etc., although our *approach* is much more obvious to heavenly eyes than to ours, that are still veiled; and brings along with it the best *hopes* for the future. The apostle here brings forward an excellent knowledge of the heavenly economy, worthy of what *Paul* heard and saw, when he was blessed by being caught up into the third heaven; 2 Cor. xii. 2, 4.—Σιὼν ὄρει, *Mount Zion*) This is the seat of the dispensation of Christ; [*and therefore comprehends the spirits of just men made perfect.*—V. g.] Rev. xiv. 1; John xii. 15; 1 Pet. ii. 6.—καὶ πόλει Θεοῦ ζῶντος, *and to the city of the living* GOD) The seat of the dispensation of GOD, ver. 23,

[*comprehending ten thousands of angels and of the first-born.*—V. g.] For it is a Chiasmus: 1. *Zion.* 2. *The city of God.* 3. *God the Judge.* 4. *Jesus the Mediator.* The first and fourth, the second and third agree.—Ἱερουσαλὴμ ἐπουρανίῳ, *the heavenly Jerusalem*) Rev. xxi. 2.—Μυριάσιν, *ten thousands*) These are spoken of absolutely, as in the prophecy of Enoch, Jude 14: comp. Deut. xxxiii. 2; Dan. vii. 10.—ἀγγέλων, *of angels*) We cannot construe καὶ μυριάσιν ἀγγέλων, πανηγύρει καὶ ἐκκλησίᾳ, κ.τ.λ.: for both the polysyndeton must be retained, and *the general assembly* no doubt belongs to one party; *the church* to another; for who would *join* the synonyms, *general assembly* and *Church? The church consists of the first-born; the general assembly*, therefore, *of angels.* But the *ten thousands* consist not only of the *general assembly of angels*, but also of the *church of the first-born.* For the expression, *ten thousands*, is applicable to both, and the dative μυριάσιν is suited to both. The things which are presently about to be mentioned, may be added. In the meantime we must here observe the Chiasmus of the genitive and dative [the genitives being first and fourth; the datives, second and third], ἀγγέλων πανηγύρει and ἐκκλησίᾳ πρωτοτόκων.—πανηγύρει, *general assembly*) This word, and presently afterwards, *church* and *Judge*, indicate solemnity; which is even now in heaven, and will be at its height at the revelation of Jesus from heaven. Consider the expression—*all angels, all nations*, Matt. xxv. 31, 32.

23. Καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, *and to the church of the first-born that are written in heaven*) The *sons* of God, of the ages that preceded the first coming of Christ, and the believing Israelites, come under the denomination of the *first-born;* Ex. iv. 22; Jer. xxxi. 9; Eph. i. 12; especially the patriarchs, Matt. viii. 11, and those who first attended Him who rose *as the First-born from the dead*, Matt. xxvii. 53, as well as also the rest, so to say, of the ordinary flock. The *church* or assembly consists of these, as the *general assembly* consists of the angels.[1] The first-born in the time of Moses were *written* (in a roll), Num. iii. 40; but these, of whom the apostle speaks, are written in *heaven*, because they are citizens of the heavenly city: comp. ἀπογράφεσθαι, *to be enrolled* (written in a roll), Luke

[1] Or else, For there is a church or assembly of them, as there is a general assembly of angels.—Ed.

ii. 1. Hence it is plain, that it does not follow on this account that they themselves are not in heaven, because they are written in heaven. They are, however, also written [as well as *being actually in heaven*], that their names may be at some future period publicly read over: Rev. xx. 12, xxi. 27. The antithesis, *made perfect*, is a sweet antithesis to these *first-born;* for the van of the host of the blessed is led by the one, the rear is brought up (is closed) by the other. Finally, it is remarkable that these first-born in the Gradation are more nearly connected with the mention of GOD, than the angels; comp. James i. 18.—*καὶ κριτῇ Θεῷ πάντων, and to God the Judge of all*) He is the GOD of *all*, Eph. iv. 6: your *Judge*, favourable to you, opposed to His enemies.—*καὶ πνεύμασι δικαίων τετελειωμένων, and to the spirits of just men made perfect*) In this last place, the apostle enumerates the things which more gently affect and refresh the eyes of travellers, dazzled with the splendour of the economy of God, and which are derived from the economy of Christ. *The spirits*, souls in the separate state, 1 Pet. iii. 19. The three young men [Ananias, Azarias, Misael], in their song, exclaim: "O ye *spirits* and *souls* of the righteous, bless ye the Lord." *The just made perfect* are New Testament believers, who enjoy, after their death, the full benefit of the *perfection* which was consummated by the death of Christ, and of the *righteousness* derived from it: comp. ch. xi. 40, note. The number of these was still imperfect; and for this reason also they have been separated from the *ten thousands*, and therefore from the *first-born*. Why *the first-born*, and *the spirits of just men made perfect*, are separated in the description, will be evident from the train of thought which will be presently unfolded. While Paul himself is alive, he declares that he is not perfect, Phil. iii. 12: for the verb, τετέλεκα, has one reference, 2 Tim. iv. 7; the verb, τελειοῦμαι, has another. The former refers to the office, the latter to the person. Τελειοῦμαι does not apply so long as a man has yet even one step before him, although now (at this point) he may make no more progress in his internal perfection. Christ Himself was τελειωθείς, made perfect, at death: Heb. v. 9. In the 2d to Timothy, Paul congratulates himself on having finished his course. In the Epistle to the Philippians, he urges them to engage with alacrity in the race; and with that object before

him, he makes himself one who is yet far from the goal: comp. Heb. iii. 14, note.

24. Διαθήκης νέας, *of the new covenant*) It is elsewhere called καινή, νέα here: νέος denotes the newness of that which is *native* or *born*, or even that *which is living:* comp. ch. viii. 13, note,[1] and ch. x. 20; Is. xliii. 19.—Μεσίτῃ, *to the Mediator*) Formerly *Moses*, himself *the mediating messenger, feared and trembled:* now access has been granted to the Mediator of the New Testament.—αἵματι ῥαντισμοῦ, *to the blood of sprinkling*) A remarkable connection to *Jesus the Mediator of the new covenant*, AND *to the blood of sprinkling.* The blood is looked upon in this passage, as it is in heaven, in the same way as the *Mediator* is looked upon, and *God*, and *the ten thousands*, etc. Attend, reader, to what is now to be said, by distinct positions.

§ 1. *The blood of Jesus Christ was most abundantly shed in His suffering and after His death.*

In the sacrifices of the Old Testament, αἱματεκχυσία, *the shedding of blood*, was requisite; and the blood was to be entirely poured out, so that nothing should remain in the veins and vessels of the bodies. This was accomplished also in the one oblation of the New Testament—the oblation of the body of Jesus. Shedding of this most precious blood in every way then took place: in the garden, by sweat; in the palace, by scourging; on the cross, by the nails; and after death, by the spear. Thus Christ was manifestly *put to death* in the flesh, 1 Pet. iii. 18. I do not know whether he who has duly weighed the words of Ps. xxii. 15, 16, can say, that even a drop of the whole mass of blood remained in His most holy body: *I am poured out like* WATER. *My strength* IS DRIED UP *as a potsherd, and my tongue has cleaved to my jaws;* and Thou hast brought me *unto* THE DUST *of death.* Truly the Lamb of God ἐσφάγη, *was sacrificed.* It does not mean, that one part of His blood was shed, another part not shed: but, as His whole body was delivered up, so His whole blood was shed: Matt. xxvi. 28. *The shedding of the*

[1] Νέος, the opposite of γέρων; as καινὸς is of πάλαιος. Νέος, *recent* or *lately originated, young.* Καινὸς, *new*, that which comes in place of what was formerly. So καινὴ διαθήκη, the *New* Testament, as opposed to the *Old* covenant or Testament: but νέα διαθήκη, the *recently established* covenant, of which the Jews were now partakers.—

blood and *the death of Christ* are concomitant: the one is not the cause of the other. He truly laid down His blood and His life; but not for natural causes, on account of which ordinarily they die, who perish by a violent death. This arises from the surpassing excellence of the Subject.

§ 2. The state *of the shed blood followed the actual shedding of that blood.*

The actual shedding of the blood was, *while* it was being shed; we call the *state* of the shed blood the whole period of its continuance out of the body of the Lord, whether that be short or long.

§ 3. *That blood, even in its state of being shed, was* free *from all corruption.*

We were redeemed NOT WITH CORRUPTIBLE THINGS, *such as silver or gold, but with the* PRECIOUS *blood of Christ, as of a Lamb without blemish and without spot;* 1 Pet. i. 18, 19. The *preciousness* of that blood excludes all *corruption.* This remains firm and sure; nor do we in any way approve of the unworthy opinions of some respecting the shed blood of Christ, whom Hoepfner expressly confutes, especially in Tract. de S. C., p. 55.

§ 4. *It cannot be affirmed, that the blood, which was shed, was again put into the veins of our Lord's body.*

Human reason comprehends nothing but what refers to this life: wherefore we only put our trust in Scripture, which very often refers to the shedding of the blood and to the death of Jesus Christ; and it too does not less celebrate His resurrection and eternal life. But it gives no direct intimation of the putting of the blood again into the body; nor is that fact to be deduced from Scripture by fair inference. Certainly this mode of reasoning makes a large leap: *The blood of Christ is incorruptible; therefore it returned into His veins.* If the body without the blood, and the blood out of the body, were uncorrupted during the three days of His death, each of them remains also more uncorrupted, after death was fully accomplished, without the other. Let us hear what Scripture suggests.

§ 5. *At the time of the ascension the blood separated from the body was carried into heaven.*

The entrance of the Priest of the New Testament into the true

sanctuary was His Ascension into heaven; and indeed, at the death of Christ, the veil of the earthly temple was rent asunder, and then the true sanctuary, heaven, was opened; but the entrance itself was made by ascending into heaven. The resurrection took place on the third day after His death; His ascension, forty days after the resurrection. Moreover Christ entered into the sanctuary *by His own blood;* not merely *after* the blood was shed, and *by the force* of its being shed, nor *with* the blood taken back into the body, but BY the blood: therefore this Priest Himself carried into the sanctuary His own blood separately from His body (Scherzerus, in Syst., p. 390, accuses one of rashness, who thought that the particles of Christ's blood which adhered to the lash, to the crown of thorns, and to the nails, and the drops of blood shed, were miraculously preserved on the earth, and were multiplied in the Eucharist); and at the very time of His entrance or ascension Christ had His blood separate from His body. His body was bloodless; yet not lifeless, but alive. The blood in His body would not have agreed with the type of the priest under the Old Testament, who entered into the sanctuary with the blood of animals. See ch. ix. 7, 25, and especially ver. 12, where δι' and διὰ entirely correspond to each other with the same meaning. Witsius, in Diss. de sacerdotio Aaronis et Christi, T. I. Misc., p. 510, where he treats of the passage Heb. xiii. 11, acknowledges, that *the analogy between the type and the antitype should be preserved;* but he at the same time interprets the *blood* of Christ to be His soul, not correctly: for *blood*, properly so called, is denoted, as in the type, so in the antitype. Comp. Exx. in Symb. ap., p. 171. Moreover there is a still weaker explanation given by Sibrandus Lubbertus, lib. ii. c. Socin. de J. C. Servatore, c. 21: "We read concerning the annual sacrifice, Lev. xvi., that its blood was carried into the most holy place; but there is a great difference between this blood and the blood of Christ. For the material blood, that was shed when the animal victim was slain, was carried into the sanctuary; but the material blood of Christ, which was shed when He was slain for us, was NOT carried into heaven. What then was done? As the priest under the law appeared in the Levitical sanctuary with the blood of the victim slain for himself and the people, so Christ appears for us in heaven, not with the material blood that

was shed, but by the power and efficacy of the blood shed for us." The apostle does not say, the *power and efficacy* of the blood, but Christ's *own* (proper) blood (ch. ix. 12), *by* which an entrance was made into the sanctuary: nor does he call it MATERIAL blood, but the *blood* of Him, *who through the eternal Spirit offered Himself without spot unto God*. The discourses of excellent interpreters and commentators often imitate this emphasis, which is given to this subject by the apostle. Chrysost. Hom. 33, on Heb. xiii.: "The actual economy of the suffering was without—I say, without; but the blood was carried up INTO heaven. You observe, that we are partakers of the blood that was carried into the sanctuary—the true sanctuary—the blood of the sacrifice in which He alone, the High Priest, delighted." Some refer certain words of this passage to one thing, others to another; but all agree in giving the same meaning to ἀλλ' εἰς τὸν, κ.τ.λ. The above translation is that which I am inclined to adopt. Conr. Pellicanus on Heb. ix.: "Christ brought the price of His blood for redeeming us to the Father, into heaven." Calvin on Heb. x.: "Since the blood of cattle became soon corrupted, it could not long retain its efficacy; but the blood of Christ, which has no foul corruption, but always flows with untainted colour, will be sufficient for us to the end of the world. We cannot wonder, if the sacrifices of cattle that had been slain had no power to give life, as they were dead; but Christ, who rose from the dead, to confer life upon us, diffuses His own life into us. This consecration of the way is perpetual, because the blood of Christ is always in a manner dropping before the Father's face for the purpose of bedewing heaven and earth." And on ch. xiii.: "Christ carried His own blood INTO the heavenly sanctuary, to make atonement for the sins of the world." Again: "The apostle (Heb. xiii. 20) seems to me to mean, that Christ so rose from the dead, that His death notwithstanding is not effaced, but retains eternal freshness and efficacy; as if he had said, God raised His Son, but in such a way, that the blood which He shed once for all in His death, for the ratification of the eternal covenant, still retains its efficacy (vigour) after the resurrection, and brings forth its own fruit, as if it were continually flowing." Hunnius on Heb. xiii.: "Christ carried His own blood into the Holy of Holies." Dorscheus, P. I.

Theol. Zach., p. 51, etc., says on Zech. ix. 11: "The blood is considered under that aspect of *profusion* and *effusion*, but not as it is in its natural state and within its ordinary vessels. 1. Because the manner (nature) of the type requires this: for the blood, under the Old Testament or Covenant, was considered as extravasated and shed, and by this very circumstance it was the shadow of the *profusion* and *effusion* of blood which was to take place under the New Testament. 2. Because the nature of the Divine covenant requires this, which demands *shedding of blood.* 3. Because in this aspect of the blood [*i.e.* by the effusion of the blood] an act of satisfactory obedience due to God for sin is performed, etc." Sal. Deylingius: "Christ having ascended into heaven, and sitting at the right hand of GOD, commits our affairs to GOD, and shows to the Father His blood that was shed for us, and His wounds." Again, quoting Rappoltus, he says: "He presents (shows) to His Father His own blood as the ransom and price of redemption for us, and teaches that by the shedding of it Divine justice has been satisfied." Observ. Miscell., pp. 571, 572. I do not maintain that these interpreters show the present condition of the blood that has been shed; but I say, that their statements, if such a condition be kept in mind, are more consistent with the texts of which they treat.

§ 6. *The blood of Jesus Christ always remains blood shed.*

If the return of the blood of Jesus Christ into His body ever could or should have happened, it could or should have happened at least at the very moment of the resurrection, and not later. But that this did not happen before the ascension is evident from the preceding section. Therefore it did not happen at the resurrection; and therefore no time can be found, to which we may ascribe that return. The condition of the blood shed is perpetual. Jesus Himself is in heaven, and His body is also there: so too is His blood in heaven; but His blood is not for that reason now in His body. I am not inclined to refer to this the *vision* in Rev. i. 14, concerning the *whiteness* of the head of Jesus Christ, as if it were bloodless; for it has respect to the *hair white as snow;* but the *face* is compared to the exceeding brightness of the sun in his greatest strength, ibid. v. 16. Nor do we allege what is found at Luke xxiv. 39, which has been alleged by Augustine, as bearing on this point; for the *blood*,

although it be in the body, is less felt and seen than the *flesh* and *bones*. There are other indications given of the blood being separate from the body. The sacred writings present the body and blood under the aspect of things divided, not only in the sufferings and death of our Lord, but also in the supper instituted in remembrance of His death. Examine ch. xiii. 9, etc., x. 10, 29; 1 Cor. xi. 24, 25. The mode of predicating follows the mode of existence; for this very reason the body and blood of Christ are considered as quite distinct, because there is a distinction or separation existing in respect (on the part) of the subject. Therefore the blood, as shed, is still in heaven before the eyes of God; it still speaks for us; it is still the blood of sprinkling: 1 Pet. i. 2. The blood of Abel, which the earth, having opened its mouth, drank from the hand of Cain, cried out *apart* from the body; so the blood of Jesus Christ speaks, likewise *apart*, in heaven, with greater power and benignity. For this reason mention is here properly made of the blood of sprinkling *apart* from Jesus Himself, as in ch. x. 19, 21, the entrance into the sanctuary in the blood of Jesus, and this same High Priest, are praised (spoken of) *apart;* and ch. xiii. 12, the *blood of Jesus* is considered *apart* from His *body* (comp. ver. 11); and ch. xiii. 20, the very raising of the great Shepherd of the sheep from the dead is said to have been accomplished through the *blood* of the *eternal covenant*. Comp. Rev. Riegeri. Hist. Frr. Boh., vol. ii., p. 68, etc., where, following the footsteps of Pfaffius, a very wide field of old and more recent opinions is so spread out before us, that this single opinion, which he skilfully states, comes forth without any of the disadvantages attending on the rest. The blood itself shed, not the shedding of the blood, is the *ransom*, the *price of eternal redemption*. That price, paid to God, remains paid, without being restored to the body of the Redeemer. The redemption is eternal; the value of the price is eternal, just as if the Redeemer hung on the cross daily and expired daily for us. In His death there was the power of a life that was not to be dissolved. In His life there is the value of His death, which is perpetual. The death of the Lord itself swept away the weakness of His life in the world, in which (weakness), for the sake of undergoing death, He became a partaker of flesh and blood, ch. ii. 14: and so the same death, as a

passage to a glorious life, had something *forthwith* suited to a glorious life. Comp. 1 Tim. iii. 16, note. Hence *the annunciation* ("showing forth") *of the Lord's death* comprises His whole history, even that of His burial and resurrection (with which latter the burial is closely connected, 1 Cor. xv. 4), that of His ascension, that of His sitting at the right hand of God *until He come*: 1 Cor. xi. 26. The great Shepherd of the sheep was brought from the dead, but the covenant, in the blood of which He was brought, is *eternal*, ch. xiii. 20. From this it is plain, that John has described with great propriety the Lamb, seen by him in His life and glory, *as* slain.

§ 7. *This same fact was acknowledged by the ancient Doctors of the Church.*

The fathers generally agreed, that the body of the Lord is now *bloodless*, nay, even *aërial:* see Magnif. Pfaffii diss. c. Roger, p. 50; and from this point some have descended even to too great subtlety. The author of the questions among the works of Athanasius, T. ii., f. 433, qu. 128, says, "The men of old themselves, and the ancient prophets, were baptized with that blood and water which flowed from the side of Christ. And how? Listen: Since the human body consists of four elements, it is again resolved into the same after death. So it happened also with Christ: because His holy side gave forth its blood and water, they were resolved, as those of the prophets were resolved, namely, into elements; and He thus baptized these (the elements of the prophets, etc.) when found, etc. *Theodorus Abucaras* has furnished a paraphrase to this philosophic observation, to whom alone Ittigius ascribes it in the Exercitation, in which he both publishes and refutes the little work of Abucaras. *To be resolved into elements*,—what is that, but to *be subjected to corruption?* But away with any thought of this kind concerning the blood of the Lord. These writers would not have fallen into this mistake, if they had learned from older authors, that the blood was put into His body when He rose from the dead. I know not whether this restoration of the blood was even acknowledged by the fathers (the proof [onus probandi] lies with him who maintains the acknowledgment), or at least that it is to be found brought forward before that communion in one kind (at length in the 13th and 14th cent.) began to prevail; to the de-

fenders of which dogma, the Schoolmen, the excuse of concomitancy was convenient. The restoration of the blood was not universally maintained even in the age of *Gerson*, as is evident from his sermons on the day of the Lord's circumcision, and from the Josephini, dist. 8. After the Reformation many admitted and propagated that opinion without any controversy, and therefore, as it happens usually, without any doubt. But the grounds on which they rest, evince that the blood of the Lord remained free from corruption, and that His remains (relics), accompanied with miracles, do not continue in the earth; both of which we heartily acknowledge; but by these same arguments it is not positively defined what is the present condition of that precious blood. Sec. I. Gerhard's dispp., p. 789, 1426, seq.; J. Meisneri. exam. catech. Pal., p. 596, etc. It will be thy duty, Christian reader, to compare together the several opinions on this subject, and decide on them according to the rule of sacred Scripture.

§ 8. *The personal union and the state of the shed blood well agree* (are quite compatible with one another).

These two are not at variance with each other during the three days of His death: and much less is there any opposition ever afterwards. This whole consideration admits nothing Nestorian, nothing Eutychian.

§ 9. *The resurrection and glorious life of Jesus Christ does not set aside the state of the shed blood.*

If any one were to suppose that a small quantity of blood remained in the body of the Saviour even after His side was pierced, the restoration of the blood shed to the body might seem on that account the less necessary to the natural reason. But the whole blood was indeed shed, and yet it was not again restored; for the natural or animal life consists in the blood and its circulation, and is supported by bread; but the word of God without bread feeds the bodies of the saints. See concerning Moses, Ex. xxiv. 18, xxxiv. 28; also concerning Elias, 1 Kings xix. 8; but chiefly concerning Jesus Christ, Matt. iv. 2, 4. For His whole *mode of living* is known to have exceeded in purity that of all men even from the suitableness of his raiment, John xix. 23, note. But if the power of God effects that on the earth, how much more is that done and will be done

in heaven? Matt. xxii. 29 (and for this reason the reader should by the way, but seriously, be reminded, that blood newly produced in the place of that which was shed, was never even dreamt of being ascribed by us to the risen Redeemer): His glorified life does not require the circulation of the blood. The whole is of God, Rom. vi. 4, 10; 1 Cor. vi. 13, xv. 44, 50. Our body, our blood, are subject to corruption. What will happen in regard to our blood, I know not; (even in the animal life itself we consider a very great loss of blood, provided life be not endangered, as a matter of less importance than the maiming of a finger or a joint:) The Saviour will certainly make the body conformable to His glorious body. Comp. *Samml. von A. und N.* 1739; I. Beytr. art. 8; *Vales.* philos. sacr., p. 81; *Melch.* I. 712. "We think it quite clear, that the battle fought by *Michael*, Rev. xii., did not take place immediately after Christ's ascension into heaven, whither THE BLOOD OF THE LAMB being introduced, took away the dragon's right to accuse." *Pfaff.* Syst. germ., p. 307; *Heding.* ad Hebr. ix. 24, x. 14; *Kraft* Nachr. I. Band, p. 878. The hole in the side (such as a deadly wound would be in the natural body) is the never-failing proof and ornament of His glorified life: Ezek. xxxvii. 6, 8. The *veins* are not mentioned, but גידים are *nerves* or *muscles*.

§ 10. *The state of the shed blood very strongly confirms communion in both kinds.*

The defenders of communion in one kind have no more specious pretence than the *concomitancy* of the body and blood. But the relation of the body and of the blood of the Lord in the sacred Supper is most distinct [the footing or aspect of the one is quite distinct from that of the other]. First, He says, *This is My body:* then next, *This is My blood.* Therefore the body is not exhibited by the blood, but by itself; the blood is not exhibited by the body, but by itself. Lightfoot, in Chron. of the Old Testament, compares Gen. ix. 4 with this passage. But the language of Dannhawerus is much to the purpose, who writes as follows: "The blood of Jesus Christ, shed for His disciples and for many, is a heavenly thing, as it is drunk in the sacred Eucharist, and because it is incorruptible, it still exists, 1 Pet. i. 19, and was carried by Christ into the sanctuary not made with hands; and yet (the blood spiritually received in the Eucharist)

it is the very blood shed in the time of His passion. We must not enter here into scholastic disputes, truly scholastic and trifling, about the remains of Christ's blood, and its being taken back, concerning which Baron. should be consulted, etc." Hodos. p. 1202. At the death of Christ the blood was drawn out of the body: the "showing forth" of that death (1 Cor. xi. 26) demands that the bread, after having been blessed, should be eaten in remembrance of the Lord, and that the cup, after having been blessed, should be drunk in like manner in remembrance of the Lord; 1 Cor. xi. 24, 25. *Thomas Bromley* has a profound Answer, published in ten treatises, on the *different* nature of enjoying the body and blood of Christ.

§ 11. *The same cause* [reason] *admirably supports our faith.*

The same Bromley, in the Revelation of Paradise, writes thus: "The blood of the eternal covenant is sprinkled in the sanctuary, which was in a peculiar manner performed once for all by the Lord Jesus after His ascension, according to Heb. ix. 12, *By His own blood He entered once into the sanctuary, after He had obtained eternal redemption.* But that is still continued at certain times by our great High Priest, for the purpose of allaying the wrath of God occasioned by sin; and it is therefore called the *blood of sprinkling*, on account of its use, which is continued in heaven, and in the consciences of the saints upon the earth." Heb. ix. 14. They who are strong in spiritual judgment may decide such matters as these. Truly, believers, in the whole exercise of their faith, and especially in the sacred Supper, as much enjoy the efficacy of the blood of Jesus Christ, as if they had been established (placed) at the moment at which His blood was shed.

§ 12. *This circumstance demands more ample consideration from the lovers of Christ.*

We may transfer to the present discussion what Andreas Adamus Hochstetterus, P. M., has written in his Exercitation on the entrance of the High Priest into the Holy of Holies. "We do not doubt that the reader will perceive, from the discussion of an argument so perplexed, and omitted by even great interpreters, how much is still left to our own investigation (*searching* of the *Scriptures*), and will apply to the glory of the Saviour the labour which we have taken in searching out the hidden

truth," pp. 20, 21. I confess, I find this field but little cultivated, and on such a subject few in general are brought to stop and direct their attention to its consideration. But he who will not straightway shrink from that which seems at first a paradox (something contrary to what would be thought), will soon after taste its sweetness with the progress of faith. Notwithstanding, I obtrude nothing on any man; I merely ask the wise to condescend religiously to examine the whole subject, not according to the rule of human, but Divine judgment. Carnal curiosity has no place here, but the desire of knowing the Redeemer, so far as He has chosen to make known His glory by the rays of the apostolic testimony to them who love Him.

In commentaries and systems, indeed, this subject is not found to be well or fully treated; it is only slightly touched upon; and this perhaps arises from the following reasons: 1. In the passages concerning *applicatory grace* [*applying to us redemption*], it is said: *The operating cause terminatively*[1] *is the Holy Spirit*, which is true; but the mention of Christ and His merits is only made in relation to the question respecting *the external impulsive cause*. It so happens that the *efficacious operation of Christ and His blood* cannot come into consideration either in the one place or the other. 2. The *proper* (strict) consideration of Christ's blood is sparingly introduced, and many have straightway recourse to *a figure*, whereby they understand under this word, *blood*, either the whole merit of Christ or His *life*, *i.e.* the *living principle* or *soul*. 3. In serious treatises, the writers directly refer rather to the holy and blessed fruits, than to the mode of the operations themselves, from which these fruits take their rise; comp., for example, the writing of an Anonymous author, *die reinigende Kraft des Gottes—Blutes Jesu Christi* (ed. A. 1745, Prenzl.), p. 49. When I was young, I anxiously meditated a solid disquisition *on the bearing of the merit of Christ on our salvation;* but after much thinking, I never proceeded so far as to write a special treatise on that subject. *May the Lord Jesus, for His own name's sake, now and henceforth bestow upon us the bright ray of His own light. Amen.*

1. A double benefit becomes ours by the blood of Christ,

[1] As opposed to the *external impulsive cause.*

namely, I. *Deliverance* from the guilt of sin; II. *The gift* of the new powers of life, which are subsequently exerted (put themselves forth into exercise) in good works. The former is called *justification* by the blood of Jesus Christ: and the latter is obtained by the man who eats the flesh of Christ, and drinks His blood, John vi.

2. But because the blood of Christ is the *blood of sprinkling*, the question is, whether that blood, *as such*, becomes the property of believers in both the ways now mentioned, or only in the former of these ways.

3. In the Old Testament there were many *sprinklings*, whether those be considered who performed the sprinkling, or the matter with which the sprinkling was performed, or the men and things for whom and on whom the sprinkling was made, or the object of the sprinkling—for dedication, consecration, etc. The whole of the people were sprinkled, Ex. xxiv. 8, and Ex. xxix. 21; Lev. viii. 23, etc. Aaron and his sons, in both cases, at first for the purpose of initiation; and therefore, as they say, *once for all.* In like manner there was an initiation, in the case of lepers, for holding intercourse with the other Israelites, from whom they had been long excluded. There was always a particular sprinkling at the *altar;* but the Israelites were on their part kept in communion with God, by eating the sacrifices.

4. In the New Testament there is a sprinkling, which is performed by the *blood* of Christ Jesus; and because this is the *only* New Testament sprinkling, whereas moreover all the Levitical rites had relation to Christ, all the Levitical sprinklings must have been mere types of this sprinkling; as indeed the blood of Christ is celebrated for its spiritual excellence, not only in opposition to the blood of *bulls* and *of goats*, but also in opposition *to the ashes of a heifer*, in the water of sprinkling, ch. ix. 13, 14.

5. *The sprinkling of blood* is mentioned, 1 Pet. i. 2; and again the *blood of sprinkling*, in this passage under our consideration. We are said also to have *our hearts sprinkled*, and to be delivered by sprinkling *from an evil conscience*, by which we may have *a true heart in full assurance of faith*, Heb. x. 22. Nothing more occurs in the New Testament of New Testament sprink-

ling. But Esaias prophesied, lii. 15, *So shall He* (Christ, the great Minister of Jehovah) *sprinkle many nations; the kings shall shut their mouths at Him*, etc.; where we once for all see who He is that sprinkles, and who they are that are sprinkled; in what way that sprinkling may be the consequence of His Sufferings; and that the obedience of faith follows from it, as Peter joins together *obedience* and the *sprinkling of the blood* of Jesus Christ.

6. The Levitical sprinklings did not purify *physically*, but *morally*. For, 1. It was not exclusively (precisely) the hand, or any other part of the body, which had accidentally contracted uncleanness, or even the whole body, that was sprinkled, but the sprinkling was performed in a general way, namely, wherever the blood or water of sprinkling might fall. 2. The sprinkling was analogous to the blood of the passover, Ex. xii. 7, 13, which was not sprinkled on their bodies, but on their gates; and yet it was profitable to the Israelites. 3. After a man was sprinkled, it was his duty then, and not till then, to wash his body and his clothes. Consequently the *sprinkling* had a *moral*, and the *washing* a *physical* effect.

7. The *washing* is analogous to this *washing* in the New Testament which is attributed to pure water, (and) to the Holy Spirit, 1 Cor. vi. 11; Heb. x. 23; also to the blood of Jesus Christ: *He has washed us from our sins in His own blood*, Rev. i. 5: *They have washed their robes, and made them white in the blood of the Lamb*, Rev. vii. 14.

8. But *sprinkling* has a *moral* power. *Dorscheus* says: "That sprinkling is not effected in ANY OTHER WAY THAN through the communication of the meritorious power, or rather of the atonement and redemption, of Jesus Christ, which have been acquired or effected by Him."—Part i., Theol. Zachar., p. 53.

9. That passage, John vi., concerning the *eating* of Christ's flesh and the *drinking* of His blood, is very emphatic; we must not however stretch the meaning of the words too far. For Jesus there (as He sometimes did against harsh gainsayers) used a metaphorical mode of expression quite extraordinary, which He did not use to His disciples either before or after. The word *truly* must be explained from John xv. 1, *I am*

the true vine: where the metaphor however remains, and that too in the predicate. In that sentence, *My flesh is truly meat*, the word *truly* does not affect the predicate, but the copula *is;* so that the fact may be established (asserted) in opposition to the contradiction. From the beginning and at the end of the conversation, *the eating* of Christ's flesh and the *drinking* of His blood (as John iii. the new birth) are resolved into *Faith.* By such representations the precaution is used, that no one may understand faith in too weak and shallow (slight) a sense; and we are taught by the phrases concerning *faith*, that the harshness of these representations (the difficulty in the images used to represent it) does not exceed what is just and proper.

10. In the midst of all these things, it is clear and certain that by the *eating* of Christ's flesh and *the drinking* of His blood, or by faith, 1. Christians are intimately united with Christ; 2. that they are indebted for that union to His flesh and blood, because they eat the one and drink the other; 3. that the flesh and blood of Christ have in them a close and efficacious operation, and impart to them eternal life.

11. Wherever in any other passage *cleansing* from sin is ascribed to the blood of Christ, it should be taken, according to the exigency (the bearing or relation) of the context, either *morally* or *physically*, or in both ways; for example, Heb. i. 3; 1 John i. 7. And the same remark applies to the *victory*, Rev. xii. 11.

12. All these things transcend nature, and it is absolutely necessary to guard ourselves against the sweet fallacy of the senses. Comp. *Closterbergische Sammlung*, P. ii., p. 138, and the following pages, where the homily of Lavius, *on the virtue of the blood* of Christ, is commended, and admonitions are given against deviations from it. If at any time, for example, the joy of the Spirit be diffused in the soul, or even in the body, it ought not to be repressed. We do not arrive at faith by sense (*Gefühl*), although faith may draw *after* itself something that may be felt; which however we are far from calling either *heat* or any other physical quality. Let us receive with humble thanksgiving, and keep without vain boasting, whatever sensations present themselves without affectation. Let no man, however, obtrude himself upon others as a model or example, nor let him propose others to himself as objects of imitation in the same way.

Otherwise many are forced into an eager and violent activity, so that they think it necessary to wring from themselves similar experiences and sensations; and in the case of endeavours of this kind, nature is worn out, so as at length to render itself tranquil by that which itself accomplishes, either unconsciously or in a dream.

13. In short, the precious blood of Christ is applied to us in sprinkling, in washing, in drinking, on account of the personal union, in a *manner real*, yet supernatural, and therefore quite incomprehensible. "That (saying respecting the blood of Jesus Christ, 1 John i. 7) is to be understood, not only of the MERIT of the blood of Christ perfected once for all upon the cross, but John there treats of that subject, because in the business of justification, not merely the divine nature in Christ, but also His blood, in the way of EFFICACY, is to cleanse us from all sin. Thus the flesh of Christ is life-giving food."—Form. Conc., Art. 8, de Persona Christi, p. 776.

14. In like manner, on our part, *faith* not only has a *moral* power, but also in its *own way* a certain physical efficacy and operation for our justification and salvation.

15. I shall indeed rejoice, if, by means of the things which I have stated, any occasion (handle) will be afforded for increasing the love and knowledge of our Redeemer, who has paid the price of His blood for us. The capability of our heart for receiving holy mysteries is enlarged, not so much by the exercise of the understanding, as by the growth of the new man.

16. *Jesus can save to the uttermost them that come to God by Him, ever living to make intercession for them.*

—κρεῖττον) So the more approved copies.[1] Some of the more recent have κρείττονα.—λαλοῦντι, *that speaketh*) not *that crieth.*—παρὰ τὸν Ἄβελ, *than Abel*) The blood of Abel, shed in the first parricide (fratricide), is put by Synecdoche for all the blood shed on the *earth* and crying for vengeance towards heaven, and greatly increasing the other cries raised by sin in the world; and the open and calm *speaking* of the blood of Christ *in heaven* for

[1] Hence the margin of Ed. 2 more openly prefers the reading κρεῖττον than the larger Ed., and the Germ. Vers. has *besser*.—E. B.

ACD(Λ)*f* Vulg. read κρεῖττον. None of the oldest authorities support κρείττονα of Rec. Text.—ED.

us, and from heaven to us, overcomes this violent *cry* of the blood concealed by Cain. Comp. κρείττονα, *better things*, ch. vi. 9.

Now let us take a general survey of the persons, places, and things, to which Christians have come.

There is A. Mount *Zion*,
B. And the city of the living GOD, *the heavenly Jerusalem.*
C. *a.* And ten thousands;
α. The general assembly of *angels*,
β. And the church of the *first-born* written in heaven:
b. And GOD the Judge of all:
D. *c.* And the *spirits* of just men made perfect:
d. And *Jesus* the Mediator of the New Testament,
e. And the *blood* of sprinkling speaking a better thing than Abel.

This enumeration is not only not confused, but its arrangement has been well considered. A and D, B and C, refer to each other by Chiasmus. In B and C the economy of GOD, more widely extended, is described, and that too in such a way in particular as will most gloriously appear at the last day, which is now present to our faith, ver. 26, ch. xi. 1; and so it is considered by *Paul*, Rom. ii. 16, note: in A and D, the internal economy of Christ, belonging to the New Testament, so far as it meantime prevails, as *Paul* testifies, 1 Cor. xv. 24. On the difference and connection of each economy, comp. annot. ult. Exeg. Germ. ad Rev. xiv. 10. A is put before B in the natural order, because, in Rev. xiv. and xxi., Mount Zion is seen before the new Jerusalem; hence D and C, and the particular points in D and C, come to be considered in retrograde order (on which comp. ch. xi. 33, note).

25. Βλέπετε, *see*) An admonition which is sharpened by the omission of the particle, οὖν, *then*.—μὴ παραιτήσησθε, *that ye refuse not*) through unbelief.—τὸν λαλοῦντα, *Him that speaketh*) namely, GOD; whose word, now present, is of such a kind that it is (as to be) the prelude of the last 'shaking' of all things (ver. 27)

The same word, which is heard in the gospel from *heaven*, will shake *heaven* and earth. The blood *speaks* to God, ver. 24; but in ver. 25 there is a *speaking*, which is made to us: λαλοῦντι, ver. 24, is neuter, agreeing with αἷμα; λαλοῦντα is masculine. The apostle returns to that with which he set out, ch. i. 1.—οὐκ ἔφυγον, *they did not escape*) They could not withdraw themselves from hearing, nay, they rushed on their punishment.—παραιτησάμενοι, *who refused*) ver. 19.—χρηματίζοντα, *Him who spake oracles, warnings, precepts*) He means God Himself: ver. 26 at the beginning. —πολλῷ μᾶλλον ἡμεῖς, *much more we*) namely, *shall not escape.*—τὸν ἀπ' οὐρανῶν) namely, χρηματίζοντα, *Him who gives oracles, etc., from the heavens.* Mount Sinai on *earth* reached to the lowest region of heaven; but from *the heavens*, and therefore from the very heaven of glory, has the Son brought both His blessedness and His preaching, in consequence of which very frequent mention *of the kingdom of the heavens* is made in His discourses: and to all this the Father has superadded His testimony: and now in His word (speaking) He represents (presents vividly to us) the shaking of heaven, of which ver. 26.—ἀποστρεφόμενοι, *if we turn away*) This word signifies greater obstinacy than παραιτησάμενοι, *they who refused.*

26. Οὗ ἡ φωνὴ) as being One *whose voice.* Hereby is explained what kind of speaking that was on earth, and what kind of speaking of oracles, χρηματισμὸς, this is from the heavens. Therefore the article τὸν in ver. 25 does not prevent it from being one and the same person who spoke on earth and who now speaks from heaven. There is however a Mimesis,[1] and the feelings of those are expressed who do not acknowledge *Him that speaketh.*—τὴν γῆν) γῆ ἐσείσθη, *the earth was shaken*, Ps. lxviii. 9, רָעָשָׁה, and Haggai uses this same word. The psalm mentions, that even the *heavens* dropped at that time, namely, those near to the mountain; but Haggai speaks of the whole created (made) heavens.—νῦν, *now*) The apostle shows not only what God *now* has promised, but what He is doing (is to do).—ἐπήγγελται) *He hath promised.* It is a promise intended to excite the *hope* of the saints, although the ungodly are terrified at it: therefore this passage contains an admonition entirely evangelical: comp.

[1] See Append.

ch. ii. 3.—ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανὸν, *yet once more I will shake not only the earth, but also heaven*) עוד אחת מעט היא ואני מרעיש וג', LXX. ἔτι ἅπαξ, κ.τ.λ., and ver. 21, ἐγὼ σείω, κ.τ.λ., *yet once I will shake the heaven and the earth and the sea and the dry land*, etc.; and ver. 21, *I shake the heaven and the earth and the sea and the dry land*. The apostle brings the two verses into one, by which he shows that it was one and the same shaking, of which the one verse of Haggai denotes the beginning, the other the end. For that shaking began at the first coming of the Messiah; it will be finished at the second: concerning the former, comp. Matt. iii. 17, xxvii. 51, xxviii. 2; Acts ii. 2, iv. 31: concerning the latter, Matt. xxiv. 7; Rev. xvi. 20, xx. 11. There is an illustrious testimony given by Sir Isaac Newton on Daniel, p. 94: "And there is scarcely any prophecy concerning Christ in the whole of the Old Testament, which does not, to some extent at least, refer to His second coming."—σείσω, *I will shake*) Others read σείω. The LXX. have both, as we have now seen; but σείσω, *I will shake*, expresses the *promise*.[1]

27. Τῶν σαλευομένων, *of those things that are shaken*) the heaven and the earth.—τὴν μετάθεσιν, *the removing*) The same word occurs at vii. 12. The antithesis is μείνῃ, *should remain*. It will be said: When the earth was formerly shaken, no removal took place; how then is a removal now connected with the shaking of the heaven and the earth? *Ans.* This shaking is *total;* is *final;* is *promised*, and there is therefore an intimation, that better things will succeed,—that is, those things which are not removed, but are immoveable, will succeed those things which are removed. The first was the prelude of the second.—ὡς πεποιημένων, *as of those things that are made*) The reason why those things, which are said to be shaken, fall under *removal*, for they are things *made* formerly by creation, and *so* made, that they would not remain of themselves, but would be removed; and that subsequently those should only remain which are not removed. So *Paul* speaks, 2 Cor. v. 1.—ἵνα μείνῃ) *that they should*

[1] And that reading in the larger Ed. is not reckoned among those to be approved; on the marg. of the 2d Ed. it is equal to the reading σείω, and is decidedly preferred in the Germ. Vers.—E. B.

AC Vulg. Memph. and Theb. read σείσω. But D*f* and Rec. Text σείω, with less authority.—ED.

remain. For he says μείνῃ, not μένῃ. The imperfect depends on the preterite πεποιημένων, *made.* Μένω, *I remain,* is often said of a thing which is left remaining (surviving) when others pass away; and hence also μόνος comes from μένω; 1 Cor. xiii. 13.—τὰ μὴ σαλευόμενα, *the things which are not shaken*) the city of the living GOD, ver. 22: the new heaven and the new earth, Rev. xxi. 1, note.

28. Βασιλείαν) *a kingdom* more magnificent than the present heaven and earth.—παραλαμβάνοντες, *receiving*) *receiving* a promise from GOD, *accepting* with the *willingness* of faith.—ἔχωμεν χάριν, *let us have grace*) χάριν ἔχειν, *is to have grace* [to feel gratitude], *to be grateful,* Luke xvii. 9, and often. It also means *to be acceptable to,* Acts ii. 47; and in much the same sense, 2 Cor. i. 15. *To have grace,* passively, is to be *under the power of grace;* also in much the same sense in this passage. *To find grace* is an act; *to have grace* is a state, conjoined with the will (willingness on the part) of believers.—λατρεύωμεν,[1] *we may serve*) as royal priests.—μετὰ αἰδοῦς, *with reverence*) from the perception of our own unworthiness, lest we should offend the eyes of GOD.[2] —καὶ εὐλαβείας, *and fear*) from the perception of the divine majesty, lest we should bring destruction upon ourselves. Hesychius explains εὐλαβεῖσθαι, as φυλάττεσθαι, φοβεῖσθαι. *Hope* is tempered (mingled) with *reverence* and *fear,* lest it should degenerate into petulant boldness: comp. the following ver. with ch. x. 27.

29. Καὶ γὰρ, *for*) A very important Epiphonema.[3]—ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον, *our God is a consuming fire*) Deut. above, at ver. 18, 19, several times quoted, in ch. iv. 24, LXX., ὅτι Κύριος ὁ Θεός σου πῦρ καταναλίσκον ἐστί, Θεὸς ζηλωτής; comp. ibid. ch. ix. 3. *Our God,* in whom *we hope,* is at the same time to be feared.

[1] The margin of both Ed. prefers the Indicative, λατρεύομεν.—E. B. The Indic. λατρεύομεν has none of the *oldest* authorities on its side. They all have λατρεύωμεν.—ED.

[2] Who is "of purer *eyes* than to behold iniquity."—ED.

[3] An exclamation appended after a weighty demonstration.—ED.

CHAPTER XIII.

1. Ἡ φιλαδελφία, *brotherly love*) The parts of this virtue are unfolded in the sequel. *Paul* uses the same word elsewhere. —μενέτω) *continue*, although old things have passed away: it does 'abide' or *continue* (the word of *Paul*) in itself (as far as concerns itself): 1 Cor. xiii. 8, 13: *let it* also *continue* with you (in your case, as far as concerns you).

2. Μὴ ἐπιλανθάνεσθε, *do not forget*) although you have been spoiled of your goods. It is easy to forget such a duty, ver. 16: so μιμνήσκεσθε, μνημονεύετε, *remember*, ver. 3, 7.—ἔλαθον ξενίσαντες, *have entertained unawares*) for λαθόντες ἐξένισαν. A Hypallage[1] frequent with the Greeks. Comp. Chrysost. de Sacerd., p. 427. Hereby he obviates the distrust usually felt towards *unknown* strangers.—τινὲς, *some*) Abraham, Lot: Gen. xviii. 2, xix. 1.—ἀγγέλους, *angels*) So an unknown guest is often more worthy than he appears, and has angels for his attendants, although they are not seen. Actions are estimated according to what a man does, not merely according to what he thinks he does. Matt. xxv. 40, 45.

3. Μιμνήσκεσθε, *remember*) in your prayers and in your acts of kindness.—ὡς συνδεδεμένους, *as bound with them*) on account of the unity of the body under the one head, Christ.—ἐν σώματι, *in the body*) in the natural body, which is not yet withdrawn from *adversities*, and the dangers which have befallen them. One man experiences great adversity during the whole period of his life, as Jacob: another in youth, as Joseph: another in manhood, as Job: another, finally, in old age; and this admonition is of especial advantage against such an event.

4. Τίμιος) viz. ἔστω, comp. ver. 5, *i.e. let it be honoured.* It is an antithesis to *whoremongers.* He exhorts the unmarried, who are in great danger of falling into fornication, to marry, acknowledging it as something *precious* [so τίμιος often means], and

[1] See Append. A transposition of words, whereby we say of one what ought to be said of another.—Ed.

worthily to use the good which it confers: comp. 1 Thess. iv. 4.—γάμος) *marriage.*—ἐν πᾶσι) *in all.* There is obviously greater danger of fornication than of adultery; comp. 1 Cor. vii. 2, ἕκαστος, *every one* ["To avoid fornication, let *every man* have his own wife"]; and all ought to value marriage highly, so that if a man does not enter into that state himself, he *should not prevent* others from doing so, 1 Tim. iv. 3.—ἡ κοίτη) *the bed*, the couch, the state and use of marriage. *Marriage—the bed—whoremongers—adulterers:* a Chiasmus.—ἀμίαντος, *undefiled*) Supply again, *let—be.* An antithesis to *adulterers.*—κρινεῖ ὁ Θεὸς, GOD *will judge*) By far the greatest number of whoremongers and adulterers escape the notice of human tribunals. As such intrigues are not made known in the way in which they formerly were, Num. v. 20, 21, a great number, although their conduct is well known, yet escape civil punishment and ecclesiastical discipline, or are made to feel it very slightly. [*Sometimes, indeed*, judges *themselves are whoremongers and adulterers, men that are placed in the highest ecclesiastical and political offices: and therefore they know how to take measures for their own impunity; but they also take measures for the impunity of others like themselves, when the case admits of it* (or when a case occurs). *Very many acts of this sort remain entirely concealed in the world, or are extenuated by various devices, or are upheld by violence.*—V. g.] *God will judge:* [*A thing dreadful to be spoken!* ch. x. 30, 31.—V. g.]—He most of all punishes them, whom man does not punish. Comp. 2 Sam. iii. 39. The apostle speaks of the judgment as near. [*At that greatest of all days, what deeds, I pray you, will be brought to light! Then indeed execrable* crimes *will no longer be reckoned as a mark* of polished manners.—V. g.]

5. Ὁ τρόπος) *daily life.*—ἀρκούμενοι) The participle for the imperative: just as the ellipsis (ver. 4), for the sake of politeness, of the verb, *let—be*, so there is a similar ellipsis of the verb, *be ye* (in this verse).—τοῖς παροῦσιν, *with present things*) *the present state.* So *Paul*, speaking of himself, Phil. iv. 11.—αὐτὸς) *He.*—εἴρηκεν, *has said*) What was said to Jacob, to Joshua and the people, and to Solomon, extends also to us.—οὐ μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω) *I will never leave thee nor forsake thee*, Gen. xxviii. 15; the LXX. omit the first clause, and have only, *I will not forsake thee;* Deut. xxxi. 6, *He will not fail* (leave) *thee*

nor forsake thee: so also ver. 8; Josh. i. 5, *I will not forsake thee nor overlook* (ὑπερόψομαι) *thee;* 1 Chron. xxviii. 20, *He will not fail thee nor forsake thee.* It is therefore like a Divine adage. He will neither withdraw His *assistance* nor His *presence.*

6. Κύριος ἐμοὶ, κ.τ.λ.) So the LXX., Ps. cxviii. 6, and so for the most part Ps. lvi. 5, 12.

7. Ἡγουμένων) *them who have the rule*, ver. 17, 24. The use of this word is very extensive; it is applied to a prince, to a teacher, etc.; it is presently explained in this passage, *who have spoken to you the word of* GOD. He therefore intends teachers, who were among the first witnesses and apostles of Christ, or their disciples and companions, who *had died* a little before, or were now almost at the point of death.—ἀναθεώρουντες, *looking to, considering*) *i.e.* when you look to with remembrance. The same grand expression occurs at Acts xvii. 23. "Magnam ἀναθεώρησιν res habet," Cic. ep. to Atticus, lib. xiv. ep. 15; and again, "Quanta est ἀναθεώρησις," ep. xvi.—τὴν ἔκβασιν, *the end*) blessed, wished for.—τῆς ἀναστροφῆς, *of their conversation*) in the faith, consistent.—μιμεῖσθε, *imitate*) The imperative. We more easily contemplate and admire the happy death of godly men, than imitate the faith by which they have attained to it.—τὴν πίστιν, *the faith*) chiefly shown *at the end.*

8. Ἰησοῦς Χριστὸς, *Jesus Christ*) A solemn appellation: The sum of the Gospel, which is to be held by faith. Not only the doctrine *concerning Christ* is intended, but *Jesus Christ Himself*, of whom the doctrine of faith treats. Those who have gone before us in the path of salvation died in that faith, which is supported by the word of GOD.—χθὲς καὶ σήμερον, *yesterday and to-day*) χθὲς καὶ σήμερον, *yesterday and to-day*, occur in their proper (strict) signification, without a figure, in 1 Sam. xx. 27: but the apostle speaks in a larger (nobler) sense. Jesus Christ, who was yesterday, is the same to-day; *yesterday*, before His sufferings and death; *to-day*, in glory; comp. ch. i. 3; Rev. i. 18. As night comes between *yesterday* and *to-day*, and yet night itself is swallowed up by *yesterday* and *to-day*, so the *suffering* did not so interrupt the glory of Jesus Christ which was *of yesterday*, so to speak, and that glory which is of *to-day*, that it did not continue to be the same. These expressions have

the force of a proverb, *yesterday, yesterday and the day before, yesterday and to-day, yesterday* and *to-morrow:* Is. xxx. 33; Deut. iv. 42; 2 Sam. xv. 20; Sir. xxxviii. 23; and in this general sense of the apostle, *yesterday* and *to-day* resemble a proverb, so as to denote any *past* and *present time*, which was denoted especially in the discussion brought to this point. Jesus Christ is the same, *yesterday*—before He came into the world, before His passion, before His ascension—and *to-day*, in heaven; *yesterday and to-day* in the former and latter (second) part of this exhortation: *yesterday* in the time of our earlier and later predecessors, and *to-day* in our own age. In whatever way it may be understood, Artemonius, p. 347, cannot join together a short *yesterday* and long *ages* (αἰῶνας).—ὁ αὐτὸς) Some place a comma before it, but improperly. This is the sentiment of the apostle: *Jesus Christ is always* the same; He who was *yesterday*, is the SAME TO-DAY, nay, *for ever* (*to* all AGES): [*Always the same Saviour and the same Teacher.*—V. g.] Also, the true doctrine, delivered to you by your *teachers*, is always the *same*, not *variable*, ver. 7, 9. He Himself is always the same: ch. i. 12, *Thou art the same:* The same in the Old and New Testament; ch. xii. 2, note. See also 1 Cor. iii. 11; Phil. iii. 16. He is unchangeable, and never dies, although teachers die.—καὶ εἰς τοὺς αἰῶνας) *and for ever*, ver. 20, ch. vii. 3, 16, 24, 25.

9. Διδαχαῖς, *with doctrines*) So *Paul*, Eph. iv. 14.—ποικίλαις, *various*) which differ from the one faith in the one and the same Jesus Christ. There was variety in the Levitical worship; ch. ix. 10.—ξέναις, *strange*) which differ from the faith of your *ministers* (τῶν ἡγουμένων). The Levitical rites were now also *strange* to their present faith, ver. 9–14; and the apostle was now forgetful of their *oldness* (The *Old* Testament). He does not therefore call them *old*, but *strange.*—μὴ παραφέρεσθε) *be not carried away* [*Neben hin.*—Not. Crit.] So παρὰ in composition, ch. ii. 1. The antithesis, βεβαιοῦσθαι, *to be established*, 1 Sam. xxi. 13 (14), ויתהלל, LXX. καὶ παρεφέρετο. Eccl. i. 17, הללית Theodotion translates παραφοράς.—καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, *for it is good for the heart to be established with grace*) A categorical sentence: χάριτι βεβαιούμεθα (κατὰ) τὴν καρδίαν, *we have the heart established by grace;* to which the antithesis cor-

responds, *not with meats;* but the modal expression, *good*, is added from the feeling of the apostle, to give a point to the admonition. So *Paul*, Rom. vi. 17, note. Καλὸν, *good*, beautiful (becoming), salutary: also pleasant, without *strange variety;* and *profitable.* The antithesis, *have not profited.*—χάριτι, *with grace*) grace, which becomes ours through Christ, who offered His body.—βεβαιοῦσθαι) *to be established.* Στηριχθηναι, *to be supported*, is a kindred word, just as the *heart*, according to the Hebrew phraseology, is supported by *bread* or the *staff of bread;* Judg. xix. 5; Is. iii. 1; Ps. civ. 15, etc. That is here denied of *meats*, and is claimed for grace.—οὐ, *not*) Judaism and Christianity do not agree.—βρώμασιν, *with meats*) An Extenuation,[1] as ch. ix. 10. Those meats are also denoted which were eaten in the holy place. The antithesis is, *to eat*, ver. 10. The Jews have their own meat; and we have ours, which is most healthful to us.—ἐν οἷς, *in which*) Construed with περιπατήσαντες.—οὐκ ὠφελήθησαν) comp. ἀνωφελὲς, ch. vii. 18.—οἱ περιπατήσαντες, *they who have walked*) long *and much.*

10. Ἔχομεν, *we have*) This verse has two clauses: on the first, ver. 15 and 16 depend; on the second, the verses that intervene. Chiasmus.—θυσιαστήριον, *an altar*) *the Cross of Christ*, on which His body was sacrificed.—ἐξ οὗ) *of* (from) *which.* They are partakers also of this altar who eat the sacrifice offered upon it, not on the other: comp. 1 Cor. x. 18.—φαγεῖν, *to eat*) The meat, the flesh of Christ given for us. It is an antithesis to ceremonial meats. It is chiefly *eaten* in the Sacred Supper, where His body is set forth as given up for us, and His blood shed for us, in that single *sacrifice* of the cross.—οὐκ, *not*) Gal. v. 2, etc.—τῇ σκηνῇ, *the tabernacle*) A parabolic Amphibology, such as we find at ch. ix. 8, note. For the tabernacle, if we consider the Protasis, expressed at ver. 11, denotes the anterior part of the sanctuary; but if we consider the Apodosis, which is found at ver. 12, it implies the whole Levitical worship. There is also a point in the fact, that he says, τῇ σκηνῇ, not ἐν τῇ σκηνῇ, "who serve *the tabernacle*," not *in the tabernacle.* In like manner *Paul*, Rom. vii. 6, note.

11. Ὧν γὰρ εἰσφέρεται) Lev. vi. 23 (30), *And no sin-offering, whereof any of the blood* εἰσενεχθῇ, *is brought into the tabernacle*

[1] See App. The same as Litotes.

of the testimony, to reconcile withal in the holy place, shall be eaten; it shall be burnt in the fire.—ζώων, *of the animals*) ch. ix. 12, 13.—αἷμα· σώματα, *blood; bodies*) which were the shadows of the blood and of the body of Christ.—ἔξω τῆς παρεμβολῆς) *without the camp*, in which were the tabernacle, and the Levitical priests, and as many of them as adhered to that worship. So the LXX., Lev. iv. 12, 21, etc., xvi. 27.

12. Ἵνα ἁγιάσῃ) *that He might sanctify*, might cleanse from sins, might lead (bring) from the world to GOD. This corresponds to ἅγια, ver. 11.—ἰδίου, *His own*) An antithesis to, *of animals.*—αἵματος, *blood*) The mention of the body is implied in the verb, *He suffered;* and accordingly the 11th verse, respecting the *blood* of animals and their bodies, has its Apodosis here, in the 12th verse.—τὸν λαὸν, *the people*) ch. ii. 17.—ἔξω τῆς πύλης, *without the gate*) as if He had been deemed unworthy of the companionship of men; Matt. xxvii. 32. Comp. Lev. xxiv. 13. He suffered *without the gate* of the city (although the apostle purposely (skilfully) abstains from the use of the word, *city*), which city itself was like the *camp* in the wilderness, and had the temple, as the camp had the tabernacle.—ἔπαθε, *He suffered*) The type of the passion was the burning of the victims. The *passion*, properly, is that on the cross, *without the gate.*

13. Τοίνυν) The particle, put at the beginning (Is. v. 13, xxvii. 4, xxxiii. 23) in this passage, breathes the deliberate fortitude of believers. So τοιγαροῦν, at the beginning of chap. xii.—ἔξω τῆς παρεμβολῆς, *without the camp*) ver. 11. The *camp* denotes Judaism.—τὸν ὀνειδισμὸν αὐτοῦ, *His reproach*) *i.e.* the cross, ch. xii. 2.—φέροντες, *bearing*) as Simon of Cyrene; Matt. in the passage quoted above.

14. Γὰρ, *for*) The reason why he uses the expression, *the camp*, not the *city*, ver. 13. Faith considers Jerusalem itself as a camp [not a city].—μένουσαν, μέλλουσαν) A Paranomasia. At the same time *not continuing* is an allusion to the devastation of Jerusalem, which was then at hand. He does not condescend to name the city, which does not continue. We do not continue here; nor does the city itself continue at all.—πόλιν, *a city*) ch. xi. 10, note. In like manner *Paul*, Phil. iii. 20.—μέλλουσαν, *one to come*) ch. ii. 5, note.

15. Δι' αὐτοῦ, *by Him*) 1 Pet. ii. 5.—θυσίαν, *the sacrifice*) *The*

Altar is mentioned, ver. 10; now the *sacrifices* are enumerated: *of praise* here, of *well-doing*, ver. 16.—αἰνέσεως, *of praise*) for the salvation made sure.—διαπαντὸς, *continually*) A *continual* sacrifice. Nothing of the Mass. *Forget not*, which follows, ver. 16, corresponds to this word, *continually*.—καρπὸν χειλέων, *the fruit of the lips*) So the LXX., Hos. xiv. 3; also Is. lvii. 19: but the Hebrew in the former is פְּרִים שְׂפָתֵינוּ, in the latter, נִיב (נוּב) שְׂפָתַיִם. —ὁμολογούντων, *confessing*) in faith, while they despise all the reproach of the world, ver. 13.

16. Εὐποιΐας, *doing good*) to the needy.—κοινωνίας, *communicating*) with the deserving: Gal. vi. 6; comp. presently after, ver. 17.—τοιαύταις, *with such*) There is a reference also to the preceding verse: *with these, such as these*, not with the blood of quadrupeds.—εὐαρεστεῖται) The verbs εὐαρεστοῦμαι, δυσαρεστοῦμαι, with the ablative, signify, *I am pleased, displeased with this*.—δυσαρεστούμενος, *ill at ease*, as men generally are, when they are threatened with some distemper. Diogenes Laertius in Arcesilaus, καί τινος μὴ εὐαρεστουμένου τῇ διατριβῇ αὐτοῦ, *when a certain man was not willingly stopping with him*.

17. Πείθεσθε, *obey*) Evince (have) *remembrance* towards your deceased teachers, ver. 7; *obedience* towards them that are still alive.—ὑπείκετε, *submit*) This is more than to obey. *Obey* in those things which they command you to do as salutary: *submit*, even when they seem to demand a little more. Ἵνα, *that*, depends on this verb.—αὐτοὶ, *they*) As *they* are zealously careful, so, when they wish you to be careful, you ought to *submit*.—ὡς λόγον ἀποδώσοντες, *as they that are to give an account*) Truly this consideration both causes a man to be watchful, and to avoid any abuse of authority. The soul of Chrysostom was always struck with these words, as he himself confesses at the beginning of the 6th Book de Sacerdotio, on which passage we have made some observations, p. 490.—μετὰ χαρᾶς, *with joy*) if they see you respond to their vigilance.—τοῦτο, *this*) This τοῦτο does not refer to *they who are to give an account*, but to *they watch*. Disciples ought to *obey* and *submit* to their teachers, *so that with joy*, etc. It would be not a joyous (μετὰ χαρᾶς) thing for the teachers themselves to *give in their account with sorrow* [therefore τοῦτο does not refer to the *giving in the account*]: on the contrary, *to watch with sorrow*, is not hurtful to the teachers, it is "unprofitable" to the

hearers.—*καὶ μὴ*, *and not*) He is not a good minister who does not either *rejoice* or *grieve*, or do both.—*στενάζοντες*, *with grief*) The groans of other creatures are heard; how much more of pastors?—*ἀλυσιτελὲς*, *unprofitable*) Sorrow, opposed to *joy*, from which *griefs* (*groans*, implied in *στενάζοντες*) are derived, greatly weakens the teachers; and their *sighs* are *not profitable*, nay, are very injurious to the disciples.

18. *Προσεύχεσθε περὶ ἡμῶν*, *pray for us*) So *Paul* is wont, and especially at the conclusion, to ask those to whom he writes: Rom. xv. 30.—*πεποίθαμεν*) *we trust*, that we ourselves shall be heard and delivered.—*γὰρ*, *for*) the force of the Ætiology properly falls on ver. 19.—*ὅτι*) that is, *because;* for, *we trust*, is used absolutely, as *we are confident*, 2 Cor. v. 8. Conscience produces confidence: 1 John iii. 21; 2 Cor. i. 12.—*καλὴν*, *καλῶς*, *good*, *in a good way* [*well*]) Conjugates.—*πᾶσι*, *in all things*) Neuter: see note on 2 Cor. xi. 6.—*θέλοντες*, *willing*) The conscience follows the will.

19. *Περισσοτέρως*, *more abundantly* [*the rather*]) Construed with *ποιῆσαι*, *to do*.—*παρακαλῶ*, *I entreat*) Paul for the first time writes something of himself alone, in this passage of this epistle.—*τάχιον*) *the sooner*.

20. *Ὁ δὲ Θεὸς*, *now the God*) He desired the brethren to pray for him, ver. 18; he now prays for them.—*τῆς εἰρήνης*, *of peace*) *Paul* often calls Him the *God of peace*, Rom. xv. 33. Here the verb *καταρτίσαι*, *join you together in perfect harmony*, accords with it, ver. 21.—*ὁ ἀναγαγὼν ἐκ νεκρῶν*, *who brought again from the dead*) God brought the Shepherd; the Shepherd brings the flock. He brought Him from the depths, and set Him on high, where He may be seen by all. The apostle does not conclude, before he made mention of the *resurrection* of Christ.—*τὸν ποιμένα τῶν προβάτων τὸν μέγαν*, *the great Shepherd of the sheep*) An appropriate appellation. You have, says he, many ministers, ver. 17; but He is the *Minister* of all. I am absent from you, ver. 19; but God is not absent, nor will He be wanting to you. The allusion is to Is. lxiii. 11 [*whence a various reading*, *ἐκ τῆς γῆς* for *ἐκ νεκρῶν*, *has started up in this passage*.—Not. Crit.], and by this allusion, the apostle at the very end of the epistle again and again prefers Christ to Moses, of whom Isaiah is speaking in the passage quoted above.—*ἐν*) *in*, significantly. It is construed with

ὁ ἀναγαγὼν, *who brought again;* comp. ch. ii. 9, διὰ, *for, on account of:* likewise John x. 17, 18; Phil. ii. 9.—αἰωνίου, *everlasting*) An august epithet. This eternity of the covenant infers the necessity of a resurrection: Acts xiii. 34, note, from Isaiah.

21. Καταρτίσαι, *fit* or *join you perfectly together*) 1 Cor. i. 10, note [the antithesis of σχίσματα, *divisions*].—ποιῆσαι, ποιῶν) *God doing, we will do.* [*God fits us for* doing; *nay, indeed He rather* does Himself, 2 Pet. i. 3.—V. g.]—τὸ θέλημα, *the will*) Comp. Is. liii. 10 on the *resurrection* of Christ and progress of the Divine *will.*—διὰ, *through*) Construed with ποιῶν, *doing, working,* Phil. i. 11.—ᾧ, *to whom*) viz. to God, ver. 20; Rom. xvi. 27, note; Gal. i. 5, note. Then, and then only, can glory be given to God, if we subject ourselves to His salutary will. Comp. concerning *Christ,* 2 Pet. iii. 18.—δόξα, *glory*) They to whom he wrote had not afforded any occasion for a joyful exordium or commencement, in which thanks might be given; *Paul* therefore uses in this passage the Doxology, as at Gal. i. 5, 6, note.

22. Παρακαλῶ· παρακλήσεως, *I exhort: of exhortation*) Conjugates, sweetly used.—τοῦ λόγου, *the word*) with which your ministers abundantly exhort you face to face. The antithesis is, ἐπέστειλα, *I have sent,* I have written: comp. Acts xv. 27, 32.—διὰ βραχέων) *in few words,* considering that the subject was copious.—ἐπέστειλα, *I have sent*) namely, this epistle, which abounds in παράκλησις, or exhortation.

23. Γινώσκετε) *know ye,* with joy.—τὸν ἀδελφὸν, *our brother*) So Timothy is called by *Paul:* see note on 1 Cor. iv. 17.—ἀπολελυμένον, *set at liberty*) He had therefore been in prison.—ἔρχηται, *if he come*) to me. Therefore they had been in different places.

24. Πάντας τοὺς ἡγουμένους ὑμῶν, *all them that have the rule over you*) They laboured under dulness of apprehension; but this epistle has solid food for them that are perfect. Therefore if any epistle needed to have been withdrawn from the general multitude, this certainly was that epistle. And yet this epistle too is directed to the general multitude, rather than to the ministers, to whom it was less necessary. [*So the discourse is addressed to women, children, servants, young men,* etc., Eph. v. 22, etc.; 1 John ii. 18; 2 John 1: and to all together, 1 Pet. iii. 8; v. 5. *Paul gives an injunction* to Archippus *through* the Colossians, iv.

17.—V. g.] The writings of the apostles were read in the public assembly, as those of the prophets formerly were: how much more ought it so to be left free to every individual to read them in private, as much as is requisite, so that it should not be granted only by a dispensation from the Pope! For it is more profitable often to read, what it is safe once to hear. Paul elsewhere mentions the *bishops* and *deacons:* Phil. i. 1. Here he only names ἡγουμένους, *them that rule—the ministers:* comp. 1 Thess. v. 12; 1 Tim. v. 17. He sends salutations to them *all;* for those to whom he writes were in many places.—πάντας τοὺς ἁγίους, *all the saints*) believers, especially Israelites.

25. Ἡ χάρις, *grace*) A small clause peculiar to *Paul.*

END OF VOL. IV.

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